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God's Word and Luther's Doctrine Shall Never Perish.

Forty-sixth year.

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Preface.

With this issue, the "Lutheran" begins a new year, but it will not bring any new doctrine, but will continue to confess the precious truths that it has confessed up to now, by God's grace. He will therefore be forced to oppose those who deny these truths, since the treasure of pure doctrine entrusted to us cannot be preserved without fighting against those who want to rob us of it. Therefore, he will not be able to cease the fight against Pabstism, against unbelief, against fanaticism and false Lutheranism.

Some still put up with the fight against the papacy, also the fight against the Unitarians and others who deny the Holy Trinity, the divinity of Christ and the Holy Spirit, the redemption of Christ, etc. But the fight against the Reformed, Unitarians, Methodists, etc. is not to their liking. But the fight against the Reformed, Unitarians, Methodists, etc., yes, even against those who also call themselves Lutherans, is not to their liking. They say that they all accept the Bible and that one should rather fight against the unbelief that rejects the Bible.

We answer: The "Lutheran" will also fight against gross unbelief, but he cannot give up the fight against enthusiasts and unfaithful Lutherans, for this fight is also a fight against unbelief. Not only those who openly declare that they do not want to know anything about God's word, who mock and blaspheme it, are unbelievers, but also unbelievers are unbelievers in the parts in which they contradict the word of God.

The holy scripture is inspired by God, 2 Tim. 3, 16, it is the word of the great majestic, only wise God, it is truth, Joh. 17, 11, and therefore infallible, it is the word that judges everything and may not be judged by anyone; the word to which all the world must bow. We are to believe all that the prophets have spoken, Luc. 24, 25. we are to abide by Christ's speech, Jos. 8, 31. we are to keep His word, Joh. 14, 23. we are to hear His, the good shepherd's, voice.



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No. 1.

We are not to deviate from the word, neither to the right nor to the left, Joh. 1, 7. nor to do anything about it, Deut. 4, 2. When God speaks to us in His word, we are only to say: "Speak, Lord, for Your unbeliever hears", 1 Sam. 3, 9. 3, 9. We should not master God's word, but accept it with childlike faith, even if we cannot rhyme it.

Luther writes: "Whoever wants to act in the articles of Christian faith, let him leave his research and puzzling, and do not ask how it rhymes; but only research whether Christ has said it or not. If he has said it, then he should stick to it, and it should work, sound or ring as it pleases. For I will let him be wiser than my reason or I am. Give honor to him who speaks, and let him be wiser than you are. - Only say thou thus unto him, Lord, thou art my God; I will believe thee, and hear thy word, and follow thee, and die upon it, that thou, my dear Lord, hast thus spoken; and I will not see, nor ponder, nor search with my understanding, whereto it goeth forth." (On John 6. E. A. 47, 332 f.)

We now ask: Do the Reformed, Presbyterians, Baptists, Methodists and others submit to the whole Word of God? The Scriptures teach that baptism works forgiveness of sins, regeneration, and remission. Scripture teaches that all who partake of the Lord's Supper, repentant and unrepentant, the latter admittedly for judgment, receive Christ's true body and blood with their mouths in Holy Communion. The aforementioned do not believe this, they give ear to their reason and want to master the words of the great God. Is this faith or unbelief?

Luther writes: "I count them all in one cake, as they are, who do not want to believe that the bread of the Lord in the Lord's Supper is his true natural body, which the ungodly or Judas receives just as well orally as St. Peter and all the saints. Whoever, I say, does not want to believe this, let him leave me alone - and hope for no communion with me, nothing else will come of it. O dear man, who does not want to believe the article in the Lord's Supper, how will he believe more and more?

Do they believe the article of the humanity and divinity of Christ in One Person? - And even if they boast that they believe this article of the person of Christ, they are certainly lying in everything they say about it. - For it is certain that he who does not believe an article rightly, or does not want to (after he has been admonished and taught), certainly does not believe one with earnestness and right faith. And whoever is so bold that he may deny God or punish lies in one word, and does this willfully and above that which he has been admonished or instructed once or twice, may also (certainly does) deny God in all his words and punish lies. Therefore it is: round and pure, believed completely and all, or believed nothing! The Holy Spirit cannot be separated nor divided, that he should teach or make believe one thing true and another thing false; except where there are weak, who are willing to be taught, and not stiff-necked to contradict." (Kurzes Bekenntniß etc. E. A. 32, 411 f.)

After Luther has cited the speeches of the Anabaptists and other fanatics, he continues: "This is what unfortunate unbelief does. But what is the cause of such unbelief? It is the cause that one does not believe God to be almighty. - God, the almighty creator of heaven and earth, 2 Cor. 6, 18. Ps. 33, 5. 6. is the steward and founder of the sacrament, who says: 'Receive and eat, this is my body, which is given for you; this is the cup, the new testament in my blood, which is poured out for you/ Who has spoken these things? Not a man, but God, who created heaven and earth from nothing. Let it be seen who has spoken the word; not how it is possible, but who has spoken these words, namely - God's eternal Son, our Lord Jesus Christ. Therefore, I say, the only thing that is lacking for the spirits of the wicked and the enthusiasts is that they do not believe that God is omnipotent. If they believed this, they would not dispute and ask how it is possible." (Sermons on 1 Cor. 15. E. A. 19, 115 f.)

If the so-called evangelicals, the unirritated, unite with the reformers and share their errors; if they outwardly unite with them without unity of spirit

If they prefer to give away God's word rather than their outward connection; if they therefore declare too sweetly to the Reformed that it is up to each one what he believes about baptism and the Lord's Supper, how he takes the words of Christ: "This is my body, this is my blood", - is that faith or unbelief?

Luther writes to Gal. 5, 9: "A little leaven leaveneth the whole day" -: "Is a warning that St. Paul respects greatly, of which we should also keep much, especially in our time. For the mobs, who pretend that Christ's body and blood are not present in the Lord's Supper, accuse us of being quarrelsome, hard-minded, and unkind, and for the sake of a single article of the sacrament, of disrupting the Christian love and unity of the church. - Therefore, this saying is to be diligently remembered against their argument.

- We are truly ready and willing to show them peace and love, but as long as they leave us the doctrine of faith unharmed and unaltered. If we cannot obtain this from them, it is in vain that they praise Christian love so highly. Cursed be the love in the abyss of hell, if it is preserved with damage and harm to the doctrine of faith, to which everything is to give way, be it love, apostles, angels, or the like.

of heaven and what it may be, etc. Therefore, by considering this matter so lightly and insignificantly, they sufficiently indicate what they think of the majesty and glory of the divine word. Where they earnestly and heartily

If they believed that it was God's word, they would not joke and play with it so lightly, but would hold it in the highest esteem and believe without all doubt and disputation what it says and holds out to them; would also know that one word of God was all, and again all the words of God were one; would know that all the articles of our Christian faith were one, and again that one was all, and where one is left out, that certainly the others all fall after it singly in time; for they all cling to one another and belong together. - Therefore it should be

We are not at all mistaken that they boast so much about how much they want to preserve love and unity among us and them, and how heartily it would hurt them if it were to be broken up. For he who does not love and honor God and his word is not helped; otherwise he may do what he will." (W. VIII, 2652 f.)

If in the so-called Lutheran General Synod one courts with these sects, which do not believe in the Word of God in all things, if in the General Council one tolerates church fellowship with them; if one thus makes oneself partaker of their deviations from God's Word, if one encourages them in their deviations, if one ignores the word of the Lord: "Depart from them", Rom. 16, 17..., does not respect - is that faith or unbelief?

If the Ohioans assert - contrary to Scripture - "that in some respects conversion and beatitude also depend on man and not on God alone," that is, if they do not believe that conversion and beatification are God's work alone, - is that faith or unbelief?

Luther writes: "I hereby condemn as vain error all teaching that praises our free will, as it strives against such help and grace of Jesus Christ. For because apart from Christ

death and sin are our masters, and the devil is our prince and God, there can be no power, nor might, nor wit, nor understanding, that we might send or seek after righteousness and life, but must be blinded and captive, of the devil and of sins, to do and think what they please, and what is contrary to God with his commandments." (Confession of the Lord's Supper. E. A. 30, 365.)

When newer theologians in Germany, even those who call themselves Lutherans, declare that the old doctrine of the inspiration of holy Scripture can no longer be used, when they make the ungodly assertion that holy Scripture also contains errors, and when they treat it like a human book, is that faith or unbelief?

If the lowans declare doctrines of the Scriptures to be open questions and want some questions to be decided by the church first, that is, if they do not believe that a matter is decided when God speaks, if they follow the newer direction of

What is that? What is it that the people of America are trying to "make valid" here in America? Faith or unbelief?

How terrible! With all those mentioned (with Luther we always exclude those who err in simplicity) the knowledge is not present or has diminished that every word of the holy scripture is the word of the eternal wisdom, of the highest majesty. One is not afraid of God's word, Isa. 66, 2. One does not consider what a terrible sin it is to deviate from God's word even in one point. One prefers his preconceived opinion to God's word. One sets oneself above God's word. One is indifferent to deviation from God's word and thus does not love God's word from the heart.

Tell me, dear reader, can one who loves and respects God's word remain silent about such disobedience to God's word, about such unbelief? The gross unbelief that boldly declares that it does not want to know anything about God's Word is indeed frightening, but is it not also frightening, even in some

Do they not want to know anything about God's Word, do they not want to be completely guided by God's Word? Is this subtle unbelief not more dangerous than the gross unbelief, since it appears as if one still adheres to God's Word?

We want to confront unbelief, it may appear in this or that form, crude or subtle. We should hold fast to the fact that God alone has to speak and we only have to listen. Then we will be protected from error, then we will stay on the right track. Luther said in his last

In his sermon at Wittenberg, he said: "The devil will set fire to the light of reason and take you away from the faith, as happened to the Anabaptists and devotees of the sacraments, and now there are more heretics. I have had before me more than thirty red spirits who wanted to teach me, but I refuted all their things with this saying Matth. 17, 5: This is my beloved Son, in whom I am well pleased; hear him.' And with this saying I have hitherto preserved myself by the grace of God; otherwise I should have embraced thirty faiths." (E. A. 16, 146.)

"Hear him!" "Him you shall obey!" - This shall remain the slogan of the "Lutheran".

G.

Of the intercourse of Christians with the world.

We have recently (in the last volume of the "Lutheran") brought to mind the word of the apostle: "Come out from among them and separate yourselves, says the Lord". The Lord forbids the believers to make common cause with the unbelievers, who also want to be pious, in church matters, prayer and worship. But the word and commandment of the Lord goes further. The Lord commands Christians in general to flee the community of unbelievers, the godless. God's word also inculcates this on the pious, e.g. in the first Psalm, which begins: "Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers." And Proverbs 4:14, 15 reads, "Come not into the path of the wicked, nor tread in the way of the wicked. Let him go, and walk not therein; depart from him, and pass by." This is an important question for all Christians, how they should relate to the world outside, to the children of the world, who do not want to know about God and God's Word. And our Christians also have good reason to consider and take to heart the answer that God's Word gives to this question, for they too are often inclined and tempted to give room to the world and to blur the line between faith and unbelief, world and church.

Christians are commanded by God to separate themselves from the children of this world, from the unbelievers, to go out from them. Of course, this is not meant as if Christians should avoid all and any contact with the world, break off all and any intercourse with the children of the world. There is also a permissible intercourse with the world. This is what we want to talk about first. The apostle says, for example, in 1 Cor. 5:9, 10: "I have written unto you in the epistles, that ye should do nothing: Epistles, that ye have nothing to do with fornicators. This I mean not at all of the whoremongers in this world, or of the covetous, or of the robbers, or of the idolaters, else ye must clear the world." St. Paul had written briefly to the Corinthian Christians in an earlier letter that they should have nothing to do with the harlots. He had meant this in the same way as he now explains in 1 Cor. 5:11, that if someone who calls himself a brother is revealed to be a fornicator or a miser or an idolater or a blasphemer or a drunkard or a robber, the Christians should have nothing more to do with such a false brother and give up their brotherly contact and intercourse with him. But the Corinthians had understood the apostle in such a way, as if they should have nothing more to do with the fornicators, miserly, robbers, idolaters in this world, with the godless, unbelieving people of this world. This is not what Paul meant. For if that were the duty of Christians, then the Christians would have to leave the world. A certain intercourse with the godless, unbelieving world is unavoidable if Christians want to live and walk in this world at all. And in such absolutely necessary things, in earthly, worldly things, which belong to existence and life on earth, to talk, to handle, to communicate with the children of the world, the apostle, God's word, has permitted and given Christians freedom.

Christians are scattered throughout the world. The Christians do not form an earthly kingdom for themselves, do not live



In a special country of the earth they are separated for themselves. In their earthly dealings, they are yoked together with the unbelievers, the idolaters, whoremongers, miserly people, and robbers of this world, as it were, under one yoke. Christians and unbelievers cultivate together one and the same field. In the workshops, factories, stores, Christians go and stand and work next to unbelievers. In the public market, goods are offered for sale to everyone; it is not asked whether the one who buys or sells is a Christian or not. This is the way of things, and it will remain so until the end of the world. When Christ comes again, what he prophesied will happen Matth. 24, 40. 41: "Then there will be two in the field; one will be accepted and the other will be abandoned. Two shall grind at the mill; one shall be accepted, and the other forsaken." Such a state and course of things does not contradict the Word of God. Christians do not do wrong when they help the children of this world in their earthly profession and accept services from them. If the Christians did not want to have anything to do with the children of unbelief, then they would have to leave the world. But it is God's will that they do their daily work here in this world as long as it pleases God. Or they would have to run into the monasteries, into the desert, into the wastelands, and that would be a service of their own choosing.

Civil life is, in a word, the area in which Christians can go hand in hand with unbelievers. A Christian does not look at his neighbor to see if he is a fellow Christian, but regards his neighbor as his fellow human being. There are all kinds of business connections which serve to protect and promote trade and business, and if a Christian enters into such obligations and thus also makes himself obligated to children of the world, he does not commit a sin in himself. Everything that is connected with the worldly government, with the life of the state, also belongs to this area. Christians do not do wrong, but under certain circumstances it is good for them to consult and discuss with their fellow citizens, whether they are Christians or not, and to make joint efforts to promote the best of the city, the best of the country. However, a Christian should always keep his eyes open. Today's workers' associations, as well as the associations of the masters, the labor lords, the capitalists, today's political clubs have mostly made sin and injustice part of their trade. All kinds of tricks and intrigues are spun there, to the detriment of the neighbor. It is, as Luther says, "Summa, this is the meanest craft and the greatest guild on earth, and if you look at the world now through all ranks, it is nothing but a great wide stable full of great thieves." And a Christian certainly violates his conscience and offends and grieves his God when he takes part in unjust dealings or makes himself complicit in other people's sins by acquiescence and silence.

Home and family is also a place where Christians and unbelievers should live together and get along with each other. How emphatically the apostles admonish Christian servants in their epistles to be faithful to their masters, and also to whimsical, perverse, pagan masters (1 Pet. 2:18).

To be subjects, to hold even unbelieving masters in high esteem, 1 Tim. 6, 1, and to show them all good loyalty, Titus 2, 10. Those who are called servants and maids today are not, like the servants and slaves in apostolic times, bound to their masters as serfs all their lives; they have power and freedom to change their rule, to change their rule. However, the fact that the master of the house is not a Christian is not in itself a reason for Christian servants and maids to leave the house. If a Christian maid does her housework, this is, as Luther often points out, "better than the holiness and strict life of all monks. But such a profession, which is held so high and valuable by God, can be fulfilled by a Christian maid even in an unchristian family. The apostle writes to married couples: "If a brother has an unbelieving wife, and she takes pleasure in living with him, let him not separate from her. And if a wife has an unbelieving husband, and he takes pleasure in dwelling with her, let her not separate from him." 1 Cor. 7, 12. 13. The unbelief of the spouse does not cancel the marital union and does not release the Christian from his domestic duties and obligations. A Christian who has an unbelieving wife should not turn his back on her on the grounds that she is unbelieving, but should also love, cherish and care for such an unbelieving wife as his own flesh. A Christian woman who has an unbelieving husband should not withdraw from her husband in the belief that her Christianity obliges her to do so, but should honor her unbelieving husband as her husband, and be obedient and obedient to him. No Christian should break and deny the bonds of family, of blood relationship, which God, the Creator, Himself has established, for the sake of it, because the relative is inwardly foreign to him, has a different mind and faith. It is right and just and praiseworthy for a Christian to have neighborly relations with his neighbor, even if the neighbor does not want to know anything about Christianity. For the neighbor is and remains his neighbor, whom God has placed at his side.

In all these cases, a Christian is obviously only doing the job that God has assigned to him. For the fact that a man, by the work of his hands or otherwise by his gifts, his skill, his intellect, acquires for himself and his family the food and necessities of life, that he provides for and governs his home and family, that he is subject to the authorities, that he fulfills his civic duties, is a task which God has assigned to him. And a Christian remains in his profession and state, in this divine profession, and walks on an even path, if he, in fulfillment of his life's calling, also gets involved with unbelievers, whom he encounters at every turn, and whom he cannot possibly avoid. In all these cases, the Christian has solid ground, a divine foundation under his feet. For the profession of life, home and family, state and authority are divine orders and foundations. And even if unbelievers walk along in these orders, they certainly do no good for their person, because heart and mind are evil and God looks at the heart, but they also honor and confirm the creator order of God. God sustains and governs the bet even by the hand of the wicked, the ungodly. And Christians do not help to evil after any side, but only promote the good, if they in these things

also put up with the service and cooperation of the unbelievers.

So, as far as their walk and profession in this bet entails and requires it, the Christians, the children of the light, are allowed to act and associate with the children of the bet. But the Christians should not forget one thing. They should not think and conclude that, because in civil life, in the worldly realm, it makes no difference whether one believes or does not believe, they may completely disregard the fact that they are Christians in their dealings in the Wett, that, when they deal with the children of Wett as with their fellow men and fellow citizens, they may leave their Christianity at home. No, rather, a Christian, while fulfilling his worldly profession, should always remain mindful of his Christian profession and walk in the world as befits his profession, his Christian profession. For this very reason, God has placed Christians in the midst of the mass of unbelievers, so that they could show the unbelieving world what Christianity is all about. God's Word clearly testifies to what God wants Christians to do. Christ says to his disciples: "You are the salt of the earth. "Ye are the light of the wager." "So let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matth. 5, 13. 14. 16. Peter writes to the Christians: "Lead a good walk among the Gentiles, so that those who speak against you as evil-doers may see your good works and praise God when the day comes. 1 Pet. 2, 12. And Paul: "Do all things without murmuring and without doubting, that ye may be blameless and pure, and the children of God blameless in the midst of the wicked and perverse generation, among whom ye shine as lights in the firmament." Phil. 2, 14. 15. This is the will of the Lord, that Christians let their light shine before the people, before the Gentiles, confess their faith, their Lord Christ, before the world, and especially say a word about Christ, the Savior of all people, to those with whom they meet daily. Our profession in the world gives us enough opportunity to witness and confess. This is the will of the Lord, that Christians should walk purely and blamelessly in the midst of this unrighteous, perverse generation and show themselves to be children of God before the children of the wager. This is the will of the Lord, that Christians shine as lights in the world and let their light shine also in good works, that they prove to be faithful, righteous and reliable also in their worldly status and profession, that they also strive for all that is praise and virtue before the world, that they also do good and gladly help those outside, strangers, yes, enemies. This is the will of the Lord, that Christians in this way, by word and deed, by doing and not doing, may provoke and entice the bettors to follow them and win some of those who are outside for God and Christ and, when they thus go through this evil bet, save from the bet what can be saved. May God help all Christians to recognize why God still allows them to live in the world, and that they, when they deal with the children of the world on a professional basis, remember that high calling: "You are the salt of the earth. "You are the light of the world

(To be continued.)

(Submitted.)

Missouri and Cairo once again.

That the "Herald and Magazine" has printed the short report of the "Lutheran" on our action in Cairo, Ill, is laudable and gratifying, and if the paper had left it at that, one could and would remain silent; but since it also justifies the inclusion and dissemination of the venomous remarks of that pastor of the Iowa Synod on Missouri, which had in the first place prompted our report, and in so doing again attacks the Missouri Synod, the undersigned cannot fail to follow up with a reply.

Before that, however, an apology. There has been a typographical error in: "Lutheraner" page 172, column 1 below, a printing error crept in, which probably had the consequence that "Herold und Zeitschrift" was unpleasantly touched. In the sentence: "Zur Abwehr" etc., after the words: "der giftigen Bemerkungen" the words: "des Iowa Pastors" have been omitted, which is hereby corrected. The "poisonous remarks" were therefore not attributed to "Herald and Journal", but to their reporter.*)

Now to the matter in hand. - Herold und Zeitschrift" writes: "The communication from a pastor of the Iowa Synod came from a man who was obviously familiar with the circumstances from his own experience and in whose credibility we had no reason to doubt. But how? if the same man himself bases his statement, at least in part, on letters from Cairo (as he does), where does that leave "Herold und Zeitschrift" with its "apparently from personal experience"? And furthermore: If the credible man, by his communication, gives an entire orthodox synod a bad name, disgraces it, reviles it and puts it in the pillory, but "Herold und Zeitschrift" spreads such a communication through wide circles without further ado, where is the eighth commandment with both? - Or should "Herold und Zeitschrift" have been and still be blind to the poisonous arrows shot against Missouri in the Iowa pastor's brief outpouring of heart? This is hardly believable, but seems to be so; otherwise she could not take the man together with his whole reporting so strongly in defense as she does. Therefore, here is some eye ointment!

"Last fall the congregation at Cairo, Ill, was abandoned by our synod, because nearly all the members of the congregation - men and women - had joined the lodges, and openly declared that they would rather leave the church than the lodge. This congregation turned to the General Council for a pastor - in vain. Then they turned to the Missouri Synod, and sieve there, the strictly believing Missouri Synod immediately took care of these people. So that this precious (?) congregation would not escape him" and so on.

Already these first sentences of the credible informant, who reports "from his own experience", cast a very doubtful light on the Missouri Synod for those who want to see. For what is told here, translated into honest German, reads something like this: What Iowa threw away as Unrath and the General Council lying around, Missouri immediately raises as something Kost-

*In any case, "Herold und Zeitschrift" printed the remarks of its reporter without a word of criticism and thus assumed responsibility for them as well. Whether the paper strikes Missouri with its own or someone else's scourge probably comes down to one thing. Red.

The people of the world take up, cherish and care for what they have with joy and eagerness. Can "Herold und Zeitschrift" read something else from these sentences? And if not - how do they stand with the truth? How do they agree with the report in the Lutheran, for whose strict truthfulness there are many witnesses?

More bluntly and openly, our good friend reviles in the following sentence:

"Although Missourians are always telling people they don't have enough pastors for their churches - they had one for this church."

Does "Herald and Magazine" know what the word "weismachen" means? - To fool people with an X for a U, even more German: to lie to people, that's what it means. And whoever accuses a true-believing synod of fibbing and lying, reviles and blasphemes it, and whoever prints such slander and sends it out into the world, also reviles and blasphemes it.

The heaviest projectile the Knight of Iowa hurls against Missouri, however, comes last. The hero writes:

"These people can really do anything - even trample on their own principles - if they think they can hurt us with it, which fortunately is not the case this time."

So our own principles have been trampled on? How so, ye gentlemen of Iowa and Pennsylvania? Can you prove it to us? Can you substantiate it with the example of Cairo? Nevermore! - We have not acted differently in Cairo, as we have acted from the very beginning as resolute opponents of all lodge activities in communities which were afflicted with lodge activities, in part strongly afflicted. We have openly and unreservedly stated our position on the Lodges; we have frankly and freely declared that and why we must reject all Lodges as ungodly; we have not concealed the fact that and how one of our pastors would fight against the Lodges. We did not seek Cairo, neither did we force our way into it nor did we sneak in there in order to capture a congregation from Iowa and thereby damage it, as the well-meaning reporter imputes to us, but Cairo, which stood apart from all ecclesiastical connection and deserted, sought us and properly desired and received a pastor from us.

Regarding the publication of the Missouri report in its columns, "Herald and Magazine" expresses itself as follows:

"We print this defense, so far as it relates to the Cairo incident, in full, that (1) the other side may be heard, and the charge of one-sidedness, which is supposed to lie in the admission of the charge of that Iowa pastor, may be dismissed; (2) to show how Missouri holds to the care of congregations which turn thither, without regard to their reputation and history; and (3) what is the nature of the testimony of that synod against the lodge system in just such congregations as are wholly dominated by it."

Now a few more remarks on this. - So you also want to hear the other side. Well, that is no more than fair and just. But does not justice demand that one hear the other side before one judges and courts, and not only afterwards, after one has already judged and courts? One protests against the reproach of one-sidedness. But if the honorable editors judge and rebuke from the bench on the mere accusation of a single person, without being aware of it in the

How can it shift the accusation of even one-sidedness away from itself, since it should be clear to it that there is much worse than one-sidedness here? One wants to show 2. how Missouri holds it with the supply of communities which turn there without consideration of their reputation and history. Right. The congregation in Cairo has a bad reputation and a sad history in the eyes of "Herald and Magazine", because the pastor of the Iowa Synod gave some prickly hints in his few sentences, and therefore Missouri should have withdrawn its hand from it, left it to its fate, in spite of its request for help and care! That would have been right before the eyes of certain people, but not before God. And then: How does "Herald and Magazine" come to suggest to its readers that Missouri acts in providing for communities without regard to their reputation and history, and to want to prove this with Cairo? Assuming that Missouri had really acted hastily and wrongly in supplying Cairo (which can happen to him as easily as to other people in view of human sinfulness), would this give the "Zeitschrift" the right to proclaim to the world that Missouri acted as a rule? The conclusion that the "magazine" makes is this: Missouri acted wrongly once in Cairo, consequently it always acts wrongly in the care of certain communities. But what a conclusion! One finally wants to make known to the church what kind of testimony our synod has against the lodge system, especially in such congregations that are completely dominated by it. 3. Please, what is wrong with the testimony against the lodge system given in Cairo? What is lacking in it? What other and better testimony is given in Pennsylvania against the lodge system in communities that are dominated by it or even only tainted with it? It is true that the writer of this article readily admits that many others could have testified more skillfully in his place; but he will consider the testimony given in Cairo clear, strong and decisive enough until the gentlemen who challenge it have proved the contrary.*)

May Christ, the heavenly Prince of Peace, prevent the divisions and separations in His dear Church, and grant us all the grace to love truth and peace!

J. A. F. W. Müller.

(Submitted.)

To all Mission Friends.

The Wisconsin District, at its last year's meeting, passed a resolution that a member of the Mission Commission should travel the mission fields of the state every three years, visit the various congregations, encourage them with their traveling preachers, and encourage them to persevere in the mission field.

*)For those who have only recently entered the circle of readers of the "Lutheran", we note that the accusations which have been raised against the congregation in Cairo by the Missouri Synod with regard to the supply of the congregation have already been refuted and rejected as slanderous in No. 22 of the previous volume; therefore the honored sender of the above does not go into more detail here. Red.

to spur on the imprisoned work. The traveling preachers were especially in favor of this decision, since they are firmly convinced that it would be of great blessing to their congregations if they were visited and encouraged by members of the mission commission or other officials of the synod, since the still young and inexperienced congregations would not only become better acquainted with our synodal conditions, but above all would recognize more and more vividly the love with which our synod cares for them; This recognition will also spur the congregations themselves to even greater zeal in the work of the Lord.

The undersigned now traveled on behalf of the synod through a part of the mission area, covered in ten days, apart from the foot and wagon tours, about 1100 miles by rail, preached in all the main places where he came, encouraged the congregations to faithful perseverance, consulted with the traveling preachers and sought in association with some of them new mission areas. In spite of the weather, which was almost always bad, the people came for miles, lantern in hand, through the almost impenetrable jungle to the evening service, listened eagerly to the sermon and the undersigned had the opportunity to address a few words of encouragement to those gathered after the conclusion of each service. Almost in all places I got the impression that the people are serious and that their salvation is close to their hearts. They are eager to build their own churches as soon as possible, despite their great poverty, and it is heartwarming to see the love and respect with which most of them treat their preachers. How astonished I was to find independent congregations with beautiful churches, schools, parsonages and their own pastor in many of the places that I myself had previously been allowed to serve by God's grace, flourishing congregations that only six or seven years ago seemed to be quite hopeless. Truly, whoever travels through such a mission area with its individual congregations and preaching points and observes the progress made, must confess with grateful heart and mouth: "The Lord has done this!" It can be said now with certainty in advance: If the good Lord continues to bless the work of our dear missionaries as He has done up to now out of pure undeserved grace, then in a short span of time we will have an even far greater number of flourishing churches in northern Wisconsin. All dear fellow Christians, who up to now have always gladly and willingly contributed to the support of the mission, can therefore also be sure that they have not thrown away their gifts and sacrifices.

But what touched me most painfully during my visits was this, that the workers in our mission field are far too few. This is the situation in Wisconsin, and it will probably be the same in the other states where our traveling preachers are working. The words of Christ can be applied here: "The harvest is great, but the laborers are few." For the harvest field is so extensive that our traveling preachers, with the best will in the world and with the most diligent work, cannot work it as they would like to. Our traveling preachers are usually overwhelmed with work, and one consequence of this is that some soon succumb under the heavy burden of their work. Thus

For example, a capable, strong traveling preacher in our district had to serve over thirty places, some of them already larger congregations, all by himself for a long time; of course, he did not get any rest during the day and no rest at night, not even regular food. And the result? After barely a year of work, he was forced to resign due to illness. Now he is still working alone in an area where at least three men should be working. This is only one example out of many. One usually imagines the life of these men as not as difficult as it really is. They must have a high degree of self-denial; they must not lack perseverance; they must not immediately become despondent and discouraged when they find a cold reception during their visits, or when they are even gruffly told to close the door from the outside; they must not be fainthearted with regard to hardships, frost and heat, storms and bad weather. And the work of our traveling preachers is not diminishing, but increasing from year to year as a result of the great immigration; the great west, northwest and south of our country are becoming more and more populated, and it is especially our German compatriots who are streaming into this country. I will not mention the swarming spirits that often make life quite sour for our traveling preachers. How, should all this not move us to work with all our strength so that we can send out more workers ? Yes, let us make every effort so that our institutions are filled with students and remain filled, and so that the shortage we have to complain about is permanently remedied.

But one more thing. We should also seriously make sure that our traveling preachers receive their already small salaries regularly. It hurts one's soul when they ask for their salary and have to be told that the box is empty. Therefore, all congregations should make it their business to collect for the mission every year on Sundays designated by the congregation. One cannot believe that the collections made at the annual mission festivals are sufficient to cover the salaries of our missionaries and the other expenses of the mission. We must be happy about the willingness of our congregations to make sacrifices, but we could and should do even more so that the work of the Lord may prosper, and we can all do even more if we only want to. We should always remember that God has called us to be co-workers in the building of His kingdom, and this is truly a great honor for poor sinners who actually deserve only wrath and disgrace. God has also given us gifts and means that we can help. Whoever understands not only to pray diligently, but also to give abundantly for the work of the mission, is also a missionary, who thus helps in his part in the building of the Kingdom of God.

May the faithful and merciful God, the Lord of his church, himself bless the glorious and praiseworthy work of the mission; may he give us all willing hearts and open hands, and all our dear traveling preachers courage, strength and perseverance, so that they may receive one victory after another, and so that the world may know that the right God is in Zion. May he do this for the sake of his promise. Amen.

J. Schütte.

To the ecclesiastical chronicle.

I. America.

Statistics. The pastors are asked to consider the request in the previous number of the "Lutheraner", p. 207, column 1. In vacant congregations, the vacant preacher or the board of directors will take care of the request.

That the Lutherans are not allies of the Catholics in the school question is also acknowledged by an English newspaper. As is well known, the resistance of our Synod to the compulsory school laws is often misjudged. No distinction is made between the resistance of our Synod and that of the Catholics, although they are thoroughly different both in their basis and in their entire manner, as can be seen from the article of the "Lutheran" published in No. 25 of this year and referring to this. In view of the many false evaluations which our Synod has to endure in this matter, it is all the more gratifying to hear for once how one of the more outstanding newspapers of our country understands the matter quite correctly and, in particular, is clear about the fact that our Synodal Conference, with its opposition to strict compulsory school laws, is in this respect by no means to be placed on the same level as Rome, which is making politics. The "Christian at Work" of New York writes in the number of December 5 as follows: The recent action of various legislatures, especially the Massachusetts, Wisconsin and Illinois legislatures, on the parochial school question has quite excited the Lutherans. It is well known that of the million Lutherans entitled to communion in America, about three-fourths are Germans and Scandinavians. These have established parochial schools at their own expense in connection with their congregations, and it may be safely assumed that nearly 200,000 children of Lutherans are educated in such schools. But the Lutherans take a different position toward the public schools than do the Catholics. They recognize that it is necessary for the state and that the state has the right to provide for the secular education of its subjects, and they also see that where, as in America, state and church are separated, religious instruction cannot possibly be given in these schools. This must be provided for on one's own account, and to do so is the main governing purpose of the parochial schools.... The position which the Lutherans take towards the public schools is therefore not that of opponents of them; the aim is rather to complete the education received there by that element which is recognized as the most important element of all education, - by the religious element. ... Lutheran parochial schools by no means threaten the demise of America's liberal institutions. Most Lutherans, who still remember the state's control of church and school in Europe, like religious liberty in America so well, and appreciate it so thoroughly, that they may be trusted in this respect." The Christian at Work then adds that as long as parochial schools offered instruction in the elementary sciences, that instruction, even if inferior to that offered in the government schools, should be accepted in lieu of that offered by the state. C. Dreyer.

Fairs. Rev. H. A. Morton of St. John's Episcopal Church, Boston, declared in a meeting of his congregation that it would be better to break up the church than to seek to maintain it by the proceeds of fairs, theatrical performances, ice cream parties, auctions and similar displays. "Is this in order, that you use the church in which you serve your God for all kinds of purposes to scrape together money? Is the sale

of articles by lots something other than hazard play? But to be condemned completely is the latest way of making money by setting up bogus post offices in the hall, through which young people send letters to each other, or have fortunes told for a certain sum, and similar foolish stuff. - If we need money to cover our expenses, let us raise it in a manner befitting Christians." (Chr. B.)

The "Leo House", the Roman Catholic home for German immigrants in New York, was consecrated on December 7 of last year by Bishop Wiggers of Newark, N. J., with the assistance of various Fathers. Thus, then, our "Pilgerhaus" has two Roman Catholic hostels for immigrants by its side. "Leo House" is No. 6, "Our Lady of the Rosary" House (for female immigrants only) is No. 7, and our "Pilgrim House" is No. 8 State St. K.

II. foreign countries.

President O. Willkomm has happily returned to Germany. The "Freikirche" writes: "Our dear President, Pastor O. Willkomm, returned from his trip to America on Tuesday, November 19, happy and safe. God's angels have visibly guided him. On his perilous, long journeys by sea and land, on which he covered nearly three thousand German miles within 3 months, he did not meet with the slightest accident. Everywhere he has found the warmest welcome and the most joyful participation in the affairs of our Lutheran Free Church among our fellow believers on the other side of the ocean. Many hundreds flocked to hear his reports. The brethren over there have also shown by rich gifts of love that they regard our work for the preservation of the pure doctrine of the divine Word as their work, our struggle as their struggle. What shone brightest, however, was the fullest unanimity of spirit, which manifested itself at synods, pastoral conferences and in private conversations. - Thus we must confess with loud thanksgiving to God: the journey of our dear President, of which we hope a detailed report will appear in this paper, was full of rich blessings. The bond of common faith and common intercession has been tied even more tightly; and precisely in this we see the main fruit, that many a Christian heart has been awakened to new, fervent prayer for the needs of the Church in our dear Germany, which God will hear in grace for our temporal and eternal salvation."

From Bavaria. The Royal Administrative Court in Munich recently issued a decision according to which anyone in Bavaria who leaves the state church is entitled to form a "religious party for himself" and no longer has to send his children to school religious instruction. Until now, in Bavaria, as in all other German states, the norm was that the person leaving the state church was only authorized to declare his resignation for himself, and all children born before this declaration still belonged to the church until they themselves declared their resignation after reaching the age of fourteen. The Bavarian Supreme Court, however, has now declared this legal view to be incorrect for Bavaria and has granted every dissident the right to withdraw his children from religious instruction at school without further ado. (P. a. S.) This is a sensible ecclesiastical decree which other German governments should take as an example.

Idolatry in the German Empire. The "Pilgrim from Saxony" reports on this: "Repeatedly we have already felt moved to bear witness against the modern idolatry that masquerades as patriotism. We will always raise our voices anew against it.

even if we know that it does not penetrate into wide circles. To remain silent about such evil, as unfortunately most Christian Sunday papers etc. do, is to participate in sin. If our liberal circles, alienated from the church, sink into the cult of man, this is understandable to us. Where there is no faith, there is superstition; where the living God is not worshipped, the great ones of this world are put in his place. But it is downright disgusting when this idolatry appears in Christian garb, when in the holy place God the Lord is blasphemed with such patriotic phrases, when God's servants become flattering servants of men. In the field service held during the maneuvers in Hanover, which was also of interest insofar as the Protestant field provost and the Catholic division pastor officiated together (NB. A fine model of the future German national church! What would the Protestant Federation say to such a joint officiating?), the Protestant sermon ended with the following words: This field altar is erected at the foot of the Waterloo Column. In the land of the morning there are sounding columns, which resound wonderfully when the ray of the morning sun hits them and the morning wind blows around them. I hear this column also sounding in the spirit now, because a ray of the morning glow of the eternity falls on it and the roaring of the spirit rushes around it, which dwells there where it wants. And it speaks softly and yet loudly enough for all who have ears to hear in our people, and it also sounds wonderfully, like Assaph's words, from it: I remember the old time, the former years. I remember the deeds of the Lord, yes, I remember your eternal wonders, and speak of all your works and say of your doings. God, your way is holy, you are the God who does wonders. Thou hast proved thy power among the nations; thou hast mightily redeemed thy people. - And their remembrance of the time of the fathers becomes our thinking, and their speaking of the great deeds of the Lord in those days becomes our praising. And with even fuller accord than Assaph, the Sunday Gospel comes to mind, as we first heard it from the altar: "Many prophets and kings would see that ye see, and have not seen it; and hear that ye hear, and have not heard it." And we see them again in the spirit, from ancient times the prophets and the kings also among our people, the kings on the throne and the kings in the realm of the spirit, who worked and struggled with one another for Germany's greatness; the prophets on the throne and they who, like Assaph, stirred their strings in the times of long night, when they looked out in the spirit longing for Germany's glory'. The great word of the Lord to his disciples in the entrance of the Gospel of the 13th Sunday after Trinity: 'Blessed are the eyes which see that ye see. For I say unto you, That many prophets and kings would see that ye see, and have not seen it; and hear that ye hear, and have not heard it - the word in which the Lord gives as the cause of blessedness the seeing of Him with the eyes of faith, as the disciples saw Him, this word is here applied to the new German kingdom. The prophets and kings are Prussia's kings; the longing for the appearance of Jesus Christ, the promised Messiah, becomes the longing for the re-establishment of the German Empire and for the restoration of Germany's greatness and unity. So then the prayer of Assaph with its longing, hoping and consolation of the redemption of Israel, the chosen people of God, shall be applied in the sense of the Lord Preacher to the longing and consolation of the liberation of the German people. Whether the military community was edified by these remarks, we do not know. We find such application and

The distortion of holy words of God is downright blasphemous. - We are rightly indignant when Rome refers words of the holy scripture, which deal with Christ the Lord, to the pope, but modern strict-national Protestantism has sunk almost even deeper into idolatry. In one of the many Luther plays that are now springing up like mushrooms, Kaiser Wilhelm I is called the 'Son of God'! We confess that we were horrified when we read this blasphemy! Oh, if Luther woke up, how German he would speak to these 'patriots' and give them a lecture on the first commandment that their ears would ring. If it goes on like this - and it is not to be assumed that there will be an improvement as soon as, because in many schools this so-called patriotic, in reality idolatrous spirit is virtually cultivated - then we are heading for very serious times. Such blasphemies of God provoke his judgments. The history of France has taught us this enough."

Australia. Dr. Singleton, the well-known Christian doctor, who has made it his business in Melbourne to run the city mission, reports how he recently found an Arab family from Mount Lebanon living in one of the alleys of the disreputable district of Little Bourke Street, and to his delight learned how they had childlike faith in the Lord Jesus. On his next visit, on a Sunday, he found a congregation of about 12 Arabs with their wives and a number of children in the small room of their dwelling, holding their service. They had the Bible before them and one was reading from it the 9th chapter of Acts. Singleton asked to continue and they finished reading the chapter in Arabic and sang some spiritual songs. Afterwards he talked with them through an interpreter and learned that they had been converted by missionaries in their homeland, in very different areas, but had come together here and were now meeting on Sundays to be edified by God's Word. (Kb. f. Austr.)

Death notice.

The dear readers of the "Lutheran" are hereby informed that it has become my painful duty to announce that my dear brother, Karl Theodor Grüber, passed away on December 4, in the morning at 4 o'clock. He returned home from the synod already sickly, later he became a little better, but soon his old illness, which he had contracted already in his younger years as an assistant preacher, due to the heavy strain of missionary work, and which later, as a missionary preacher, especially in southern Nebraska, brought him close to death, came back into full force and put an end to his life after seven weeks of heavy sickness. He died as a poor sinner, after he had sung the two melodies: "Lord Jesus Christ, the light of my life", and: "I will give thee valet", blessedly, as we can hope to praise and thank God! and joyful in faith in the great mercy of God, his and our Savior Jesus Christ. His disembodied body was buried Friday afternoon with the numerous participation of Father Jung. He was in the holy preaching ministry for about 35 years, reached his age of 57 years, 9 months and 8 days, and leaves behind a deeply saddened wife and 8 children, four of whom are married, and 8 grandchildren. God comfort especially the dear relatives in their heavy sorrow with the consolation of his holy word and his precious Holy Spirit.

G. F. Grüber.



Ordinations and ginfüljrnngen.

On the 23rd Sunday after Trin. by order of a venerable presiding officer of the Wiseonsin District, Mr. Candidate C. D. Griese was ordained and inducted in the congregations at Almond and Buena Vista, Portage Co, Wis.
E. Roller.

Address: Rev. 6. v. (irivse, Hmoncl, korta^e Co., 1Vi8.

By order of Praeses Birkmann, Candidate P. N. Feddersen, appointed pastor and missionary in Shreveport, La. was ordained on the 1st Sunday of Advent at St. Paul's Parish in New Orleans, La. assisted by l'?. Gahl, Krenke and Th. Hügli ordained by me. G. J. Because of him.

Address: liev. P. 17. ?"<1cl6r86v, Sürevkport, I,u.

On behalf of the Honorable President Niemann, Mr. Candidate M. Sckedler was ordained and inducted by the undersigned in Tipton County, Ind. on the 1st Sunday of Advent.

F. W. Husmann.

Address: Rev. LI. Seüeciler, Tiptou, liptou Co., Iull.

On behalf of the honorable President of the Western District, Candidate W. Steinmann was ordained on Advent I, 1889, with the assistance of? Purzner in Babbtown and introduced by the undersigned.

M. Holls.

Address: Rev. W. Stölumunn, Lubdtorvn, OsuM Co, Vlo.

On the 3rd Sunday of Advent, 1889, Candidate E. 6th Stubenv oll was ordained and inducted by the undersigned at Almon, Shawano Co., Wis. by order of Mr. President Sprengeler. Bro. Schneider.

Address: Rev. L. O. LtudenvoU,
lioKinu, 8tinrvuuo Co, IVis.

On behalf of the Honorable Mr. Praeses Birkmann, on the 2nd Sunday of Advent, Mr. P. M. Heyer was inducted in Dallas, Dallas Co., Texas, by the undersigned. A. Donner.

Address: Rov. LI. Hozor, 737 LrMut 8tr., VuUn8, lox.

On the 2nd Sunday of Advent, on behalf of Mr. President Studt, Fr. J. Trin klein was introduced in Sioux City, Iowa, byF . S. Bünger.

On the 2nd Sunday of Advent, Father W. Schuft was introduced to the congregation at Holgate, Henry Co., Ohio, by order of Praeses Niemann, by W . L. Fischer.
L. Fischer.

By order of the Honorable President of the Eastern District, ?. A. T. Hanser was installed as pastor of Emmaus Parish in Buffalo, N. U., on Advent 2. I. Sieck.

Address: Uev. D Hnn86r,
120 8outllumptou 8tr., Lukkulo, 17. V.

On behalf of the honorable Presidium of the Western District, Mr. P. J. P. Fackler was ordained on the 3rd Sunday of Advent, assisted by ?? F. W. Pennekamp and E. Beil at Harvester, Mo. introduced byC .
C. E. Brandt.

Address: Uev. ck. P. lacquer,
Llurvestor, 8t. Cirarl68 Co, Llo.

On the 3rd Sunday in Advent, Mr. P. W. Brauer, of Appleton City, Mo. was inducted on behalf of the Presidents of the Middle and Jllinois Districts, assisted by his father, P. E. A. Brauer, Sr. at North Hammvnd, Ind. and Hegewisch, III. F. W. Herzberger.

Received commission on the 3rd of Advent?. F. Arnold in Silver Creek, N. U., inducted. I. Sieck.

Address: Rov. P. Arnold,
8Uvor Creek, ClautwucjUL Co, 17th V.

By order of Mr. President Sievers, on the 3rd Sunday of Advent, Father C. Könnemann was installed in his parish at Plato, McLeod Co, Minn, by the undersigned.

Fr. Stretchfoot.

Kivrtieirrrveihurgerr.

On the 21st Sunday a. Trin. the Bethania Lutheran congregation in Detroit, Mich., dedicated their new church (44X70) to the service of God. The festival preachers were Messrs. ?? J. A. Hügli, F. Tresselt and J. Bernthal. N. Smukal.

On the 1st Sunday of Advent, the Lutheran congregation south of Marcus, Iowa, dedicated their new church to the service of God.
I. Hesse.

On the 2nd Sunday of Advent, the Lutheran congregation in Sioux Falls, S. Dak. consecrated their newly built church (24X36) to the service of God. The following preached: the honorable Mr. Präses Fr. Sievers, Mr.? E. G. Starck (English) and Mr.?. P. Laux.

G. Buescher.

On the 2nd Sunday of Advent, the Lutheran congregation at Nokomis, Ill, celebrated the dedication of their new church (36X59 X18). Festive preachers were DU. J. Drögemüller, L. Zahn, and W. Kowert. Louis Wessel.

On the 2nd Sunday of Advent, my congregation in Berlin, Ont. dedicated their newly built church (94X40X28 with 130 foot high steeple) to the service of God. As festival preachers acted the DU. Bcnnte, Dorn and Frosch. Fr. Andres.

Mission Feast.

(Delayed.)

On 14 Sonnt, n. Trin. my congregation celebrated mission feast. The festival preachers were BIN Köstering and Schieferdecker. Collecte: K82.00. P. Hansen.

Conference - Displays.

The Northern Illinois Pastoral Conference will meet at the request of the School Committee and the Chicago Pastoral Conference, not in February as scheduled, but from January 14 to 16 at the church of Mr. IN Succop in Chicago. It is a matter of careful deliberation of a test case before the courts. E. Röder.

The Buffalo Conference will meet at Buffalo, N. P., January 7 and 8, 1890 - Mr. IN J. Sieck requests early registration. S. Glaser, Secr.

The Eastern Michigan Special Conference will meet, w. G., on February 4 and 5, at the church of Mr. IN R. Smukal, Detroit. - Those unable to come are requested to cancel in time. W. Boritzki.

New Southern District Officials:

Mr. IN G. J. Wegener - Visitor of Eastern Texas. Mr. IN Wegener and Mr. Br. Honold in New Orleans - members of the Missions - Commission. Mr. J. F. Geyer, 38 8t. Andrew 8tr, nerve Orleans - Cassirer. Fedor, Texas, December 14, 1889. G. Birkmann.

Revenue to the Illinois District's coffers:

Synodal treasury: From the Women's Association in IN Steege's parish, Dundee, K17.00. P. Bergen's parish in Litchfield 3. 12. Harvest Festival coll. of parish in Wine Hill 18. 30. Reformation Festival and Harvest Festival coll. of IN Wangerin's parish near Sollitt 21. 35. Red Bud parish 15.00. By Dir. Krauß by students "for damages in the seminary" 42.00. Neformation Festival coll. in IN L. Lochner's comm. 11. 90. From the synvdal box of the comm. 1.01. Comm. in Collinsville 5. 60. Harvest Festival coll. in IN Blanken's comm. 13. 65. Comm. in Secor 5.00. IN Gose's Gem. 5. 50. by IN Mayer, Bremen, 2. 55. IN Weisbrvdt's Gem. 6.00. IN Rosenwinkel's Gem. 3. 60. N. N. by IN Wagner 3.00. Colt, at Advent Festival in IN Great Gem. in Addison 34. 94. D. Mueller's Gem. in Lost Prairie 5. 56. (S. H215.08.)

Wash checkout in Springfield: By Kassirer Schmalzriedt 3. 32. Inner Mission: mission festival coll. in D. Stephen's parish, Austin, 18. 17. mission feast coll. in IN Dear's parish, Wine Hill, 30.00. IN Lußky's parish in Sterling 9. 81. IN Skaller's parish, Red Bud, 40.00. From Eddie Engelbrecht's piggy bank by IN Succop . 89th F. Rix by IN Wagner 1.00. Gem. in Collinsville 3rd 95th J. Bohnhvff by D. Bartling 2.00. Wittve Wilhelmine Schulz by dens. 1.00. IN Nösch's Gem. at New Brunswick, 11.00. Fr. Toepper by D. M. Große 3.00. H. Hedder durck) D. Succop 5.00. harvest festival coll. in Willow Springs 7. 15. D. Müllers Gem. in Schaumburg 10. 50. Fräulein Caroline Schmidt in Cbatham 1.00. (p. H144. 47.)

Negro Mission: From D. Schieferdeckers Gem. by W. Dieckhaus 1.00, his son Heinrich 1.00. Mission coll. from B. Liebes Gem. 14. B. Schallers Gem., Red Bud, 15.00. Mrs. C. Otto from D. Wunders Gem. 5.00. Mrs. Weinmann from IN I. Meyers Gem. 1.00. J. Bohnhvff through IN Bartling 1.00. Mother Bergmann and Mrs. Töpper each 1.00 through IN M. Große. From the piggy bank of Lenchen Hedder by IN Succop 5.00. (p. tz45. 14.)

D. Bertram in New Zealand: IN Zahn's Gem. 4.00. IN Pissel's Gem. 2.00. Women's Association of the Gem. in Beardstown 5.00. By etl. members in IN Mennicke's scn. Gem. 7. 75. H. Hedder by IN Succop 10.00. IN Holidays Gem. 6.05. By IN Brueggemann of N. N. . 25 and N. N. . 75th D. H. Sieving 1.00. Subsequently still by IN Mennicke . 75th Gem. in Ehester 5.00. Harvest Festival Coll. of Civnsgem. in Mt. Pulaski 15. 75th (p. H58. 30.)

Jewish Mission: D. Schaller's Gem, Red Bud, 10.00. Fr. Töpper through IN M. Große 1.00. W. B. through IN Schieferdecker 5.00. (S. 16.00.)

Deaf and Dumb Institution: D. Schaller's Gem., Red Bud, 8.00. Women's Club of Beardstown Gem. 5.00. House dedication coll. at J. Klitzing Sr. by IN Gräf 4. 40. B. Weisbrvdt's Gem. 4. 60. H. Hedder by IN Succop 5.00. N. N. by IN Wagner 3.00. Gem. in Ehester 11.00. By IN J. Streckfuß: by Mrs. H. R. 1.00, Mrs. Caroline Rakow . 50, Mrs. W. Neumann . 30. (S. H42. 80.)

Students at Concordia: By IN J. L. Crämer from s. Zivnsgem. in Decatur for W. Landgraf 20.00. Studierende Waisenknaben: Thank offering from Mrs. M. Narten through B. L. Lochner 2.00. E. Bartels through D. Uffenbeck

2.00. Mrs. N. N. by IN Engelbrecht 2.00. Wittve Fleischer from IN Wunders Gem. 2.00. Hochzeitseoll. bei Stöckmann-Boldt by IN Th. Büniger 13. 30. H. Hedder by IN Succop 5.00. (S. K26. 30.) English Mission: H. Hedder by D. Succop 5.00.

Emigrants - Mission: IN Schallers Gem., Red Bud, 6.00. Orphanage near St. Louis: From the Franenverein d. Gem. Beardstown 5.00. By IN Mayer, Bremen, 2. 30. Vows to the "Kindlein Jesu" from the Ojäbrigen Marie Figge by teacher Bornemann . 25. from the Confirmand Joh. Keiser, who has gone home, by IN Weisbrodt 1. 50. from the piggy banks of Miss Bertha Noack . 55 and Hulda Noack . 45. (SEE H10.05.)

Poor students in Springfield: by Kaff. Tiarks 10.00, for Wehking 33. 50. from Eddie Engelbrecht's piggy bank by IN Succop . 89. young people's association in IN Uffenbeck's Gem. for Dürr 15.00. Through IN F. Müller ges. for Häberle 2. 39. IN Ottmann's Gem. 5. 65. D. Behrens' Gem. <>.00. From N. N. 1.00 through IN Bartling. Jungfrauen-Verein in whose Gem. for Wittbrackt 30.00, for Bräm 14.00, Schlobohm 16.00. By Kaff. Schmalzriedt for Timm 6.00. From the mission fund in D. Hallerbergs Gem. 7.00 and from J. H. Heidbreder das. 7.00, both as board money for Skwagmeyer. By Kass. Eißfeldt 2.00. H. Henn in Mt. Pulaski 5.00. women's club in IN Kohns Gem. f. Schlobohm 20.00. Ch. Freund in B. Bartling's Gem. f. Wittbracht . 25th Young Men's Club in IN Holiday's Gem. for Wolter 4. 50th B. Mueller's Gem. in Schaumburg for Werf 15.00. IN Germann's Gem. in Fort Smith for Kirschke 16.00. Harvest Festival Coll. of St. John's Gem. in Ash Grove for Kreutz 7. 50th Coll. on d. Beck-Skrader and Scfirader-Beck double wedding at Lost Prairie 10. 30. Mr. H. Jisemann by IN G. Schroeder for Koch 1. 50. IN Wehrs' Gem. at Oak Glen 4. 50. Coll. on Koch-Schroeder wedding durck IN Noack 8.00. (S. H249. 98.)

Widow's Fund: Mrs. Otto from IN Wunders Gem. 5.00. C. Wegert through B. L. Lochner 1.00. IN G. S. Löber 4.00/ I. Bobnböff through B. Bartling 1.00. B. Wunders Gem. 26. 40. IN Wunder 5.00. Harvest Festival Coll. in IN Ramelow's parish, Elk Grove, 14. 50. Thank offering of M. G. by IN Gvse 4.00. Mrs. Wilhelmine Dhuse by D. Rabe 1.00. IN Bartling's parish 13. 20. D. Bartling 5.00. B. Mueller's parish in Lake View 11.00. IN Uffenbeck's parish 9. 33. IN Engelbrecht's parish 12. 25. IN Hölter's parish 20. 72. B. Suceop's parish 56.00. IN Sieving's parish 8. 60. IN Krause's parish, Sadorus, 6.00. IN Krause's parish 3.00. (S. K207.00.)

Poor students in St. Louis: Dllrch D. Mayer from Frauenverein in Bremen for Drögemüller 5.00. VirginsVerein in Fr. Suceops Gem. f. Abel 3.00. Women's Club in IN Wagner's Gem. for Preckel 6.00. Gem. in Grant Park f. Heckel 10.00. Women's Club in B. Müllers Gem. in Lake View f. Zitzmann 18.00. Virgins' Club in IN Wunders Gem. for Oblinger 3.00, for Leutheußer 3.00. (S. tz72.00.)

Gem. in Coal City: B. Leeb's Gem. 10. 50. Noth leidenende Glau bentzbrüder in Dakota: B. Schröders Gem. in Squaw Grove 13. 25.

PoorPupils inAbdison : IN Lußky's Gem. in Hopkins for Rolf 9. 68 and in Sterling for dens. 7. 36. women's club in ?. Wagners Gem. for Scheer 15.00. From the GrunerKöbel families in Fr. Wunders Gem. for Nöcker 5.00. Women's Club of the Gem. in Beardstown for Buszin 5.00. Women's Club in Fr. Succops Gem. for Lüdtke 15.00. Young Men's Club in Fr. Feiertags Gem. for Feiertag 4. 50. private coll. of several members of the Gem. Meredodia by IN Löschen for Buszin 30.00. For Vunjes: Hochzeitseoll. b. Maasberg-Stallmann in Ehester 5. 30. Gem. in Ehester 10.00, A. Bräcker das. 1.00. Jungfrauen-Verein in U. Wunders Gem. for Haase 3.00. (p. H110. 84.)

Mission among the Bohemians: B. Frederking's Gem. in Dwight 2.00. Rockford congregation: P. Schaller's congregation, Red Bud, 9. 25. 4?. Luecke's St. John's parish, Mayfair, 9. 65. i?. Leeb's Gem., 10. 50. B. Gülker's Gem. in Huntlev 19. 25. 4?. Great Gem. in Addison 52.04. Anna Nickel das. 2.00. teacher Dießner's pupil das. . 15. neformation festcoll. in IN Ramelow's Gem. 10.00. 4?. Schieferdecker 1.00. (p. H113. 84.)

Church building in Springfield: IN L. Lochner's comm. 14. 15. i?. Rabe's comm. in Yorkville 15. 59. Harvest Festival coll. in IN Mueller's comm. in Lost Prairie 6. 81. (p. K36. 55.)

German Free Church: IN Schallers Gem., Red Bud, 7.00. IN Schinnerers Ge m.: Gem. in Crete 11. 50.

Cong. in Brainerd, Minn: Fr. Gülker's congreg. in Huntlev 10.00. Orphanage at Addison: IN Gose's gem. at Grant Park 10. 50. evll. on Wildermut-Fiesz'wedding at Lost Prairie 3. 55. IN Frederking's gem. at Dwight 15.00, at Dwight 1. 50. (S. K30. 55.)

Orphanage in In d i a n apolás: Mrs. N. N. by Fr. Brueggemann 1.00. Household in Addison: By Kaff. Mangelsdorf 7. 55.

i?. Bangarter: Northern Illinois Pastoral Conference 15.00. Poor students in Milwaukee: Young Men's Association in I?.. Hölters Gem. for Freund and Abraham 5.00 each. Birthday soll. at C. Bringe through I?. Leeb for Loth and Wolf 3.05. Jünglings-Verein in I?. Bartlings Gem. for Schwarz 30.00. By v. Familien Gruner-Köbel from I?- Wunders Gem. for Röcker 5.00. Jungfrauen-Verein in I?. Wunders Gem. for Burkart 3.00. (p. H51.05.)

Sick pastors and teachers: Mrs. C. Otto of P. Wunders Gem. 5.00. Northern Jllinois Pastoral Conference for I?. Sklepiessiek 15.00. Gem. Fountain Bluff 5. 15. (S. tz25.15.)

Budget in Springfield: By Cass. Schmalzriedt 9.05. Comm. proviso 17. 50. (S. H26. 55.)

Building fund in Milwaukee: IN Great comm. in Addison 30.00. Poor Students in Fort Wayne: Young Women's Association in IN Suceops Gem. for Schroeder 15.00. Young Men's Association in P. Hölters Gem. for Stark 30.00. Young Men's Association in IN Bartlings Gem. for Hamel 15.00. I?. Rabe's parish in Horkville 12.07. Women's club in IN Suceop's parish for Stutdmann and Bostedt each 15.00. Coll. at the Maasberg-Stallmann wedding in Ehester for Deffner 5. 30. Maiden's club in IN Wunders parish for Ullrich 3.00. Part of a wedding eoll. by I?. Schieferdecker for Flachsbart 4.00. (S. HH4. 37.)

Springfield, Ill, Dec. 12, 1889.J. S. Simon, Cassirer.

Revenue to the Western District's coffers:

Synodal treasury: B. Fackler's parish in Cauton K5.00. ?. Landgraf's congregation 10. 50. B. Weselob's congregation in Kimmswick 8. 10. B. Brandt's congregation in St. Charles 14. 25. (p. H37. 85.)

Progymnasium in Concordia: B. Janzow's congregation in St. Louis through Mr. Bolz 11. 98. B. Schwankovsky's congregation in Baden 3. 20. Through Praeses Biltz in Concordia from N. N. 1.00. ? Schmidt's congregation in St. Louis through Mr. Sieving 42. 25. (p. H58. 43.)

New construction in Concordia: By P. Holls in Honey Creek from Joh. Beck 5.00. By B. Pfaffe by Chr. Amelung and Mrs. M. v. Rohden in Pilot Knob 1.00 each and by H. Hiller, I. Hiller and A. Grashoff in Jron Mountain 1.00 each. Mr. A. Brauer in P. Hanser's Gem. in St. Louis 10.00. (S. H20.00.)

Inner Mission of the District: Through B. Holls in Honey Creek by Joh. Beck 5.00. Fr. Schmidt's parish in St. Louis by Mr. Sieving 71. 18. Fr. Fackler's parish in Cantor? 2.00. By Fr. Wangerin iir St. Louis by F. Grüne 1.00. By Fr. Weseloh in Kimmswick by Chr. Muggeln 1. 50. Mr. A. Brauer in B. Hanser's parish in St. Louis 30.00. ("-. tz110. 68.)

Negro Mission: By?. Holls in Hone?) Creek by Joh. Beck 3.00. B. Schmidts Gem. in St. Louis by Mr. Sieving 35. 60. By P. Wangerin in St. Louis by F. Grüne 1.00. (S. H39. 60.)

Emigrant Mission in New Port: Fr. Brandt's Gern, in St. Charles 4. 50...., Pilgrim House in New York: Fr. Fackler's Gem. in Canton 1.00.

Support fund: P. Facklers Gem. in Canton 2.00. By B. Nützet irr West Ely 10.00. Mr. A. Brauer in V. Hanser's Gem. in St. Louis 10.00. (S. H22.00.)

Orphanage near St. Louis: By P. Obermener in St. Louis, Christmas gift from Mrs. N. N. 100.00, from Wittwe W. 2.00. By B. Rohlfing in Alma from the Women's Club 6.00. By P. Holls in Honen Creek from Joh. Bock 5.00, from John Sommerer 1.00. Pon teacher Schröppel's pupils in St. Charles 2. 79. By P. Nütze! in West Ely 8.00. By?. ^schülke in Palmyra, Coll. on the Barber-Burkhardt wedding 7.00. By B. Wangerin in St. Louis from F. Grüne 1.00. By P. Pfaffe from the women's club irr Pilot Knob ges. 24.00, in front women's club in Jron Mountain ges. 12.00. By P. Schäfer in Tilsit, Christmas gift from Mrs. A. Poshage 2.00. (S. K170. 79.)

Hospital in St. Louis: By?. Holls in Hone?) Creek by Joh. Beck 2.00. By Fr. Wangerin irr St. Louis by F. Grüne 1.00. (S. H3.00.)

Ta ubstu m me n-Anstalt: By B. Nütze! in West Ely 2.00. ByB. Wangerin in St. Louis by F. Grüne 1.00, by Mrs. M. Hehmann 2.00. By B. Richter in Washington from the Women's Club 10. 15. (p. H15. 15.)

Poor students in St. Louis: Christmas gift from Mr. H. Schäperkötter in Fr. Obermeyer's parish irr St. Louis 100..00. Mr. A. Brauer in Fr. Hanser's parish in St. Louis 10.00. Through B. Brandt in St. Charles by Mrs. C. L-chaden 2.00. (S. K112.00.)

Poor students in Springfield: Mr. A. Brauer in k. Hanser's Gem. in St. Louis 10.00.

Poor Se in i?? ariste n inAddison : Mr. A. Brauer in ?. Hansers Gein. in L>t. Louis 10.00.

Poor Schoolgirl Concordia: By?. Michels in New Haven of etl. members for Bundenthal 5.00.

German Free Church: Through Fr. Wangerin in St. Louis by F. Grüne 1.00. Mr. A. Brauer in Fr. Hanser's congregation in St. Louis 10.00. (S. A11.00.)

Cong. in White Lake, Dak.: By Mr. Frerking of the Cong. in Carder 10.00. By Fr. Brandt in St. Charles v. Mrs. b. Damage 2.00. (S. H12.00.)

B. Bertram on New Zealand: P. Mattbes in Perryville 2.00. By P. Rupprecht in Cole Camp of etl. members 1. 50. B. Richter's congreg. in Washington 4.00. P. Luebker's congreg. in Millerton, Neb., 6. 55. (see H14.05.)

St. Louis, Dec. 21, 1889. H. H. Meyer, Cassirer. 2314 N. 14tck 8dr.

Aug. Schulz 1 p. cart, Br. Mariens 1 p. cart, G. Najacht 1 p. cart, and 1 p. turnips, Ch. Brauer 1 p. cart, E. Liebner 1 p. cart, j p. turnips and leeks, C. Wrege 1 p. cart, 1 cabbage, Fr. Dochow 1 p. cart, W. Nahn 1 p. cart, 1 p. turnips, 100 lbs. flour, Herm. Vollbrecht 1 p. cart, H. Detsch 1 p. cart, Hamelau 2 p. cart, 1 p. cabbage, Dieble 1 p. cart, Schumann 1 p. cart, 1 p. cabbage, Bro. Neumeister 1 p. beans, C. Hardt 1 p. cart, C. Steffen 1 p. cart, Roth 1 p. cart, E. Wetzel 1 p. cabbage, C. Möhring 1 p. cart, Bro. Seifert 100 lbs. flour, W. Rode 1 p. cart, 1 p. turnips, Bro. Kaufmann 2 p. cart, 1 p. cabbage and 2 p. turnips, H. Mathias 1 p. cart, F. Torsch 1 p. cart, ä du. Peas, Otto Bahn 1 p. cart, 1 p. apples, J. Koppelman 2 p. cart, W. Gorsege 1 p. turnips, J. Fink 1 p. cart, and j p. cabbage. From Mr. ?. Reuschels Gem.: 2 p. oats, 13 p. cart, 4 du. Turnips, 160 st. of cabbage, 1j barrel of rye flour. From Mr. P. Plaß's common property: 5 p. of cardboard, and 5 p. of flour. From Mr. B. Kothe's gene.: 21 S. Flour, 1 p. of cardboard, 2 p. of peas, 1 p. of wheat. From Mr. P. W. J. Friedrich's Gen.: 42 p. Cart., 9 p. beets, 15 p. Flour, 1 box cabbage, 2 p. beans, 2 p. onion, 48 lbs. butter, 16 lbs. lard. From Mr. B. Groth it Gem.: 18 p. Flour, 2 p. cabbage, 1 box cabbage, 1 <2nd apples, 2 p. reuben, 1 du. Beans, 9j pfd. butter and . 50. from Hrn. ?. Rohrlack's comm.: 2 p. flour, 2 p. oats, 105 p. cart, 7 p. wheat, 12 p. Turnips, 12 p. Cabbage, 1 p.onion. From Mr. ?. Hudtloffs Gem.: 3 p. cart. From Mr. P. Feustel's collection in West Bloomfield: 54 pp. Cart., 25 p. Flour, and from his parish in Town Wolfsriver: 9 p. Flour, 1 p. Cart. From Mr. P. Pröhl's parish in Lebanon: 39 s. cart, and 1 p. flour. From Mr. P. Dorpat's community in Town Wilson: 6 s. wheat, 14 s. Kart, 3K p. flour, 8 p. cabbage. From Mr. Fr. Kölm Sr. in Sheboygan 170 lbs. of smoked fish (werth G17.00).

Milwaukee, Wis. 14 Dec. 1889.

W m. Hagedorn, property manager.

For poor students the undersigned received with heartfelt thanks from Mr. Schäperkötter in St. Louis H100.00 for Christmas gifts; for the same purpose from Mrs. Pritzlaff, Milwaukee, Wis. 15.00; through Mr. V. Keyl by some members of the congreg. at Port Richmond 17. 25, by the Woman's Club 5.00, by the H. M. Society 5.00; by Mrs. P. Wangerin by Mrs. Mesner 2 quilts.

F. Pieper.

For the seminary household in St. Louis has been received: from Mr. Köhn, Sheboygan, Wis. 200 lbs. of smoked fish; from Lincoln, Mo. 1 bag of dried apples; from Mr. Schürmann of Jefferson Co. 1 bag of potatoes. From Mr. Gerhard Steinbrick of Millstown, 6 bush. Potatoes. From Mr. Rohlfing of St. Louis various vegetables. From Mr. ?. Zimmermanns Gem. 3 wagons full of potatoes, apples, and sweet potatoes. God bless the generous donors.

Paul Zacher.

Received by Mr. P. D. Jäger from sr. Gem. H3. 50 f. Stud.	
Ruhland.	M. Günther.

New printed matter.

Twenty-ninth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, and other States. 1889.

In this report the reader will find a splendid paper by Prof. A. Gräbner on the signs of the last times. The theses are as follows: "1. If we compare the time in which we live with the description of the last time as God's Word sets it before us, and if we pay attention to the various signs which are to remind us of the approach of the last day, we recognize that we are living in the last time, and we realize that the last day is near. 2. The careful contemplation of the times and the various signs of the times should not fill us Christians with faintheartedness and trepidation, but should make us a) grow in faith, b) be patient in tribulations, c) be joyful in hope, d) keep ourselves unspotted from the world, e) watch over our own flesh, f) be fervent in love for the brethren, be diligent in the work of the Lord, h) be diligent in the use of the means of grace, i) persevere in prayer". We draw special attention to the interesting detailed description of the prevailing materialism as a sign of the last times. None of our readers will regret acquiring this report. It serves to awaken us to the fact that when the Lord comes, we will be ready to receive him with joy. Price: 20 Cts.

Proceedings of the 13th Annual Meeting of the. Synod of the Lutheran Free Church in Saxony and other states. 1889.

This synodal report of our brethren contains an interesting paper on an important, timely topic: Communion. In his synodal address, Praeses O. Willkomm says: "As far as the continued confession is concerned, which is sent primarily through the continued denial of communion to those who do not agree with us on all points of salvific doctrine, there is, of course, no understanding for this in our syncretistic times, and if we hold fast to it, we must allow ourselves to be reproached the longer the more as such who are devoted to peace and self-absorbed. This is a grave reproach, which would certainly frighten a Christian heart, and the more the divisions among the Free Churches increase and are felt, the more necessary and salutary it is that we justify our position, which we take by God's grace, from God's Word, but also clarify the right opinion of this confession of ours against all kinds of misinterpretations and point out the actual purpose of it."

The report can be obtained from Concordia Publishing. Price: 35 cents.

For the budget of Concordia College at Milwaukee, Wis. received: from Mr. B. H. Sprengeler's parish: from Mrs. W. Damköhler, 8 doz. Eggs, 1 p. of apples; from Mrs. F. Koch 20 pieces of cabbage, 1 peck of turnips. From Mr. P. J. Strasen's parish: from Mrs. A. Schmidt 5 du. Apples. From Mr. P. B. Sievers' collection: from Mr. F. Nahn 2 l>. Kart., 3 p. onions, 3 p. turnips, from J. Brimmer 81.00, H. Steinberg . 50, L. Fischer . 25, H. Westpbal . 50, J. Neujahr 1 l. Turnips, 1 du. Zwieb., I. Schulz 2 p. kart., 1 p. beets, J. Burmeister 1 p. kart., 1 p. zwieb., 1 p. beets, A. Lietzke 2 p. kart., 1 du. Onion, 1 doz. Kohl, A. Bischoff 2 p. cart., 1 p. Aepfel, Gottl. Uecker 1 p. cart, Heinr. Strothenk 2 p. cart, F. Vollmer 2 p. cart, 1 p. red beets, 1 p. yellow beets, 1 du. Onions, G. Butzien 3 p. cart. 2 p. onions, W. Frömming 3 p. cart. 4 p. turnips, j du. Zwieb., Nehfeldt 1 p. cart., 1 p. turnips, 1 p. Zwieb., Herm. Roloff2 p. cart., 1j du. Turnips and soup cabbage, 1 du. Onion, 1 du. red beets, 2 doz. Cabbage, Fritz Gipp 1 p. cart., 1 p. turnips, 1 doz. Cabbage, 1 du. Onion. and soup herb, Alb. Scharping 1 p. cart, Meier 2 p. cart, Wilh. Strothenk 2 p. cart, Fenzke 1 p. cart, Joh. Schröder 1 p. flour, 1 gall. Butter, E. Gipp 1 p. cart., C. Müller 1 du. Kart., j du. Onion, 1 doz. Cabbage. From Mr. P. Gottb. Lö bers Gem.: from K. Gudert 3 p. turnips, 1 p. onion, 80 pcs. cabbage and parsley. Desgl. from Messrs. Gorsegner, Hupfer, Liefert sei?., Piel, M. Wentzel, L. Witt, Wittwe Kaiser, Frau Zastrow together two Fuhren Kart, und Kraut. From Mr. B. Oetjens Gem.: 15 p. Kart, and reuben. From Mr. P. Endewards St. Pauli-Gem.: 20 p. Kart, 4 p. turnips, 4 p. cabbage, 129 lbs. flour. From his St. Peter's parish: 7 p. cart, 4 <2. reuben, 2 p. cabbage, and 2 p. flour. From Mr. P. Baumann's parish: 16 pp. Kart, 4 p. turnips, 4 p. cabbage, 1 p. apples, 1 p. flour, 13 lbs. butter, 1 peck beans, and from Friedr. Bruß H2.00. From Hrn. P. Wolbrech ts Gem.: From Aug. lahn 1 p. cabbage, Aug. Hillmann 1 p. cart, and Zwieb., Ernst Billmann 50 p. flour, Aug. Beutel 50 p. flour, W. Eberhard 1 p. cabbage, W. Thiele 2 p. cart, 1 peck onion, Mrs. Krenzien 1 p. cart,

Kirchhofsstimmen, that is: gravestone inscriptions of Christian content, each consisting of a saying of sacred scripture and rhymes corresponding to its content, together with historical appendices. Compiled by Pastor F. W. Brüggemann.

"A graveyard resembles an open book, the monuments are its leaves; their contents must not be offensive to the Christian, must preserve, elevate the serious and dignified mood with which he walks among the graves, must instruct, warn, comfort and uplift." Thus it is rightly said in the preface to another collection of "Grave Inscriptions," which, however, deserves to be recommended far less than the one here. It is not to be expected that all of the gravestone inscriptions in L. Brüggemann's "Kirchhofsstimmen" will be equally pleasing to all who would like to use them, which is not necessary. But the collection is so rich that it can save the one who wants to use it in some cases, a lot of time-consuming, tedious searching, and will certainly not leave him easily in the lurch. In addition to grave writings of general content, there are also those for different ages, for special deaths, with reference to special life circumstances and circumstances of death, etc.; in addition, "Practical hints and advice", as well as valuable comments in the preface and in the introduction. The song verses are largely taken from our hymnal; however, verses by H. Ruhland, I>. Fick, Prof. Schaller, Dr. Walther and others. A special adornment of the booklet is the beautiful "Epitaphium of the rocky grave of the rock of life", in addition to the wonderful expressions of Luther and others. By the way, such a collection of comforting and awakening sayings and verses is sometimes very welcome for edification in the home. The booklet contains 143 pages in large octavo; the price of a paper copy is 60 cts. with postage paid. To be had from Messrs. Brauns and Rinehart, blo. 39 Market 8tr., OüicLAo, Ill. as well as from the author, to whom his diligent work yields no profit. May it at least be accepted with pleasure and thanks by those who have to do with the writing of gravestone inscriptions and need help. Blessed Dr. Walther rightly says (in his Pastoral Theology, p. 311): "The preacher and the congregation should also see to it that the gravestone inscriptions do not contain anything unscriptural, and no one should be allowed to have such inscriptions made without having them examined and approved by suitable persons. The book is also available from Concordia Publishing House. Br. S.

God's Word and Luther's Teachings. Explanation of Dr. M. Luther's Small Catechism for mature Christians by Fr. Brunn, Lutheran pastor in Steeden near Runkel (Nassau).

This excellent explanation of the Catechism is the fruit of many years of study of the Small Catechism, which the dear author preferably had ample opportunity to explain, both in many scattered Lutheran congregations, which were formed under his leadership through withdrawal from the unchurched church, and in the institution he led for many years. It is written "preferably for adult, mature Christians, in order to serve them for the advancement and fortification in the knowledge of the pure Christian doctrine"; and we are certain that this purpose is achieved in those who read and study it attentively.) It not only presents the pure doctrine of catechism in a beautiful, simple language, but also draws attention to the manifold errors and dangerous directions of our time and warns against them. Father Brunn writes about the choice of the title: "We have chosen for the title of our present book the opening words of the well-known old saying: 'God's word and Luther's doctrine now and never perish. We do this in the firm, joyful consciousness of faith and in the clearly determined intention that in our explanation of the Lutheran Catechism we do not want to give and give anything other than the old, pure Lutheran doctrine, as it has been given to us again by God's grace in the work of the Reformation and is contained in Luther's writings as well as in the public confessional writings of our Lutheran Church."

The book (VIII and 608 pages in octavo) costs \$1. 25 hardback and may be obtained from the author's sons, Rev. Fr. Brunn, Strasburg, Shelby Co. Ill. and Rev. A. Brunn, Holyoke, Mass.

*) Page 40 should read instead of "Matthew": Marcus.

Misprint.

In the previous number, instead of "preached," p. 204, column 3, line 25 should read: preaches.

Changed addresses:

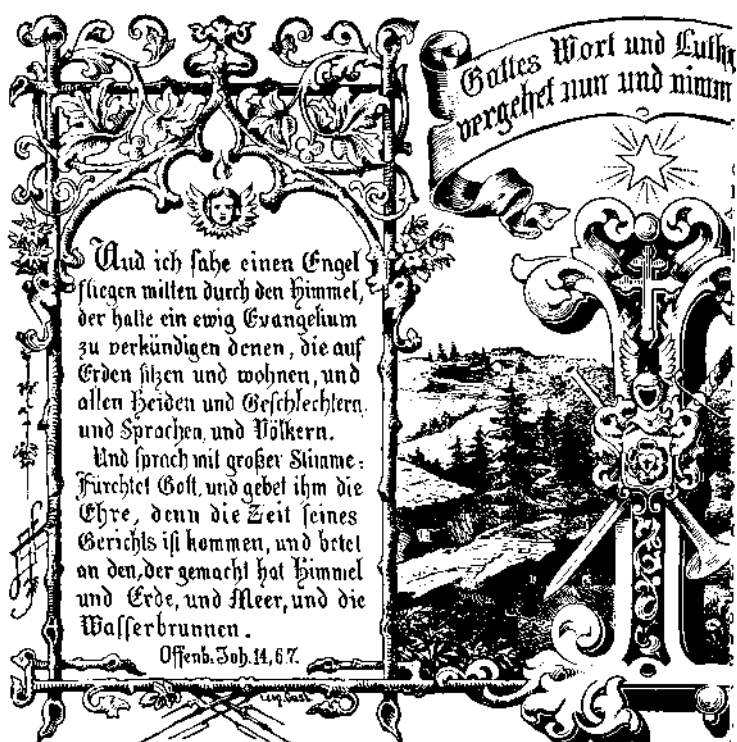
Rev. ^cl. Lartliu^, 106 ^riroua 8tr, Lutte, kckont.
 Rev. äl. k., Darb, 58 vividon 8tr., Port V^azme, Inck. kev. P. LotürluAer, 2320 ^ve. 4th, Rock Idaock, Ill. kev. eel. 6th Nuot^ol, 4914 8c:tlool 8tr., 6tliontzo, Ill.
 Lev. O. 8elrroecker, 524 Wüartou 8tr., Ltülallelpllia, Ln.
 Lev. H. 8peeküarci, 523 lleger8orl 8tr., louia, Mied.
 Rev. 6. x8ouooke, p. 0. 8oe8t, lileu 6o., lucl. wellcmdek, oalumet, midi.

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Letters containing business, orders, cancellations, funds, etc., are under the ad>esse: l-utlr. Collvorea-Verlax (bl. 6. Lnrtdel, ^ent-, Corner otLlinmi 8tr. L lncitLn" ^ve., 8t. Couis, Llo., anherzuscnden.

However, the brochures, which contain notices for the paper, advertisements, receipts, changes of address, should be sent to the editorial office under the address: "Imtkernuer", Öoneorüi" 8en,lurx.



Herausgegeben von der Deutschen Evang.
Redigirt von dem Lehrer:

Vol. 46.

From secret farmer connections.

1.

No position on earth is as old as that of the farmer. When God created man, he took him and put him in the Garden of Eden to build it; and when man went out of Paradise Lost, the Lord "let him out of the Garden of Eden to build the field from which he was taken. Cain, the firstborn son of the parents of the human race, was a tiller. After the flood of sin, God promised the second progenitor of mankind that as long as the earth stands, seed and harvest shall not cease, and Noah again became a husbandman and planted vineyards. Isaac also sowed in the land and reaped a hundredfold. Joseph provides in Egypt for the grain cultivation. And among the lovely pictures, under which the Lord Christ and the holy apostles present to us the work, which God's spirit does on earth, belongs especially also the work in the field, the sowing and harvesting. Yes, the Savior compares the blessed with sheaves and their eternal blessed dwelling with barns, where the harvest blessing is stored.

And truly, it is a beautiful profession in which the farmer stands and works. No one sees as he does with his eyes how God gives the blessing to his work, when it sprouts and sprouts and stalks and ears sprout, where he has plowed and scattered seed, and God gives the dew of heaven and sunshine, early rain and late rain, until the full ears bend and the sickle rustles and the heavy, swaying harvest wagons bring in the blessing and the barns and granaries fill up, as the psalmist also sings to the praise of God about the blessing of the field work and says: "Thou wettest the mountains from above; thou makest the land full of fruit which thou makest. Thou causest grass to grow for cattle, and seed for the use of men, that thou mayest bring forth bread out of the ground; and wine maketh glad the heart of man, and his countenance is made fair by oil, and bread strengtheneth the heart of man"; and how God the Lord, especially when he wants to encourage his people to walk in his commandments and to keep his statutes, gives them the blessings of the earth.



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., January 14, 1890.

No. 2.

If ye will hear my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, then will I give rain unto your land in his season, and early rain, and late rain; and thou shalt gather in thy corn, and thy wine, and thine oil: and I will give thy cattle grass in thy field, and ye shall eat, and be full. God has also faithfully kept such a promise, as we hear in the Psalm: "Thou searchest the land, and waterest it, and makest it very rich. God's fountain has water in abundance. Thou makest her corn to grow; for thus thou buildest the land. Thou waterest the furrows thereof, and wettest the plowings thereof: thou makest it soft with rain, and blessedst the growth thereof. Thou crownest the year with thy good."

Of course, the farmer also has his hardships. The earth is no longer as it was in the beginning; the field bears thorns and thistles, and he who cultivates it must eat his bread by the sweat of his brow. And the fact that people are also no longer as they once were in paradise is something that the farmer unfortunately has to experience many times, bitterly; For the blessing which God bestows on him is in many ways shortened and stunted, and this especially in our day, when not the predatory hordes of the Chaldeans as in the lines of Job, not the hostile Indians as in our country in the lines of the first settlement, not the hoofs of the horses of hostile armies and the nefarious bands of marauders destroy what stands in the fields or what is left in the fields, They do not destroy what is in the fields, or rob what they have taken, or let go out in smoke what they cannot or do not like to rob, but cunning merchants and profiteers are eager to overproportionate the farmer by all kinds of tricks and ruses, to enrich themselves at his expense, individually and each for himself, if it is possible, in groups and together, if that serves their purposes. Such speculators and usurers do not care whether the farmer can survive, and just as little whether what the farmer has put his sweat into and what God's benevolent hand has bestowed, serves the purpose for which God has given it; to them, the blessing of the harvest and what else thrives on fields and meadows is nothing but what the farmer can get out of it.

Gamblers are the carls and dice, things on which one bets and dares, may lose who it hits, if they only win. Oh, it is outrageous when one has to watch such sacrilegious activity and listen to the groans of those who have to suffer from it.

But, we ask, must everything be silent and still and suffer when injustice is so rampant? May not the peasant in particular protect himself and defend himself against his oppressors? Why not? When God put our father Adam in his garden, he told him not only to build it, but also to keep it. In the same way, God put up the fence in the seventh commandment around the goods and chattels of the peasant; and not only did he call him a thief who breaks boxes and blows up chests, but he also said, "Let no man go too far, nor let his brother go wrong in trade; for the Lord is the avenger of all these things. And just as it is not forbidden for the merchant and the craftsman to put locks in front of his cupboards and boxes and to pursue the thief who nevertheless breaks into them and bring him to court, so it is also not forbidden for the peasant to protect himself and defend himself against those who want to overprotect him in trade and thereby drink injustice like water. And what one may do alone and for himself, he may also do in community with others, where it can otherwise be done without sin. Thus it is certainly not reprehensible if the landowner, to the best of his ability, is concerned and works to put a stop to usury or at least to make it more difficult for us to do business by means of appropriate legislation and efficient representation of the people. He is not forbidden to look around for a profitable market and to protect himself against usury to the best of his ability, where this can be done without sinful means.

Yes, without sinful means. If a thief runs across the country with a stolen chicken, the person who has been robbed does not have the right before God to take up a gun and shoot him down in order to keep his chicken. Whoever has taken a leaden thaler and does not know from whom, may

not, in order not to remain the deceived, bring the false money back to the people or, as they say, get someone else to take it. Anyone who has been cheated by a landlord must not make a pact with a highwayman and promise him a share and silence if he takes back from the villain what he is carrying unjustly. It is not valid to say: "It is my property, and he is a thief. Shall I not take or let him take away what is mine?" That thine own may be done unto thee is good; but thou shalt not do evil, nor be a party to evil, that that which is right may be done unto thee. The end cannot sanctify the means, just as little as a good means makes an evil end good. A murder is a murder, whether it is committed with a dagger or with a prayer stool, and so, conversely, a covenant with the devil is also unjust and sinful, even if it is made in order to preach the gospel together with him or to give alms and care for the sick.

This in general. What is to be thought now in particular of the secret farmer connections which have come up in recent times? In the near future, we will deal with this further in such a way that we will let these associations give information about themselves in their own words and examine them according to their words and works in God's Word, after the duty to make such an examination is unavoidably imposed on us. A. G.

Of the intercourse of Christians with the world.

(Continued.)

Where their profession in the world requires it, the Ehrists may at least communicate with the children of the world. But Christians should not seek contact with the world of their own free will, without need or profession. Fellowship with unbelievers, fellowship in the true sense of the word, is evil. The apostle Paul forbids this to the believers with the words: "Therefore come out from among them and separate yourselves," says the Lord. 2 Cor. 6, 17. When Christians in their earthly profession meet, trade and do business with the ungodly, this is an entirely external contact. It is a different thing when Christians have fellowship with unbelievers, maintain intimate contact, and are, as it were, One Heart and One Soul. God does not want that. The apostle John warns his children against this when he writes to them: "Do not love the world. 1 John 2:15 The world is the great multitude of ungodly people who are opposed to God, hate Christ, despise and reject God's word. Christians should not turn the love and affection of their hearts to such people and should not deal with them as one deals with those to whom one is affectionate and devoted from the heart. The Christians have overcome the world, have overcome the evil one, the prince of this world. 1 Joh. 2, 13. Since they became Christians and turned to God, they were saved from these naughty people, from this perverse generation. Apost. 2, 40. So they should not self-willedly reattach the broken bond. St. James calls to the Christians: "You adulterers and adulteresses, do you not know that the friendship of the world is the enmity of God? Jac. 4, 4. With holy earnestness, he raises his voice against the fact that the Chri

The believers should make friends and fraternize with the children of the world. It is not fitting for believers to make alliance and friendship with the children of unbelief and to be friendly and affectionate with them as with good friends and brothers.

This will of God was already made known to his people in the old covenant. King Jehoshaphat of Judah, who otherwise has a good testimony, is reported to have "befriended" Ahab, the godless king of Israel. 2Chron. 18, 1. But it is also said that this friendship was bad for him. The victory and blessing of the Lord had departed from him. In the first Psalm, which teaches the right fear of God, the man is blessed who "does not sit where the scoffers sit. Ps. 1, 1. And in the 26th Psalm, v. 5. 6, David confesses on behalf of all the pious, proving that he is sincere with God and walks in His truth: "I sit not with vain men, neither have I fellowship with the false; I hate the assembly of the wicked, neither do I sit with the wicked." He that feareth the LORD saith, "I hate the fluttering spirits, and love thy law." "Depart from me, ye wicked: I will keep the commandments of my God." Ps. 119, 113. 115. The word of the prophets agrees exactly with the word of the apostles also in this piece.

And now we apply these words of Scripture to us and our circumstances. What is the situation today between the world and Christians? Oh, so many Christians live in familiar intercourse with the world. Christians also have a need and desire for friendship and fellowship. Especially in young people, the urge to be sociable arises; they do not want to remain alone, they seek contact with their peers. And friends, "good friends" belong to the daily bread according to the interpretation of the fourth petition. But good friends are a gift of God. And Christian friends are good friends. But so many young Christians do not respect this. Soon after confirmation, they turn their backs on their old schoolmates, with whom they prayed and learned God's Word, and associate with others, strangers, to whom God's Word is a foreign thing, and associate and make friends with the sons and daughters of the world. And many parents are so carefree in this respect, do not ask whom their children associate with, and allow them without hesitation to make friends of whom they please. They do not put any limits on themselves in this respect, and prefer to associate with their friends in the world rather than with their despised brothers in faith. These are aberrations. Here the word applies: "Do you not know that the friendship of the world is the enmity of God?"

The children of the world, who know nothing of God, know how to enjoy life, and get together to use and savor the air and joy of life with united forces, and organize merry parties, and one party follows the other, one pleasure replaces the other. And the children of the world are liberal and broad-minded here and gladly open their houses, their festive halls to everyone. They also like to put Christians to the test and invite them to eat, drink and be merry with them. And many Christians also show themselves generous here and accept the invitation of the world, at first perhaps with reluctance, then with gratitude and joy, and now sit down where the scoffers sit, and sit down

with the vain people and laugh and joke and have fun with them and are in good spirits. That's the way things are nowadays. It has been like that before. Such a thing also occurred in the first Christianity. From the Corinthian Epistles, for example, we learn that some members of the Corinthian community complied with the request of their old acquaintances, their fellow pagans, and took part in pagan sacrificial meals. Christians may also remember the word of the apostle: "Come out from among them and separate yourselves, says the Lord. And the other admonition: "Do not love the world or what is in the world. It goes without saying that it is equally contrary to the apostolic word, the word of God, when Christians, out of indifference to the nature of the world, invite the world as guests on their feasts and days of rejoicing, invite the great public to participate.

The children of the world stick together, stick together better than unfortunately often the Christians, and have their orders and brotherhoods and devote all diligence and zeal to the same. The secular associations, clubs and lodges are legion. The essence of these associations is conviviality, friendship, brotherhood, the purpose is commonly pleasure and enjoyment. They often write laudable purposes on their banners, such as crafts and business, art, singing, music, physical exercise, gymnastics, training of physical strength, charity, support of the sick and poor, and the like. But all this is mostly only a figurehead. If you look at the thing in the light, it always shows the same way: live and let live. The motto they faithfully follow is: "Rejoice in life! Let us eat and drink, for tomorrow we will be dead! And it is now evident how easily and quickly even Christians can be caught and entangled in the yarns and nets of worldly associations. Many a Christian has first allowed himself to be deceived by the innocent company which this or that association or club has put out, and then he deceives and deceives himself and becomes a comrade, brother, and good comrade of those whom, according to God's Word, he should hate, shun, and flee from. "I hate the assembly of the wicked." "I hate the fluttering spirits." "Depart from me, ye wicked." This is the slogan that God's Word issues for Christians.

Friendship and fellowship with the world is quite a characteristic, a cancer of today's Christians. Those who have come over from Germany know quite well how things are over there in the old homeland. It seldom occurs to anyone there that the difference between faith and unbelief has any bearing on social life. There one notices only little of the contrast between world and church. There, the leaders and teachers of the church themselves set the tone for the people to dance to. There preachers, even so-called believing preachers and professors of theology, lead their daughters to the dance and keep good comradeship with open Christ-deniers and God-deniers and even consider it their duty and profession to inaugurate shooting, gymnastics, singing festivals and similar popular amusements with salty speeches. There are only a few Christians who separate themselves from the world and withdraw from worldly life and activities, and they are not only rejected by the world, but often also by their own people.



They are looked down upon by the so-called fellow Christians and scolded for giving offense and annoyance to the world without need. In the local sects, the situation is not much better. By great grace, God has clearly revealed his salvific will to Lutheran Christianity in this country as well, and the right knowledge still has an influence on life and walk, praise be to God. But who wants to deny that such examples of worldliness as just described are also found in our circles ? And who wants to deny that our congregations are also threatened by danger from this side, that the old, evil enemy attacks us from this very side and tries us whether we stand in faith? Therefore, it is highly necessary that we allow ourselves to be admonished and warned by God's Word in this matter as well. And we will listen to such warnings all the more willingly when we consider what should motivate Christians to separate themselves from unbelievers, which are the unfortunate consequences of worldliness. Let us be instructed about this next time from God's Word.

G. St.

(Conclusion follows.)

The Bible in India.

Is the Bible understandable to all, high and low, learned and unlearned? Is it understandable even to the Hindus who have sunk so low? Is it understandable to them in such a way that it has an influence on their life and being?

Go with me in India to a small town which lies 150 miles northwest of Mudnapilly. About fifteen years ago, there lived a Hindu, an unlearned man, who had no knowledge except lecture and writing; he was oppressed by his gross sins and wanted to get rid of the punishment of them. He did everything the idol priests taught him, but found no peace. Now the time came when the chariot of the idol Juggernaut was paraded annually in a city 30 miles away from him, and because he was told that he would be cleansed of his sins if he joined in the celebration and pulled the chariot along, he went there. The first day of the feast passed and the second was also almost over; with the coming night the feast was to close, and he was not yet at peace. Then he saw a man standing in the crowd, carrying a book in his robe. He asked, "Stranger, what kind of book is this?" The said, "People call it the Kotta Nibandanae" (the New Testament). "What is it?" "Well, they say it is the Sattya Veda" (the true Veda, as we in India call the Bible in distinction from its false Vedas). "Have you read it?" "No!" "Then what does this book tell about?" "Well, they say it tells us how to get rid of sin." "Is that so? Are you going to sell it?" "Yes." "How much do you want?" "Well, give me one rupee" (25 cents). "Good." He gave the man the money and took the book and went on his way. When he came home, he opened it at the first chapter of St. Matthew, and with difficulty he read through the heavy names in the genealogy of Jesus. He already thought that there was nothing in the book that he could understand, and that he had not understood anything.

spent his money in vain. But he finally got through it, and came to the story of the miraculous birth of the infant Jesus; he could understand that sooner. He read on, and read the story of his wonderful childhood and his wonderful life, his miraculous deeds and his kind, lovely speeches; and then, when it occurred to him that this man was the one who was to redeem all men, he came to the story of his suffering and death on the cross. O woe! he thought, now everything is over. But he read on weeping. He read of his burial, and then of his glorious resurrection, and how he appeared to his disciples; and with growing astonishment he read of his ascension to heaven on the Mount of Olives; and then he was struck by the story of his death on the cross: Mount of Olives; and then he turned and read in the next evangelist the story of the same life, only in fewer words. Then in the third evangelist he read the same narrative, the narrative that is never too often repeated, St. Lucas' vivid pictures of Christ's walk on earth. Then he came to the fourth evangelist and read therein of the eternal divinity of JEsu of Nazareth; of the Word that became flesh and dwelt among us men; then he read the story of the founding of the first Christian church; he read the doctrinal epistles, and found that in JEsu there was forgiveness of sins also for him, and that JEsu wanted to make him blessed.

Yes, that was a sight for him! He also read in the book that on the first day of the week people gathered to hear the word and to read; and so on the first day of their week, which, strangely enough, coincides with our Christian Sunday, he gathered his neighbors in his own house to hear from him from the wonderful book. He taught his wife to read, a strange thing among the Hindus, since they are not in the habit of doing it; but he taught her to read, so that she could read in this book of all books. He read in the book: "When you pray, you should say thus: Our Father, who art in heaven," and when they gathered on Sundays, after reading the word, they said the holy Our Father. Some years passed, and the man died. When he died, he told his wife that they should not burn his body, as the Hindus used to do, but bury it, for Christ had been buried; and that they should not perform any pagan ceremony over his grave, but read from "the book" and recite the "prayer" and leave him there with God; for as Christ had risen from the dead, so would he also one day rise and see Christ in heaven. His wife continued to read from the book to the people on Sundays. Several years passed. Finally, two missionaries came to a village 15 miles from this place. They were preaching to the people, thinking that this was the first time they had heard of Christ and His salvation: Two men who happened to be there in the marketplace stepped forward and said, "But, gentlemen, what you are saying is exactly the same as what the man 'with the book' down there in our village used to teach us." They inquired and learned the story. They went down and found in all seriousness a small church of Jesus Christ existing there. The "book" had shown that it was understood and powerful. (From "The Bible in India.")

(Submitted.)

Catholic Idolatry.

One of the main parts of true worship is that we call upon the true God. As he alone is the giver of all good gifts, so he also wants us to ask all good gifts from him alone. "Call upon me," is his clear command. "Seek my face" applies to the people of God in the New Testament as well as in the Old Testament. Therefore Christ also says with great earnestness: "You shall worship God your Lord and serve him alone. But the only mediator between God and men, in whose name we are to come before the face of the heavenly Father with prayer and supplication, is Jesus Christ. Apart from him there is no other mediator, and whoever invents and chooses other mediators pushes Christ from his throne; whoever seeks and calls upon other intercessors robs Christ of his honor, that he is the only high priest and intercessor with the Father, who alone has acquired for us the gifts and benefits and through whom alone we can therefore also obtain them. But he who thus casts Christ from his throne and deprives him of his honor is practicing true and proper idolatry, just as the heathen who call upon dumb idols do.

But this is exactly what the Roman Church does, the Pabst Church, which in our time and especially in our country is once again so arrogantly distinguishing itself and boasting as if it were really the only true church of Jesus Christ and therefore all the world had to lie at its feet and serve it. Through great pomp and outward splendor, it seeks to beguile and blind the simple and reckless, so that they will not recognize its true form and will not consider it for what it really is, despite all outward pomp and hypocritical piety: the kingdom of Antichrist.

Irrefutable proof of this is, among many other things, the invocation of the saints, real or alleged, in the Roman Church. How general this invocation of the "saints" was in Luther's time is well known. Luther himself, when he was still a pious monk and a good papist, had chosen for himself twenty-one saints, three of whom he invoked daily. With this abominable idolatry, with this shameful dishonor of our highly praised Savior JEsu Christ, it has not become any better in the Roman church since that time, but it is still practiced just as roughly today as it was then. A new proof of this is the new Catholic University in the capital of our country, inaugurated on November 13 with such great pomp. The writer of these lines, during his recent visit to Washington, had the opportunity to see this new Papist stronghold, this new source of baleful, pernicious influence on our government and our country, and especially to inspect the chapel located in the building. His eyes soon fell upon the magnificent windows of this chapel, six on each side, each of which depicts the figure of a saint along with an inscription below. This inscription is an invocation to the saint in question. On the top, on one side, there is Joseph with the signature: "Saint Joseph, ask for us humility"; on the other side, the Virgin Mary is the first with the signature: "Saint, Immaculate

Mary, ask for us chastity." Under the image of Peter it says, "Saint Peter, ask for us a firm faith." "Saint Paul, ask for us a fervent love," it says under the image of this apostle. St. John the Evangelist is invoked to procure for them the spirit of prayer; St. John the Baptist is said to implore for them a valiant spirit; through St. Augustine they wish to obtain the gift of understanding, and St. Leo the Great is said to implore for them reverence for the apostolic see, i.e., for the pope. "Saint Thomas Aquinas, obtain for us the gift of learning"; "Saint Francis Xavier, obtain for us the fervor of the spirit"; "Saint Francis de Sales, obtain for us the gift of piety"; "Saint Vincent de Paula, obtain for us love for the poor" - these are the "prayers" among these Roman images of saints.

This is how the students of the pope learn to "pray"; this is also how they teach the deceived Catholic people to "pray", i.e. to rob Christ of his honor and to practice idolatry. Luther writes in his interpretation of the Gospel on the last Sunday after Trinity: "Notice, then, that we have only one mediator before God, who is Christ; for so Paul says in 1 Tim. 2:5: There is One God and One mediator between God and men, namely the man Christ Jesus. Item, Christ himself says Joh. 14, 6: I am the way, no one comes to the Father, except through me. Therefore we should place our comfort in no saints, but in Christ alone." In the 21st article of the Augsburg Confession, the orthodox church confesses: "Scripture cannot prove that one should call upon the saints or seek help from them. For there is only one propitiator and mediator set between God and men, Jesus Christ, who is the only Savior, the only supreme priest, the throne of grace and intercessor before God, Rom. 8:34. And he alone has promised that he will hear our prayer." In the Apology of the Augsburg Confession it says: "Now the adversaries teach that we should call upon the saints, when we have neither commandment, nor promise, nor temple in Scripture, and yet they make us trust more in the saints than in Christ, when Christ says, **Come unto me, and** not unto the saints." And just before that, "We still say: In God's word, in the Scriptures, it is not written that the saints understand our calling nor whether they understand that God will please him with such calling." But against this it is expressly written, "Abraham knoweth not of us, and Israel knoweth us not." Isa. 63, 16.

In spite of this abominable idolatry, which is taught and practiced in the Catholic Church, along with almost countless other errors and papist abominations, it nevertheless wants to be the all-sacred church, to which all people would have to come if the gates of heaven were to be opened to them one day, since the Pope has the keys of the kingdom of heaven in his possession and no one can enter heaven unless he opens the door. The beast that was once so severely wounded by the sharp sword of the Word of God at the time of the Reformation has recovered greatly from the wounds it suffered and has taken on new strength, Revelation 13. In our blessed country, too, this beast seeks to develop its newly gained strength more and more and to exert its pernicious influence.

to assert itself more and more forcefully. The newly founded university is a striking proof of this, which has been placed, not without reason, but by clever calculation, precisely in the capital of the country, so to speak, on the nose of the national government, in order to be able to exert as much pressure as possible on it and to make the president and congress gradually subservient to the plans and purposes of the Roman church. If ever and anywhere, it is now necessary in our country to be doubly vigilant against the cunning plots and intrigues of the papacy and to vigorously oppose its increasingly insolent insolence with the weapon of the Word of God. York.

Zuv ecclesiastical chronicle.

I. America.

Episcopal Church. The Bishop of North Dakota is having a railroad car built for himself because, as he says, there are few houses in which he can find suitable accommodations in the communities of his district where he has to make episcopal visitations. The railroad car will also be used as a chapel for religious services.

Milwaukee has 37 public and 67 private schools; student population:

Public schools	19.....	,001
Catholic	"	8, 292
Lutheran	"	6.066
Other"		1, 951

Increase in 10 years:

Public	.....	70Procent	.
Catholic	.....	80	"
Lutheran	.....	135	"

(Municipal Gazette)

The Quakers set their so-called "inner light" over the sacred Scriptures and despise preaching. In their meetings they sit in silence until one of those present, man or woman, enlightened by the inner light, feels impelled to speak. In the **Messenger**, according to the Herald and Magazine, a Reformed preacher reports on a funeral service: "The funeral service was scheduled for 8 o'clock in the morning. For five quarters of an hour the friends of the deceased stood or sat around the coffin without speaking a word. Finally, after so long an awkward silence, the reporter was asked to speak a word. He did so. Thereupon all was silent again as before. At last an elderly Quaker woman came forward, took off her hat, and talked about the uncertainty of human life. Then it was off to the *Meeting House*. Here the dead man was placed. Complete silence followed. Some closed their eyes, others threw themselves on the floor, others looked up. We sat like this for a whole hour. Nobody moved. Put yourself in the situation once and you will readily admit that it is very embarrassing to be among such a gathering. Finally, after a full hour, a woman came up, took off her hat and said a few words. However, after she finished, the same silence returned. There was no singing, no reading of a passage of Scripture, no prayer. Finally, someone rose and expressed the opinion that it was time to go to the churchyard. Thereupon the body was buried.

How many pagans are there? More than twice as many as Christians. According to the latest estimates, the number of the earth's inhabitants is about 1435 million. 432 million bear the Christian name, so more than 1000 million are non-Christians. (Chr. B.)

II. abroad.

Australia. One of the candidates who completed his theological studies here last year, Mr. F. Linke, has accepted a call to a congregation of the Lutheran Synod of Australia and was ordained on the 15th Sunday after Trinity by Mr. D. K. Dorsch, who also studied at our seminary here, on behalf of the President of the said Synod. - The paper of this synod, "Der Lutherische Kirchenbote für Australien" (The Lutheran Church Messenger for Australia), also advocates the support of our fellow believers in the "Saxon Free Church".

From Berlin, the "Pilgrim from Saxony" reports the following: After we have several times spoken out in rebuke of the flatterers in the gown, who show by their human service that they do not know what it means to be a servant of Christ, we are pleased to read in church papers the following note referring to the flattery sermon of the Consistorialrath Dr. Schick: "Dr. Schick had been told by an official intermediary that the Emperor did not like it that personal allusions were made to his presence in church. The text of the Sunday 'of the Good Samaritan' also seemed to the preacher to offer no natural occasion to touch the person of the Emperor; he could not, however, refrain from weaving in very inappropriate compliments for the Emperor. This was so offensive to him that he was on the point of getting up and leaving the church; he was prevented from doing so by a wave from the empress, which wave did not escape the notice of those present near the imperial couple. On the following day the Emperor and Empress received the Catholic and Lutheran clergy. At the head of the latter walked the Consistorialrath. The Emperor and the Empress addressed everyone, old and young; only the preacher of the previous day was passed over. Since he had prepared himself for a completely different reception, he was deeply hurt by the small lesson that was given to him in this way from above." What is said about the old Fritz fits well with this. He sometimes liked to go there or thereabouts unrecognized in order to get to know his people. So one Sunday morning he went to church to Pastor Dietrich and hoped, because he was unrecognized, to hear a simple sermon. But the pastor had heard that the king was in the church and had seen him sitting in the pulpit. So he thought he would have to raise his sermon a bit higher for the king's sake and began: "O great Frederick! But the king quickly interrupted him and called out: "O you little Dietrich!

From Prussia. A Prussian clergyman who had collected gifts in his parish for Christmas presents for poor children received two police fines of 13 Mk. for unauthorized collecting. All petitions to the Ministry of Culture and the Ministry of Justice were unsuccessful. The Minister of the Interior finally dismissed the petitioner under November 1, 1889, and the pastor has to pay about 36 Mk. for his Christmas presents. Thus, in Prussia, the pastor does not have the right to ask for or receive gifts of love for the poor from his congregation during visits without having first requested permission from the police. (P. a. S.)

From Baden. The "Badische Landpost" gives the following information about an incident that caused a sensation in the whole of Baden: "On this year's Day of Atonement and Prayer, Father M., formerly a missionary, relentlessly discussed the great damage and sins in his parish of Neuenweg, at the foot of the Belchen, diocese of Schopfheim, in his sermon, but in sharp terms. Then the mayor stood up and called up to the pulpit: 'Silence!' But the priest continues, and the mayor shouts for the second time:

'Silence!' And when the priest did not finish his sermon after all



finished, the mayor goes out to the church and after him the whole congregation, including the school children, who jump away over the pews. The following Sunday, the first Advent, nobody went to church and the service had to be suspended. The mayor will not escape serious punishment, but the pastor also made himself impossible in Neuenweg."

From Bohemia. In Bohemia, the so-called Young Czechs, although belonging to the Catholic Church, have recently decided to erect a monument to John Hus in Prague. This prompted the Archbishop of Prague, Count Schönborn, to issue a pastoral letter on December 8 of last year, "on the feast of the Immaculate Conception of the Virgin Mary," in which it says, among other things: "The memory of Hus is in pain and bitterness, and the renewal of this memory means disaster and ruin. You can therefore imagine, beloved diocesans, with what bitter pain my heart is filled to see that some are endeavoring to rehash the unfortunate memory of this man, to spread discord and hatred anew among my flock, and to hurl rebellion against the God-ordained authorities among a quiet population. Therefore, I beg and beseech you before God and Jesus Christ, do not let yourselves be disturbed by what is being attempted in these days by some blinded and ill-willed people in your midst. Do not be shaken and waver in your love and attachment to the Holy Church and its head, the Holy Father in Rome. Without communion with the pope, there is no union with the church, and without this, no union with God. . . You cannot serve God and his adversary at the same time. If you want to be faithful children of the holy church and of the holy father, you must believe what he believes, love what he loves, and condemn what he condemns. . . Pray especially to the Immaculate Virgin and Mother of God Mary. Of her the Church says: You alone have destroyed all the errors of the world. Pray that she may keep away false doctrine and division from her beloved people. She is enthroned in so many places of grace of our dear fatherland, and she is always ready to hear our petitions."

"I am the Way."

The world has dreamed up many ways to beatitude. It is also "broad-minded" enough to say: To become blessed, no one needs anything more than to die. In former times such frivolous speeches were punished at least in the churches; but the Union spirit of our time still advocates them even in the churches. It is well known that many commonplace pundits praised as martyrs the soldiers who died in the wars of the last decades. Just like the gushers in America, countless pastors in Germany presented death for the Fatherland as an infallible path to blessedness. It was sometimes complained in Christian circles that many adventurers were appointed as field preachers, who as political enthusiasts sought their highest honor in inflaming all passions. But even the more serious field preachers in the German wars were not free from the delusion that the fighting spirit of all soldiers was a holy fire that they had to praise. Even the carnal patriotism of the unbelievers was praised as holy love and enthusiasm that made them like Christ. Afterwards, the conscience of a field preacher became somewhat uneasy when he found so much of the joy of death, praised in all the newspapers, among soldiers who lay in lewd diseases. When he inquired into the cause of such joyfulness, he often received the answer: "He who has laid down his life and sacrificed himself for the love of his fatherland must be blessed." Instead of talking about

But the royal Prussian field preacher consoled himself with the words: "There may be some truth in it. Thus the pious world also pushes Christ to one side and still knows side ways to heaven. Our fathers said: "When there is war, the devil raises hell"; but the Union spirit of our time finds on the battlefields almost only graves of saints. He can also praise the murderousness of the suicide as the pleasure of departing and being with Christ, and credit dying as gain to those to whom Christ never became their life. The broad conscience, which does not ask for God's word, must mean love and broad-mindedness to a unionist, universalist and rationalist.

A preacher of this sort asked a Lutheran pastor in front of a numerous company: "Well, do you still insist that there is only one way to heaven?" The man asked testified according to the Scriptures that no one can come to the Father without coming through Christ, that there is only one God, one Christ, one Gospel, one beatific faith. "Ei, who will be so merciless!" said the all-worldly pimp. "I believe in a merciful God; he does not let anyone become unhappy. No, there are many roads leading to heaven, and one can get there by any one of them. If one does badly, then one has the damage of it in this world; but there everyone becomes blessed." A godless drunkard and fornicator, who had overheard this, now came forward, smilingly patted the devil's monkey on the shoulder and said to him: "I thank you for using such language as a clergyman. One always becomes more certain in one's faith through a word of this kind from an expert. I confess that my Christianity has been that way for a long time. I want to stay that way." -This is spoken from the heart of everyone who lives by the principle: "Let us eat and drink, for tomorrow we will be dead. All the greater will be the horror when in the end the word of grace becomes a judgment: There is salvation in no other, neither is there any other name given unto men, whereby they shall be saved, but the name of Jesus Christ.

G. G.

Obituary.

On Dec. 21, Mr. P. D. Kothe died blessed in the Lord at Town Herman, Dodge Co, Wis.

H. W. Leßmann.

Inaugurations.

In the Austrag of Mr. Praeses Hilgendors, B. Emil Meyer was killed on the 3rd Sunday of Advent at Cordova, Seward (5o., Nebr., byB. G. Jung, and on the 4th at McCool, Cork Co. by ? . W. Gans introduced.

Address: Nsv. Lmil Lieber, Oorckovu, 8<nvnrcI C'o., Aodr.

On behalf of Mr. Praeses Niemann, on the 3rd Sunday of Advent, Mr. B. J. Ma ttbias was introduced at Preble, Adams Co, Ind, byH Schlesselmann.

On the 4th Sunday of Advent, on behalf of the Hvcbw. Presidency of the Miclngan District, Mr. B. F. Rupprecht was introduced to the newly establishedcqn Emmaus Parish in Detroit by the undersigned, assisted by Mr. P. Schatz.

K. L. Minor.

Address: Usv. 1?. UuppreetU, 708 6tü 8tr., DMroU, AUd".

On behalf of the Honorable President Wunder, Mr. U. I. G. Nützel was solemnly introduced on the 4th Sunday of Advent in the newly founded Gethsemane congregation at Chicago, Ill. by

W. Uffenbeck.

Conference - Displays.

The Quincy Specialconference will meet, s. G. w., February 4 o. at Arenzville, Ill - Timely registration is requested > I. Dr og emulier.

i The 8 aPorte Specialconference holds its meeting, w. G., on February 11 and 12 in Valparaiso. W. J. B. 8 a n g e.

Since last year's free conference was very much appreciated by many ministers, another such free pastoral conference is hereby scheduled to be held here in Minneapolis on February 5 and 6. An exegetical paper on Apost. 20, 17-38. will be presented.

Pastors from all three synods in the state are invited. Registration is expected to. Fr. Sievers.

On the first Tuesday in February (4th) the Wittenberg Pastoral Conference will meet, s. G. w., at the church of Mr. U. K. Weber at New Bondon, Wis. -Work: "The Right Use of the Doctrine of the Church." Speaker: P. Bergholz; substitute when: U-. Himmler. Confessional speaker: B. Kollmorgen; substitute: U. Erck. Main preacher: Father Nickel; substitute: Father Fuhrmann.

For early registration asks the Uador loei.

Otto List, Secr.

The Southern Michigan Special Pastoral Conference will gather Feb. 4 and 5 Lei P. F. Bauer in Hillsdale, Mich. - People report to. I. Kruger.

On Tuesday and Wednesday, Feb. 4 and 5, the Southern Michigan Special Conference will assemble, s. G. w., at Hillsdale, Mich. F. Bauer.

Revenue into the Illinois District's coffers:

Synodal treasury: From P. Dorn's parish, Collinsville, H10.01. Worden congregation 4.00. Farina congregation communion coll. 5. 42. from Svnvdal fund in Fr. Hallerberg's congregation 25.00. Champaign congregation communion coll. 6. 75. Fr. Mennicke's congregation in Rock Island 30.00. Fr. Th. Saupert's congregation 4. 25. Strasburg congregation Christmas coll. 13. 50. Fr. Krebs' congregation 17. 35. Christmas coll. in Fr. Schieferdecker's congregation 12.00. Coll. on Christmas Day in the congregation of Staunten 10. 30. Evening coll. in Fr. D. Lochner's congregation 7.01. Christmas coll. in the congregation of Crete 29. 10. Fr. Leweren's congregation 6. 80. Fr. Jben's congregation No. 11. 25. Christmas coll. in 1'. Kössel's Gem. 5. 50. P. Erdmann's Gem. at Red Bud 50.00. Gem. in Brecher 15.00. Christmascvll. of Gem. Addisvn 60, 56. IN Rabe's Gem. in Yorkville 14. 19. (p. H337. 99.)

Springfield wash checkout: F. Döbring by P. Brunn 2.00. P. Erdmann's Gem. at Red Bud 2.00. (S. H4.00.)

Inner M ission: Mission coll. from Fr. Hansen's congreg. in Worden 57.00. Thoms, Bro. & Co. by Fr. Sueeop 10.00. A. Hollmann from IN Wunders congreg. 1..00. N. N. by Fr. Wagner 2. 50. Christmas coll. in IN J. Heyer's Gem. 3. 30. P. Pfotenhauer's Gem. 8.00. A. Baumann by IN Bartling 2.00. IN Schmidt's Gem. in Crystal Lake 10. 85. IN Erdmann's Gem. Lei Red Bud 50.00. (p. G144. 65.)

Heathen Mission: IN Erdmanns Gem. Lei Red Bud 20.00. Negermission: Missionsfestcoll. in IN Hansens Gem. in Worden 25.00. From the women's missionary box in IN Wun ders Gem. 10. 58. Mrs. Herold through IN Leeb I. 75. From the "Kasse für Svnodalzwecke" in IN Hallerbergs Gem. 4.00. A. Baumann through IN Bartling 2.00. Abendmabls coll. in P. Schmidt's Gem. in Crystal Lake 4. 25. IN Jben's Gem. 1.00. IN Erdmann's Gem. at Red Bud 10.00. (S. G58. 58.)

For IN Bertram in New - Zealand: By H. Bücher sen. 1.00, N. N. . 50. by IN Knies, Abendmabls-Collecte in IN Schmidts Gem. in Crystal Lake, 4.00. Tboms, Bro. and Co. by IN Sueeop 10.00. Gem. in Worden 2. 50. IN Ottmanns Gem. 7. 45. Gem. in Proviso 10.00. A "s the "Fund for Synodal Purposes" in IN Hallerberg's Gem. 13.00. Mrs. Brell & Mrs. -sink from Raymond each . 50, and v. Unnamed 2.00 by Fr. Kowert. IN Th. Saupert's Gem. 6. 35. F. Döhring by P. Brunn 2.00. IN Schieferdeckers Gein. 9. 50. (S. H69. 30.)

Jewish Mission: A. Baumann by IN Bartling 1.00. IN Erdmann's Gem. at Red Bud 5.00. (S. H6.00.)

Ta übstummen-Anstalt: Hrn. W. H. Steinmeyer, Carlin ville, 1.00. From the school children of teacher Ch. Lücke in Tron 4.00. IN Röders Gem. 30.00. IN ErdmannS Gem. at Red Bud 10.00. (S. H45.00.)

Studirende Waisenknaben: Mrs. DörSner by Sueeop 2.00. By dens. of Anna Großkops 5.00. Mrs. Friemann from P. Wunders Gem. 10.00. (S. H 17.00.)

English Mission: Thoms, Bro. & Co. by IN Succop 10.00. B. Erdmann's Gem. at Red Bud 5.00. (S. KI5.OO7)

Emigrant Mission: IN Erdmanns Gem. Lei Red Bud 10.00. Orphanage near st. Louis: E. K., E. K. and N. N. by IN Knies. 75. by Lebrer Hildebrandt in Decatur of Otilie Parjani, Henriette Santowski, Hermann Pickbus each . 25, from orphans' fund sr schule 1. 26. women's club in IN Heumann's Gem. 5. 75. from ders. Gem. of Friederike Hollmann . 60, Emma Babde 4.00, Julie Knauer . 50, Karoline Glnsenkamp 1.00, Karl Hartmann . 50, Elise Brecht . 50, Wilb. Borchelt 3.00. by IN Merbitz from the estate of the late J. H. Löwekamp 100.00. F. Wirth by IN Brunn 2.00. Coll. at children's service in Beardstown 11. 63. P. G. Mezger's Gem. 12. 50. Coll. at children's service in B. D. Lochner's gem, Dorsey, 7. 85. IN Lewerenz's gem 3. 63. B. Erdmann's gem at Red Bud 25.00. (S. H185. 22.)

Hospital in St. Louis: IN Erdmann's Gem. at Red Bud 1. 80. (Conclusion follows.) Springfield, Ill, Jan. 1, 1890.J. S. Simon, Cassirer.

Incorporated into the Michigan District Caste:

Synod treasury: congreg. in Beaver H2. 50. congreg. in Bay City 15. 25 and 20. 21. congreg. in Monrv 11. 38. congreg. in Elbridge 2. 13. congreg. in Frankentrvst 14.00. Trinity congreg. in Detroit 11. 82. comm. in Benona 2. 50. comm. in Chesaning 2. 93. comm. in Belknap 5. 25. comm. in Frankenmuth 41. 75. comm. in Tawas Citn 7. 30. (Summa H137.02.)

Negro Mission: By?. C. Franke of G. Kronbach 1.00. Congreg. in Kilmanagh 4.00. (S. K5.00.)
Taubstummen-Anstalt: Gem. in Richville 17. 20. By ?. Fackler from A. Frank 1.00. Gem. in Fräser 14. 55. By ?. Dreyer, on Hofmanns Hockzeit ges., 2. 50. by P. Jos. Schmidt from K. D. 10.00. by D. C. Franke from G. Kronlack sen. 1.00. comm. in Bay City 17.05. by ck'. Krieger by Frederick Louis and Eleonora Schumacher 3. 80. Gem. in Lenox 0. 25. By D. Schwartz by Mrs. W. Bechmann 2.00. (p. bc8. 35.)
Poor students from Michigan: Gem. in Wvandotte 7. 15. Gem. in Kilmanagh 3. 50. Gem. in Amelith 0.00. By E. G. Frank in Reed City on Kath's wedding gcs. 3.07, on Kienitz's wedding gcs. 6.00. By P. Jos. Schmidt of K. D. 10.00. Jmm. comm. in Detroit 16. 28. (S. G55.00.)
Inner Mission: congreg. in Mt. Clement 8. 50. congreg. in Braver 4.00. b. Wischow, Detroit, 1.00. congreg. in Frankenlust 12.00. congreg. in baledonia 9.00. congreg. in Hadley 4.00. by teacher Harbeck of N. N. 1.00. congreg. in Benona 1. 57. congreg. in Sebewaing 17. 50. congreg. in Hemlock 6. 30. (p. H64. 87.)
Support fund: comm. in Mt. Clemens 7.00. By U. Fackler of A. Frank 1.00. comm. in East Saginaw 5. 26. comm. in Monroe . 50 and 17. 70. comm. in Need City 7.00. comm. in Riley 2. 25. comm. in Fowler 1. 50. Zion comm. in Detroit 10.00. comm. in Utiea 9.00. By D. Jos. Schmidt of K. D. 10.00. comm. in Macomb 4. 16. comm. in Lake Ridge 4. 32. comm. in Big Rapids 4. 50. comm. in St. Clair 12. 45. comm. in Fabius for Wittwe Weisel 4. 25. found in bell jar in Millers for Wittwe Hopf 5.00. (S. H105. 89.)
Stud. Drögemiller (St. Louis): Gem. in Petersburg 4. 37.
Stud. Drögemiller (Springfield): Gem. in Petersburg 4. 37.
Stud. Dürr (Springfield): Gem. in Ludington 4. 71. Gem. in Niverton 1. 79. (p. P6. 50.)
mpcI in Addison: Women's Club in Adrian 10.00.
List in Addison: Gem. in Frankenmuth 13. 78.
Students in Fort Wayne: For Lobrmann: Gem. in New Have" 4. 50. Buchheimer: Women's Club of Trinity Cong. in Detroit 15.00. Arendt: Gem. in Millers 22. 77. Ehmann: Gem. in Amelith 17. 50.
Orphanage in Addison: Through I*. Moll by the same E. Becker 1.00. Trinitatis congreg. in Detroit 12. 76. P. Witte's pupils 1. 30. By D. Jos. Schmidt by K. D. 10.00. By U. C. Franke by G. Kronbach, Sr. 2.00. (p. K27.06.)
Orphanage in Wittenberg: By P. Fackler from A. Frank 1.00. Gem. in Benona 1. 91. By P. Schwartz from Mrs. W. Bechmann 3.00. (S. K5. 91.)
Pilgerbaus: Gem. in Adrian 10.00.
German Free Church: Gem. an Tandy Creek 3.00.
Heathen Mission: By D. Jos. Schmidt of K. D. 10.00. Gem. in Ban City 14. 10. (p. K24. 10.)
For D. Bertram : parish at Hadley 1.00. parish at Kilmanagh 2.00. parish at Tandy Creek 2.00. parishioners at Sebewaing 3. 50. by P. Fürbringer from N. N. 2.00. 1?. Müller sen. 1.00. Gem. at Utica 1.00. P. Heid 1.00. Members of the Gem. at Ludington 1. 75. By P. Halm from Mrs. Beer 1.00. J. F. Also 1.00. (S. H17. 25.)
Sckuleommission in Illinois: Gem. in Benona 1.00. (Total H633. 24.)
Detroit, Dec. 31, 1889. Chr. SchmaIzriedt, Cassirer.

Income to the Middle District coffers:

Synod treasury: P. Michael's Gem. in Goeglein O16. 15. U. Engelder's both Gemm. b. Sugar Grovc 2.00. P. Zschoche's Gem. in Marion Township 14.00. P. Scheips' Gern, in Hobart 3. 64. 1?. Scemeyer's Gem. in Schumm7. 50. P. Pvhlmann's Gem. in Dudleytown 23.00. P. Koch's Gem. in Elmore 4. 53. U. Berg's Gem. in Adams Co. 6.00. P. Jüngel's Gem. in Fort Wayne 26. 49. P. Michael's Gem. in Goeglein 12. 52. P. Coldwater Road K1. 84.
Kaiser's Gem. in Liverpool 5.08. I*. Schumm's Gem. at La Fayette 45.00. D. Sallmann's Gem. at Pomeroy 5. 81. I*. Hassold's Gem. at Huntingtonsilb. Hochz. L. Schumms H8.00. H. Fenker this. . 50th school c. Teacher 9. 28. Dessen's Landgcm. at Huntington 1. 73. 1?. Gross' Gem. at FortGotsch' in Cleveland 6.05, school k.. Teacher A. Sckefft's in Newburgh Wayne 65. 91. P. Horst's Cizm. at Ashland 8.00. D. Horst's Gem. at5. 10. Schoolk. Teacher Wolf's in Marion Townsb. 3. 58. School c. Ashland 2. 15. P. Kau !meyer's Gem. at Laneaster 10. 14. P. Rump's Teacher Strieder's in Fort Wayne 1. 84. D. dens. v. cl. H. Rodenbeck . Gem. at Tolleston ! 13. 17. D. Koch's Gem. at Huff 5, 50. P. Lükcr's Gem.66. school k. of St. Paul's parish in Cvansville 2. 35. maiden v. IN Groß' at! Bremen 14. 70. Dess. Gem. at Woodland 3. 25. D. Jox s Gem. at Gem. in Ft. Wayne 10.00. Schoolk. FrI. Jung's in Cleveland 1. 80. Lebrer Logansport 18. 25. D. Ernst s Gem. at South Euclid 13.00. 1?. Schmidt sPiel's das. 1. 50. D. dens. by Mrs. Odebrecht . 50. by Mrs. Piel ges. in d. Gem. at Seymonr 12.00. P. Markworth s Gem. at d. White Creek 11. 20.Näkschule 5.00. School k. Lebrer Nessel's in Cleveland 10.00. School k. P. Fischer's Gem. in Napoleon 15. 64. Dess. Gem. in Freedom 12. 60.Lehrer Stumme's in Cleveland 4. 82. Schulck. Lebrer Seibel's in Cleveland Dess. Gem. at Flatrock 5. 90. (p. H394. 14.)
Interior Missi on: P. Husmann's Gem. at Arcadia K8. 10. Dess. Gem. inteacher Gvckel's 4. 10. pupils teacher Lange's 4. 80. pupils teacher Hörr's Tiptvn Co. 2. 55. D. Zschoche's Gem. in Marion Township 15.00. Wittwe4. 35. by FrI. Stock vom Jungfrauenv. IN Stock's Gem. at Fort Wayne 10. Fricke from 1?. Laucr's Gem., Fort Wayne, 5.00. D. dens. Collect on d.85. teacher Hormel's Schulk. Ft. Wayne 2. 50. by Gldrn. IN Gross' Gem. Coldwater Road 4. 54. from Fr. Kaiser's Gem. in Julietta 1.00. by D. Zornthat. 33. 90. of ciner number of pupils Lebrer Bewie's in Cleveland 7.00. in Cleveland "from the estate of the same P. S." 50.00. Surplus from theby IN Jüngel of S. in Fort Wayne 2.00. Desgl. of Emma, Emilie and Ella excursion of P. Sauper's Kein, in Evansville to the missionary field in TerreMüller 2. 50. schoolk. Große's teacher in Cvansville 4. 15. 4*. Michael's Haute 50.00. Mrs. Kr. from P. Ruppreckt's Gem. in North Dover 1.00. F. Gem. in Goeglein 11. 87. school k. IN Evers'in Convoy . 86. N. N. in La H. das. 1.00. D. P. Berg from C. Hutmacher in Jay Co. 3.00. From N. N. F. Gem. in IN Schumm 1.00. teacher Zitzlaff's school k. in Cvansville 8. through Fr. Wambsganß in Indianapolis 100.00. From d. Missionb. Fr.13. V\$ñ Louise Beyer 1.00. Lene u. Louise Jde . 50. widow Joh. Zorn's Gem. in Cleveland 2. 91. Louis Gerke a. Fr. Franke's Gem. at Ft. Hafendörffer 1.00. Joh. and Anna Petersheim 1.00. IN Wayne 4.00. Fr. Niemann's Gem. in Cleveland 17. 12, Mrs.H. from > his. Gem. 20.00. (p. G285. 22.)
Negro Mission: N. N. from Fr. Gross' congregation in Fort Wayne K5.00. Mrs. Kellermann from Fr. Niethammer's congregation, La Porte, 1.00. From the missionary b. Fr. Ernst's congregation in S. Euclid 3.00. By 1?. Bröcker in Kendallville by Carl Seidel. 25, Heinr. Seidel . 25. pupil teacher Leutner's in Cleveland . 90. through D. Rupprecht in North Dover by Mrs. Kr. 1.00, by G. Kr. . 50. by P. Lükcr by Chr. Helmlinger in Bremen 1.00, by U. Gotsch b. Hoagland from Carl Gotsch in OakPark, Ill, 5.00, U. Kretzmann's Gem. in Cleveland 5.00. Mrs. H. from P. Niemann's Gem. in Cleveland 10.00. (P. G32. 90.)
Heathen Mission: Wittwe Fricke of D. Sauer's Gem. in Fort Wayne H5.00.
Brothers in Faith in Germany: D. Zschoche's Gem.

in Marion Township H10.00. Wambsganß' Gern, in Indianapolis 7. 80. By P. Jox in Logansport coll. on JenningsHorstineier's Hochz. 2.00. (S. K19. 80.)
2nd Gcm. in Louisville, Ky.: 4'. Franke's Gem. at Fort Wayne H8. 58. Ge in. in Springfield, Ill: From d. Mission b. P. Gross' Gem. in Fort Wanne K20.00. B. Kaiser's Gem. in Liverpool 5. 24. (p. K25. 24.)
Gem. in North Omaha, Nebr.: P. Stock's Gem. at Fort Wayne G20. 50. Gem. at Brainerd, Minn: P. Rupprecht's Gem. at North Dover K7.00. P. Evers' Gem. at Convoy 3.00. (S. K10.00.)
4*. Bertram in New Zealand: Fr. Seemeyer's Gem. in Schumm K5.00. FrI. Bertha Gotsch d. IL. Gotsch at Hoagland 2.00. Pres. H. C. Schwan in Cleveland 5.00. By ?. Gross at Fort Wayne by M. G. 2.00. By Fr. Horst at Ashland by N. S. 2.00. Virginsv. Fr. Weselob's Gem. at Cleveland 3. 85. By children from his. Gem. 9.09. (S.H28. 94.)
Poor students in St. Louis: 4>. Wambsganß' Gem. in Newburgh for H. Huchthausen P15.00. P. Strafen's Gem. in Leslie for D. Markworth 8. 10. women's v. 4*. Gross' Gem. at Fort Wanne 25.00. 4*. Zorn's Gem. in Cleveland Sept. 29 (p. H77th 19.).
Arme S t u d e n t e s in Springfield: P. Schäfer's Gem. in Waymansville H4. 50. scblesselmann's Gem. in Friedheim for Iäbker 14. 30. womenv. P. Niemann's Gem. in Cleveland for G. H. Koch 10.00. By 4*. Kretzmann in Cleveland for A. Chlke 7. 20, for Aug. Hemann 7. 20. P. Crnst's Gem. in South Euclid 12.00. By P. Walker in Cleveland for C. Giese 3.00, for R. Gaiser 3.00. Women's V. P. Gross' Gem. in Fort Wayne 25.00. P. Zorn's Gem. in Cleveland 29.08. Ges. by 1'. Sauer in Fort Wayne on M. Jrmscher's Hochz. for G. Hartmann 8.00. Virg. v. L. Kretzmann's Gem. in Cleveland for A. Hemann 5.00. P. Niemann's Gem. in Cleveland 108. 82. Virg. D. from thes. Gem. for Häberle 1.00. (S. H238. 10.)
ArmeSchüler inFortWa " ne: P. Groß' Gem. in Fort Wanne H27. 49. From d. Opferbüchsen ders. Gem. 11. 24. by 4>. Diemer in Peru ges. on Zipperian-Kolb's Hochz. 3. 10. 4*. Seemever's Gem. in Schumm for M. Senne 5.00. From P. Kaiser's Gem. in Julietta 5. 15. Tesgl. (for "Aula") 6. 85. ?. Schlesselmann's Gem. in Friedheim for Tr. Meyer 14. 30. By Jüngel by N. N. at Fort Wayne for Pasche 5.00. b'. Gotsch 's Gem. at Hoagland 7. 25. by Prof. Bisch off, ges. on DirksonOetting's Hochz. at Bingen, 16. 65. p. Mohr's Gem. at Darmstadt for p. Lehmann 13.00. off?. Weseloh's Gem. in Cleveland for b. Schulz 25.00. By P. Stock b. Fort Wayne ges. on Skimidt-Hormann's Hochz. for Müller u. Stock 13. 50. By P. Häfner in Jnglefield for J. Reininga from W. Otte 1.00, J. Meier . 50, E. Meier . 50, H. Schulte 1.00, Fr. Korff 1.00, H. Kahre 1.00. By P. Rupprecht in North Dover from Mrs. K. for M. Brüggemann 2.00. From d. "Liebeskasse" I*. Gross' at Ft. Wayne 20.00. D. dens. by J. C. Rupprecht at Van Wert 2.00. Women's v. P. Weselob's Gem. for A. Möller 15.00. D. Jüngel ges. on Bcbrens-Meier's Hockbz. f. Pasche 5. 30. P. Zorn's Gem. in Cleveland 29.09. By P. Sallmann in Pomeroy from N. N. . 50. by 4*. Schmidt in Scymonr by F. Rebber . 50. By Juergerherding, Abeling & Schuerbaum from 4". Weseloh's Gem. in Cleveland for K. Horsch 12.00. (p. H244. 92.)
Poor students in Addison: Cleveland teachers' conf. for E. Leutner K15.00, By 4>. Zorn in Cleveland ges. on d. silb. Hochz. of F. Haker's Ebepaar 12. 55. through 4". Kretzmann in Cleveland for dark 7. 20. P. Zorn's Gem. that. 29.08. Louis Gerke of IN Franke's Gem. b. Ft. Wayne 4.00. ?. Hugc's Gem. in Briar Hill for W. Hacker 10.00. (p. H77. 83.)
Poor students in Milwaukee: IN Zschoche in Marion Townsbip for Chr. Maisch tzIO.OO.
For stndierende Waisenk. aus d. Addisoner Waisen Hause: Jungfrauenv. 4'. Large' Gem. in Fort Wayne K10.00.
Budget i-n St. Louis: 4*. Huge's Gem. in Briar Hill H3. 25. Household in Spring field: IN Huges Gem. in Briar Hill 3. 25. Household in Fort Wanne: IN Häfner's in Jnglefield St. Petrus-Gem. .H2.00. 4". Huge's Gem. in Briar Hill 3. 25. (p. K5. 25.)
Household in Addison: P. Hugc's Gem. in Briar Hill H3. 25. P. Weseloh's Gem. in Cleveland 42. 80. (S. K46.05.)
Orphanage near Boston: From Gldrn. Gross' Gem. at Ft. Wayne G23.00. From the Virgins' Wreath of thes. Gem. 12.00, (p. S35.00.)
Orphanage near St. Louis: By Miss F. Stock of Virgin V. from P. Stock's Gem. near Fort Wayne H10. 90.
Orphanage near Pittsburgh: schoolchildren teacher Malich's at



Sallmann's Gem. in Pomeroy 4. 90. By Mrs. Haker v. d. children in d. Nabschule 1[^]. Zorn's Gem. in Cleveland 15.00. Mother Tobüren by I'. Markworth 1.00. By Fr. Sauer in in Ft. Wayne by Fr. Westphal 1.00. By Rieske's children d.

Weseloh, Cleveland, . 65. Schult. Teacher Vonderau's das. 4.01. Schult. Teacher Zismer's das. 8. 25. F. A. through 1'. Niemann in Cleveland 1.00. Mrs. A. by dens. 2.00. (S. -207.07.)

Tau bstu m in en-A n stalt: By I*. Jüngel in Fort Wayne by N. N. -5.00. H. Fcnker by P. Niethammer in La Porte . 50. from d. Ccntkasse d. confirmands P. Wambsganß' in Indianapolis 4.00. Unnamed by P. Saupert in Evansville 4.00. D. P. Bröcker by J. W. in Kendallville 5.00. Schult. Leutner's teacher in Cleveland . 55.00. Schult. Teacher Hörr's in Cleveland 3.00. Schult. Teacher Lange's in Cleveland 2. 50. skulk. Teacher Gockel's in Cleveland . 40. by S. from P. Jüngel's Gem. in Ft. Wayne 2.00. Louis Gerte from P. Franke's Gem. b. Ft. Wayne 4.00. by Mrs. Haker from the children in the sewing school P. Zorn's Gem. in Cleveland 8.00. from the sewing school P. Kretzmann's Gem. that. 5.00. by P. Niemann in Cleveland from: F. A. 1.00, Mrs. A. 2.00, C. W. 1.00. (p. -47. 95.)

D i stri cts - Un te r st ü tzu n g s k asse: P. Cngelder's both Gemm. at Sugar Grove -5. 50. P. Zschoche in Marion Township 5.00. P. Kleist's Gem. in New Haven 13. 89. P. Scheips in Hobart 4.00. Dess. Gem. that. 4. 56. 1?. Niethammer's Gem. in La Porte 22. 66. P. Schäfer in Waymannsville 4.00. Dessen's (Schäfer) Gem. that. 5. 58. Ü. Berg's Gem. in Adams Cv. 7. 25. P. Secmeyer's Gem. in Sclnnm7. 50. I>. Kaumeyer's Gem. in Laneaster 11. 55. by Prof. Bishop's of d. Gem. at Bingen 13. 35. Peter's Gem. Fr. Hafner s in Jnglefield 3. 15. unnamed by Fr. Saupert in Evansville 4.00. Fr. Schmidt's Gem. in Clyria 14.00. I?. Rupprecht in North Dover 3. 50. Dess. Gem. that. 12.00. By Mrs. Julie Baals of N. Gross' Gem. at Fort Wanne (for P. Th. Mertens) 1. 50. P. Husmann's Gem. b. Arcadia 7.00. P. Evers' Gem. at Convoy 8. 19. 1[^]. Sitzmann's in Van Wert 5.00. Dess. Gem. that. 5. 90. N. N. in La Fayette durck Fr. Schumm 1.00. Fr. Horst in Ashland 3.00. Fr. Koch's Gem. in Huff 5.00. D. dens. Thanksgiving offering from N. N. 5.00. P. Hüge's Gem. in Briar Hill 10.00. P. Jox's Gem. in Logansport 3.00. Wesel and Schult, in Cleveland 3. 50. P. Äretzmann's Gem. in Cleveland 30. 12. P. Fischcr's Gem. in Napoleon 14. 65. Dess. Gem. in Flatrock 7. 60. Dess. Gem. in Freedom Township 11. 36. (p. -263. 31.) Total: -2112. 23.

Fort Wayne, Ind, Dec. 31, 1889.

D. W. Noscher, Cassirer.

Revenue to the Nebraska District's coffers:

Inner Mission: By P. C. H. J. Hubert, payment of sr. Mission pvnies, -4.00. By N. A. W. Bergt, mission feast coll. sr. Gem. to Elk Creek, 38.00. P. M. Adam, Thanksgiving Day coll. sr. Gem., 11.00. Fr. E. Flach, boll. sr. Gem., 6. 35. U. H. Mießler, coll. sr. Filialgein. on the Island, 6. 17, A. Viergutz 1.00. P. A. W. Bergt, communion svll. sr. Joh.-Gem., 7.00. Fr. J. Hilgendorf v. Ed. Wolf . 50. P. F. König, Christmas coll. sr. Gem., 9. 90. teacher Hackstedde by Mr. Gelbhaar 5.00. (p. -88. 92.)

Negermission: P. A. W. Bergt, Reformationsfestcoll. sr. Gem. to Lang Branch, 12. 50. P. W. Rudolph v. Mr. W- S. 1.00. Teacher Hackstedde v. etl. school children 1.00. (S. -14. 50.)

North Omaha Mission-Ge m.: Teacher Hackstedde 5.00. k. H- I- Fuhrmann, Clintonville, Wis. 5. 65. (S. -10. 65.)

Synodal treasury: P. G. Storm, Thanksgiving coll., 6.00. ?. J. M. Maisch from sr. Gem. 3. 15. Wcihnachtscoll. from ?. Bode's congregation, 9. 32. Christmas coll. by Fr. Brakhage's congregation, 12. 65. (p. -31. 12.)

Widows and orphans: Fr. G. Weller, Thanksgiving coll. of sr. Aug. Lenthäuscr of St. Matthew's parish 3. 50, St. Paul's parish 3. 25. Matth.-Gem. 3. 50, St. Paul-Gem. 3. 25. I". G. Weller of N. N. 1.00. x. I. Hilgendorf, Christmas coll. sr. Gem., 23. 90. M. Adam of M. Sch. 1.00. (p. -58. 51.)

Orphanage near St. Louis: Fr. L. Huber, Thanksgiving coll., 10.00. 1'. J. G. Lang from N. N. 1.00. Fr. J. M. Maisch from s. pupils 2. 85. Fr. A. Hofius, desgl., 4.00. Fr. E. Holm, Christmas coll. sr. Gem., 5. 10. Fr. G. Jung, communion coll. sr. Congregation, 7:00 p.m. Fr. M. Leimer, Christmas Eve coll. sr. Congregation, 5.00, by Mr. G. Weller Sr. 1. 50. (p. -36. 45.)

Orphanage at Addison: P. A. Hofius of s. pupils 3. 10. P. P. Schulte, Coll. sr. Gem. to West Creek, 3. 20. (p. -6. 30.)

Orphans from Wittenberg: Fr. A. Hofius from his pupils 4.00. Fr. J. G. Lang from Joh. Meerkatz 2.00. I*. P. Schulte, cvll. sr. Parish to West Creek, 6. 20. P. F. König, Christmas coll. sr. Gem., 5. 63. (p. -17. 83.)

Poor students in Springfield: P. J. Hoffmann, coll. sr. Job.-Gem., 2.00. Fr. G. Grüber, ges. at Fr. Pvzehl-Lubr's wedding, 5.00. Fr. L. Huber, Christmas coll. sr. Joh.-Gem., 15. 30. (p. -22. 30.)

Poor students in St. Louis: N. J. Hoffmann, Coll. sr. Joh.-Gem., 2.00.

Poor students in Addison: J. Hoffmann, Coll. sr. Joh.-Gem., 2.00.

Poor students in Milwaukee: P. J. Hoffmann, Coll. sr. Joh.-Gem., 1. 63.

Poor students in Concordia: IL. J. Hoffmann, Coll. sr. Joh.-Gem., 2.00.

Poor students at Fort Wayne: P. J. Hoffmann, boll. sr. Job.-Gem., 2.00. P. G. Weller, ges. at the H. Ohlmann- E. Dähling's wedding, 11, 55. (-L. -13. 55.)

Stud. A. Krämer (St. Louis): P. A. W. Bergt and 2 members sr. Gem. 5.00.

Stud. Merting (Springfield): A. W. Bergt & 2 members sr. Gem. 5.00.

Stud. C. Schleicher (Springfield): I>. W. bholcher, Thanksgiving coll. sr. Comm., 9.00.

Districts building fund :?. C. Gutknecht, Coll. sr. Gem., 5. 50. ?. W. Cholcher, Christmas Coll. sr. Gem., 5. 25. (p. -10. 75.)

Gem. inHanover (Germany): By Mr.D.Zimmermann, ges. on H. Rörbke and Luise Hades wedding, 12. 81, ges.



on Otto Pohlmann and Earoline Brüdigam's wedding 11. 60. (p. K24. 41.)
 ? Bertram (New Zealand): M. G. Jung, Erntedankfestcoll. sr. Gem.,
 16. 27. by P. A. Grörich 1.00. 1'. M. Adam from F. Sch. 2.00. x. G. Wetter
 from the bell bag sr. Gem. 10.00. M. H. Sckabacker from sr. Gem. at St.
 Michaels 4. 50, at Kearnev 4. 75, preaching place at Mayor P. O. 3. 75.
 (S. K42. 27.)

Taub st u in menanstalt: M. Fr. König, Erntedankfestcoll. sr. Gem., 6.
 88, thank offering from Mrs. Otto Bernecker 2.00. L. Huber, Thanksgiving
 coll., 7. 50. Fr. G. Weller from the collection bag sr. Congreg. 10.00. (T. -
 P26. 38.)

Needy Lutherans in Dakota (? Clötters Gem.): Mr. L. Gnekow,
 Thanksgiving coll. of P. Gruber's comm. 10.00. Total H447. 57.
 Lincoln, Jan. 1, 1890. I. E. Bahls, Cassirer.

1234 0 Str.

Revenue to the Eastern District's coffers:

Synodal treasury: From Gem. P. Meyers, Ashfvrd, for travel expenses
 of the sub. committee G10.00. From the treasury for "Gevrd. Woblth." of
 St. Matth. parish, New York, 200.00. Gem. P. OelsclüägerS 6. 12. Gem.
 P. Abners 31. 29. Gem. ? Walkers 12.00. congreg. p. Bieweiids 10. 60.
 congreg. p. Eirichs 13. 22. congreg. p. Otto Hansers 10. 50. congreg. p.
 Lauterbacks, Johnsburg 4.00, am Kreuzwege 3. 56. congreg. p. Beuers
 17. 70. congreg. p. Großbergers 7. 55. congregation?. Abners 25. 86. (p.
 K352. 40.)

Pilgrim House: By Fr. Sieker of O. Hesse 5.00. Kaff, "chmalzriedt in
 Michigan-Distrikt 5. 70. (S. K 10. 70.)

Progymnasium: Gem. Fr. Spilmans 4.00. Gem. Fr. F. Königs 17. 10.
 Women's club of the parish?. Stecbholz' 5.00. By Fr. Köpckcn of Mrs. F.
 Koch 2.00. From the missionary box of the parish Fr. Schutzes 10.00. (S.
 K38. 10.)

E inigrante n m issi o n in New P ork: Kaff. <2chmalzricdt in Michigan
 distri 4. 67.

Emigrant mission in Baltimore: Gem. P. Oelsclblägers 3. 84. ziaass.
 Schmalzriedt in the Micbigan District 4. 66. cass. Menk 15.01. (p. H23.
 51.)

Inner Mission in the East: Through Fr. Kanold by M. Wirtz . 50. by P.
 Walker from Mrs. S. 1.00. F. Stutz, Washington, 5.00. by P. Lübker,
 Christmas gift from a parishioner, 15.00. by P. Abner from H. Hake 2.00.
 Wittwe Beer from P. Senne's parish, 10.00. parishioner P. Mcvers,
 Ashford, 4. 30. missionary box from parishioner P. Schulzes 8.00. (2.
 tz45. 80.)

B ö hmen in issio n : By P. Sieker from O. Hesse 5.00. By P. Biewend
 from E. v. Ette 1.00. F. Stutz, Wasbington, 2.00. (S. H8.00.)

English Mission: By Fr. Sieker from O. Hesse 5.00.

Jewish Mission: Through Fr. Geo. König by Mrs. Bebern 2.50. By Fr.
 Sieker by O. Hesse 5.00. Kass. schmalzriedt in Michigan-Distrikt 10. 32.
 E. Felder, Baltimore, 5.00. From the treasury for "Geord. Woblth." of St.
 Matth.-Gem., New York, 50.00. Missionsbüchsc d. Gem. P. Schulzes
 3.00. (L> . -175. 82.)

Negro Mission: By P. Geo. König of Krau Bebern 2. 50. D. M. 5.00. By
 P. Walker of Mrs. S. 1.00. E. Felder, Baltimore, 5.00. By P. Wischmeyer
 of G. Schellbaas 5.00. Missionary box of the Gem. P. Schulzes 4. 66. (2.
 K23. 16.)

English Gem. in Baltimore: Kassirer Menk 22. 55. Gem. P. Beycrs 24.
 75. Atissionsbüchsc of Gem. P. Schulzes 3.00. (S. H50. 30.)

Gem. in Springfield: Gem. P. Oelschlägers 5. 21.

Cong. in Brainerd, Minn: Fr. F. King's confirmands 1.00. By Fr. Busse
 of Fr. M. Baumann 5.00. Missionary box of the Gem. IN Schulzes 1.00.
 (S. H7.00.)

Gem. in North Omaha: By Fr. Busse from Fr. M. Baumann 5.00, Miss
 A. Müller 5.00. Missionary box of the Gem. ? Schulzes 1.00. (p. K11.00.)

Lutheran Free Church: Missionsbüchsc der Gemeinde?. Schulzes
 3.00, desgl. for Lithauen 1.00. (S. G4.00.)

? G. Bertram in New Zealand: Gem.?. Germanns 3. 57. Fr. Kanold .
 50. by P. Frincke of etl. parishioners 20. 25. Jungfrauen-Verein 5.00.
 parish. P. Großbergers 5. 25. parish. P. F. Königs 5.00. parish. P. Brunn
 1.00. parish?. Engelders . 50th D. M. 5.00. parish P. Ebendicks 7.00.
 parish ? Stiemkcs 12. 75. 2t. Pauls-Gemeinde in Baltimore 10.00. Gem.
 P. Nauß' 7.00. AMionsbüchse d. Gem. P. Schulzes 1.00. (S. H83. 82.)

Students in St. Louis: By P. Walker from N. N. 1.00, F. W. 5.00 for J.
 H. By P. Lübker, Christmas gift from a parishioner, 10.00. E. Felder,
 Baltimore, 10.00. By P. F. König from s. Frauenverein 15.00,
 JungfrauenVerein 5.00, from a poor widow for the poorest student 2. 70.
 By P. Lübker from N. N. 3.00. By P. Ahner from Mrs. S. Boßler . 50. (S.
 H52. 20.)

Springfield students: by Fr. Her of A. Kolk 3.00. by Fr. Luebker,
 Christmas offering from a parishioner, 10.00. Virgins percin of the parish
 Fr. Stiemkes 10.00 for F. Brand, (o. K23.00.)

Students in Fort Wayne: Gem. P. Siecks 25. 16 for H. Westphal. By
 P. Her of A. Kolk 2.00, M. B. Her 1.00. women's club of Gem. P. Frinckes
 5.00 for F. Meuschke. (S. H33. 16.)

^Pupils in Addison: comm. Fr. Dubpernell's 15.00 for Fr. 2alcbow.

Ta u b stu m m en-A n sta l t: E. Felder, Baltimore, 5.00. By P. Ahner
 of N. Schwartz 10.00. Comm. P. Sanders, Little Valley, 7. 14. Comm. P.
 Schulzes 7. 25. , (p. K29. 39.)

Hospital in East New Hork: F. Stutz, Washington, 5.00. Comm. P.
 Schutzes 10.00. (S. K15.00.)

Orphanage in West Noxbury: Mrs. Wittwe Nolde's children 3.00. D. M.
 5.00. By?. Eirich from s. school children 8. 60, ges. on W. Jennergahn's
 hochzeit 5. 50. Gem. P. Sennes 36. 18. By P. Walker from E. W. 1.00, s.
 children 1.00, from the piggy bank of Hein. Beckmeyer's children 4.00. By
 F. Stutz, Wasbington, 3.00. By P. Lübker, Christmas gift from a
 parishioner, 15.00. By?. Stiemke from J. 2. S. 2.00, Mrs. Treide 1. 25,
 Virgins' Association 3.03. By P. W. A.

Frey von etl. Kemeindcglicdern 5.00. Christmas gift from the ! Women's Association of the parish P. Beyers 20.00. parish P. Bernreuthers, ! Farnham, 3. 10. Gem. Fr. Sanders, Otto, 11. 87. parish 1'. Steups 10.00. (p. 8138. 53.)
Orphanage at College Point: By Fr. Geo. King from Mrs. Bebern 2.00. ?. Matusckka's congreg. at New Melle, 1st send., 30.00. Fr. Gehrman's D. M. 5.00. By P. Steckiholz from s. Women's Club 5.00, S. F. . 25, from congreg. at Wellsville 15. 25. Fr. Purzner's congreg. at Jefferson City J. Burkhardt's piggy bank 1.00, J. Ltillbammer. 50. f. Stutz, Washington, 10.00. Fr. Walther's congreg. at Brunswick 8.00. Fr. Umbach's congreg. 3.00. female nude gift from s. women's club of s. Beyers 20.00. ges. inat Prairie Citn, 1st send., 15.00. (L>. 882, 95.) children's service of s. Köpchsens 18. 25. ges. ?. Schutzses 7. 25. (p. 862. 25.)
Orphanage near Pittsburgh: F. Stutz, Washington, 3.00.
Widow's Fund: Parochial P. Engelders 9.00. D. M. 5.00. By P. Walker Gcrrmann in Ft. Smith of William Harter and Co. 5.00. Fr. Obermeyer's v. sr. Gem. 11. 68, by himself 5.00. by M. K. 5.00. by E. Felder, Baltimore, congreg. in
5.00. by P. Biewcnd by W. K. 4.00. by Gem. P. Otto Hansers 6.00. by P. Stiemke by I. S. 2. 2.00. by P. Ahner by Mrs. S. Boßler . 50th Baltimore Teachers' Conference 5.00. (p. 858. 18.)
L: ck u lpr o te st-F on d in Illinois and Wisconsin: Gem. P. Lauterbachs, in Lockwood 5.00. Through?. Germann in Ft. Smith by Wilhelm Harder & Co. 2. 50. (S. 814. 50.)
Brethren in the Dakota: By Fr. Schulze by G. Maier 2.00.
Aid fund for missionary communities: Through Fr. Geo. König of Mrs. Bebern 2.00. By Fr. Sieker of O. Hesse 5.00. Parish of Fr. Engelders 8. 50. Missionbücbse of the Gem/ ?. Schulzes 5.00. (p. 820. 50.) Total 81203. Harder & Co. 2. 50.
14.
Baltimore, December 31, 1889. C. Spil m a n, Cassirer.

Revenue to the Southern District's coffers:

(Since last receipt dated November 1, 1889.)
Inner Mission: By?. J. F. W. Reinhardt, Collecte in Tampa, Fla., 83. 79, in Starke, Fla., 1. 40, in Mannville 2. 85, Martin 1.01, Tampa 3. 91. By?. S. Süß, Skulenburg, Tex., by Gottl. Stichler 2nd 50th, W. Schütze . 50. by P. A. Donner, contribution at Honey Grove, Tex. 10.00, coll. at Denison 1. 15, Pottsboro 2.05, Choctaw 3.00. by P. L. Ernst of Mr. Paul at Lincoln, 5.00, Mrs. Lchaap 2.00, Mrs. Huber 1.00, from the pupils of the school at Barru St. 24.00, at Victor St. 15. 15. By?. Köstering in "t.. Louis by Mrs. Bresch 1.00. Fr. Michels' Gem. in New Havcn 10.00, nacktr. 4.00. Fr. Mayer's Gem. in New Wells 6. 75. by?. Steinmann in Babbtown by N. N. 2.00. Durck Praeses Biltz in Concordia, Coll. on the Hock time Retbert-Eckhardt, Mission Festival Coll. of the congregation at Andersvn, Tex. 13.00. By Bro. G. Birkmann, Coll. of the Mission Festival of his Pfaffe in Jron Mountain from Mrs. P. E . 50 and by Mrs. M. P. , 75. ?. Fr. Schriefers Gem. at Lockwood 3. 50. by P. Netbing at Lincoln from Joh. Meuschke 1.00, v. Unnamed 1.00. P. Obermeyer's Gem. at St. Louis 43. 59. 75. ?. Hevnes Gem. at Lake Creek 10.00. (L. 8264. 19.)
H O spitalin St. Louis: By?. Wangerin in St. Louis from the Jungfr.-Verein 15.00. By P. Hanser in Lt. Louis from Mrs. M. Schaap 2.00, Fräul. Jda Gödeker 1.00, Mrs. Bertha Gast 5.00, Mrs. Anna Gödeker 1.00, by Jungst.-Verein 55.00, by G. and Wa. Brockmeicr, thank offering on their losten wedding day 10.00, from Leop. Jack 1. 50, from Wittwe S. Moser 1.00. By P. Köstering in St. Louis from Mrs. Bresch 1.00. By ?. Nothing in Lincoln from Joh. Meuschke 1.00. (p. 893. 50.)
Deaf and Dumb Institution: By P. Hanser in St. Louis by Rob. Hanser 1.00. P. Falles Gem. in Glasgow 1. 15. P. Kösterings Gem. in St. Louis by Mr. Klie 19. 51. By ?. Nothing in Lincoln by Joh. Meuschke 2.00. (p. 823. 66.)
Poor students in St. Louis: Through Fr. Wangerin in St. Louis from the Sewing Society 10.00. Lehr's Gem. in Lockwood 5.00. Through Fr. Nothing in Lincoln from Joh. Meuschke 2.00. (p. 817.00.)
Poor Students: Through P. Hanser in St. Louis from W. Bolm 5.00, from C. Seele 5.00, from Fräul. M. and S. K. 2.00. Mrs. E. K. 4.00. (p. 816.00.)
Poor students in Springfield: P. Lehr's Gem. in Lockwood 4. 70.
Poor seminarians in Addis O n : For E. Just from H. Poggemöller 10.00, from H. Trampe 5.00, from H. Hörmann . 50. (S. 815. 50.)
Poor students in Concordia: By Fr. Hanser in St. Louis from Jungfrauen-Verein for Bundentbal 12.00. By Mr. Vogt from Jünglings-Verein in West Elv 10.00. By ?. Mayer in New Wells from etl. members for Herm. Lorenz 24.00. Fr. Ehlers' congregation in Norborne 9.00. (p. 855.00.)
M issi O ns School in K a n s a s City: P. Günther's Gem. in Mora 6. 35.
?. Bertram on New Zcaland: P. Flachsbart in Cape Girardeau 1. 50. P. Pilz' Gem. in Indian Creek 3. 20. (p. 84. 70.)
Piano in Concordia: By?. Wangerin in St. Louis by several youngsters 15.00.
St. Louis, Jan. 7, 1890. H. H. Meyer, Cassirer. 2314 N. 14tk 8tr.

Correction.

In the "Lutheraner" of 17 Dec. 1889 it should read: by ?. L. Ernst, Coll. sr. Gem. for widows & orphans instead of "Coll. ofTexas Districts-Conference," and: by P. L. Ernst, Hockzeitscoll. at E. Benad for poor students in Springfield instead of "Benad Dube."
New Orleans, La., Dec. 15, 1889. J. F. Geyer, Cassirer.
38 8t. ^ncrlRW 8tr.

Revenue to the Western District's coffers:

Synod treasury: Fr. Lehr's congregation in Lockwood 83. 45. Fr. Falles congregation in Glasgow 5.00. P. Bundentkal's congregation in Augusta 3.00. P. Miller's congregation in Little Rock 20. 25. P. Meyer's congregation ! in Neu-Bielefeld through Mr. Poggemöller 17. 20. P. Friedrichs ! Parish in Chattanooga 8. 73. P. Zschoches Parish in Frohna (Cvllge maintenance) 32. 50. P. Flachsbar's Parish in Cape Girar- ! deau 9. 50. P. Gehrman's Parish in Wellsville 7.00. P. Ma- ! tuschka's comm. at New Melle 15. 40. p. Nützel's comm. at West Ely 11. 25. p. Gümmer's comm. at Longtown 7. 45. p. Pfaffe's comm. at Pilot Knob 3. 75. p. Netbing's comm. at Lincoln 13. 70. ?. Günther's compound at Mora 7. 20. P. Norden's compound at Jarvis 3. 30. (p. K168. 68.)
Church building in Springfield: by P. Heyne in Lake Creek by N. N. 1.00.

Progymnasium in Concordia: Fr. Dautenhahn's Gem. 3.00. Praeses Biltz's Gem. in Concordia 46. 65. Fr. Germanus Gem. in Ft. Smith 14. 15. (pp. 863. 80.)
New construction in Concordia: Fr. Lebr's congreg. in Lockwood 4. 70.
Inner Missi O n of the District: Fr. Lehr's congreg. in Lockwvood, Mission Festcoll., 20.00. Fr. Beil's congreg. in Wentzville 5.00. By Fr. Friedrich in Chattanooga ges. at the baptism of Mr. Schneider's little son 2. 75. By Fr. Gcrrmann in Ft. Smith of William Harter and Co. 5.00. Fr. Obermeyer's Louis, Epipbaniasfesteoll, 63rd 25th (S. 896.00.).
Negro Mission: Through Fr. Hanser in St. Louis by Mrs. A. Gödeker 2.00. Mr. Hy. Gruenbagen in Wentworth, S. Dak., 5.00. Fr. Lehr's Gem. in Lockwood 5.00. Through?. Germann in Ft. Smith by Wilhelm Harder & Co. 2. 50. (S. 814. 50.)
English Missi O n: Fr. Lehrs Gem. in Lockwood 5.00. ' Jewish Mission: Fr. Lehrs Gem. in Lockwood 5.00.
Emigrant Mission: Through Fr. Germann at Ft. Smith by Wilhelm Harder & Co. 2. 50.
Emigrant Mission in New York: Fr. Grupes Gem. in Eisleben 3. 50.
Support fund: By?. Hanser in St. Louis, found in the store of Poppitz and Klügel 5. 25. By Fr. Köstering from Fr. Dautenhahn in Antvnia 2.00, from the Jungst.-Verein 10.00. Fr. Mayer's congregation in New Wells 10.00. Fr. Bundenthal's congregation in Augusta 3. 15. By Fr. Nützel in West Ein 2.00. ?..
Zsckoches Gem. in Frohna durck Hrn. Weinhold 20. 76. ?. Schmidts Gem. in Carrvlltvn 12.00. By Fr. Nething in Lincoln by Joh. Meuschke 2.00. By teacher Mackensen in ^t. Louis by the pupils of the mission school 1.00, by Mrs. Hartmann, Sr. 2.00. By Fr. Günther in Mora by D. Harms 2.00. Nü. In the v Orle tzten N u m m er read: Fr. Heyne in Lake Creek instead of Fr. Netbing. (P. P72. 16.)
Orphanage near St. Louis: By Fr. Wangerin in St. Louis from the Virgins' Association 10.00. By Fr. Hanser in St. Louis from Mrs. Bickel 5.00, Mrs. Lchaap 2.00, Mrs. Huber 1.00, from the pupils of the school at Barru St. 24.00, at Victor St. 15. 15. By?. Köstering in "t.. Louis by Mrs. Bresch 1.00. Fr. Michels' Gem. in New Havcn 10.00, nacktr. 4.00. Fr. Mayer's Gem. in New Wells 6. 75. by?. Steinmann in Babbtown by N. N. 2.00. Durck Praeses Biltz in Concordia, Coll. on the Hock time Retbert-Eckhardt, Mission Festival Coll. of the congregation at Andersvn, Tex. 13.00. By Bro. G. Birkmann, Coll. of the Mission Festival of his Pfaffe in Jron Mountain from Mrs. P. E . 50 and by Mrs. M. P. , 75. ?. Fr. Schriefers Gem. at Lockwood 3. 50. by P. Netbing at Lincoln from Joh. Meuschke 1.00, v. Unnamed 1.00. P. Obermeyer's Gem. at St. Louis 43. 59. 75. ?. Hevnes Gem. at Lake Creek 10.00. (L. 8264. 19.)
H O spitalin St. Louis: By?. Wangerin in St. Louis from the Jungfr.-Verein 15.00. By P. Hanser in Lt. Louis from Mrs. M. Schaap 2.00, Fräul. Jda Gödeker 1.00, Mrs. Bertha Gast 5.00, Mrs. Anna Gödeker 1.00, by Jungst.-Verein 55.00, by G. and Wa. Brockmeicr, thank offering on their losten wedding day 10.00, from Leop. Jack 1. 50, from Wittwe S. Moser 1.00. By P. Köstering in St. Louis from Mrs. Bresch 1.00. By ?. Nothing in Lincoln from Joh. Meuschke 1.00. (p. 893. 50.)
Deaf and Dumb Institution: By P. Hanser in St. Louis by Rob. Hanser 1.00. P. Falles Gem. in Glasgow 1. 15. P. Kösterings Gem. in St. Louis by Mr. Klie 19. 51. By ?. Nothing in Lincoln by Joh. Meuschke 2.00. (p. 823. 66.)
Poor students in St. Louis: Through Fr. Wangerin in St. Louis from the Sewing Society 10.00. Lehr's Gem. in Lockwood 5.00. Through Fr. Nothing in Lincoln from Joh. Meuschke 2.00. (p. 817.00.)
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Poor students in Concordia: By Fr. Hanser in St. Louis from Jungfrauen-Verein for Bundentbal 12.00. By Mr. Vogt from Jünglings-Verein in West Elv 10.00. By ?. Mayer in New Wells from etl. members for Herm. Lorenz 24.00. Fr. Ehlers' congregation in Norborne 9.00. (p. 855.00.)
M issi O ns School in K a n s a s City: P. Günther's Gem. in Mora 6. 35.
?. Bertram on New Zcaland: P. Flachsbart in Cape Girardeau 1. 50. P. Pilz' Gem. in Indian Creek 3. 20. (p. 84. 70.)
Piano in Concordia: By?. Wangerin in St. Louis by several youngsters 15.00.
St. Louis, Jan. 7, 1890. H. H. Meyer, Cassirer. 2314 N. 14tk 8tr.

Revenue to the Wisconsin District's coffers:

Emigrant Mission in New York: P. F. Wesemann's Parish 87. 63.
Emigrant mission in Balti m O re: P. F. Wesemanns Gem. 3. 81.
Saxon Free Church:?. W. Weber's Gem., New London, 5.00. Pauline Eskau, Milwaukee, . 50. (p. 85. 50.)
Pilgrim House in New Dort: Stephans-Gem. in Milwaukee 17. 25.
Jewish mission: Wittwe Plöter 1.00. Pauline Eskau . 50. (S. 81. 50.)
Poor Students inAddison: Young Men's Association in Oshkosb 5.00.
Poor students in Springfield: Bethlehem's comm. in Milwaukee 25.00.
Poor students in Fort Wayne: J. Niemann 2.00. Pauline Eskau 1.00.
Virgin Society in Oshkosh 5.00. (p. 88.00.)
?. Bertram in New Zealand: P. H. Woltmann 1.00. ?. C. Baumann 1.00. teacher P. Elbert . 50. members from ?.

F. L. Karths Gem. 6. 60. from P. C. F. Keller's treasury for the kingdom of God 3.00. Wittwe Kirchmeier 1.00. P. W. Hudtloff 2.00. ". C. Strasens Gem., Watertown, 5.00. P. H. Rathjens Gem. 5.00. (S. H25. 10.) Poor students in Milwaukee: proceeds for sold sermons of B. H. Sprengeler 3.00. Aug. & Friederike Dobberpbul 5.00. P. W. Hudtloff 1.00. N. N., Racine, found in the treasury for the kingdom of God 1.00. B. J. F. Bittner's congreg. 6. 70. Etl. virgins a. Trinity congreg. in Milwaukee 8. 39. 13. 15 C. F. Hilpert 1. 55. 15 F. Ave-Lallemant 12. 75. 15 A. Toepel 7. 50. Ges. under the Christmas tree in Grant 3.05. (S. H28. 25.) Synod treasury: from the congregations of the"?.: J. Schlorf 17. 43, Th. Brauer 5. 45, H. Sprengeler 62. 41, J. Herzer, Plymouth, 15. 50, G. Löber 24. 38, C. Spilman 53rd 38th Ms. Scharnitzki . 75. 15 A. Grörick 1.00. Marie J. Schlerf 18. 92, C. F. Keller 30. 97, J. Strafen 20.00, C. Strafen 46. 35, J. Schütte 26.00, G. Küchle 3<-. 10, B. Sievers 43. 50, F. Leyhe in Sigel 2. 18, Grant 1. 95, Seneca . 59. (p. H351. 79.) Church building in 1>. W. Knufs Filial: Dreieinigk.-Gem. in Milwaukee 51. 72. Distressed abiding brothers in the faith in Dakota: Some limbs from 1'. F. L. Karths Gem. 2.00. Wittwe Johl: Mrs. Minna Damkökler 2.00. Negro Mission: Wittwe Buth, Milwaukee, 2.00. Pauline Eskau . 50. from the be. Wittwe Plöter 2.00. Wittwe N. N., Janesoille, 5.00. (L. H9. 50.) Lchulk äffe: B. P. H. Dicks Gem. in T. Washington-1.00. I'. W. Hudtloff's Gem. 1.00. P. J. G. Gruber's Gem. 1.00. R. Tb. Nickels Gem. 7. 75. B. F. Leyhe's Gem. in Grant 1.00. (S. HU. 75.) Inner Mission of the District: Pauline Eskau . Aug. 50, & Friederike Dobberpbul 5.00. From ID. congregations: G.Präger, Granville, 4. 50, J. G. Grüber, T. Wayne, 4. 60, b. Baumann 6.00, E. A. Bretscher, Waufau, 10. 57, G. Küchle 10. 62. (S. H41. 79.) Taubst" mmen-Anstalt in Norris: By Grüber, Hochzeitscoll. bei E. Lemke, 2.00. E. F. Kellers Gem. 10. 18. By sel. Wittwe Plöter 2.00. (S. H14. 18.) Orphanage in Wittenberg: Miss S ophie Präger 1.00. Aug. and Friederike Dobberphul 5.00. From the school box in Adell 2.00. From the students d. teachers: H. P. Baumgart 4.00, W. A. Hirsch 2. 75, W. Pflug 5. 56, Frl. Hartmann 5. 97, F. H. Weiß 6.00, E. Weigle 10. 75, E. Bartels 8. 14, G. Berlings 5. 40, I. Wegner!". 10, J. Schmidt 10.00, L. Wißbeck 7. 26, E. Greve 2. 32, by Lebrer C. Weigle by E. M. 5.00. P. D. 1.00. 1". W. Graf's Gem. 10. 26. W. Willer, Milwaukee, 5.00. P. Herzer's Gem, Plymvutb, 12.00. IL. J. Schlerfs Gem. 21. 96. ? C. F. Kellers Gem. 6. 53. P. W. E. Brinks Gem. in Dorchester and Black Creek Falls 11. 60. P. E. A. Grothe's Gem. 10.00. H. Schumacher, Watertown, 1.00. 1^ E. Bäfes Gem. 5. 65. Pauline Eskau 1.00. John Lchröder, Milwaukee, 1. 50. R. J. F. Albrecht's Gem. 15. 20. P. H. Rathjens Gem. 8. 30. Mrs. Minna Damkökler 1.00. P. C. G. Häbnel's Gem. 13.00. Ges. under the Christmas tree in Sigel 2.00. (S. K217. 55.) District support lasse: Of the municipalities of the 1'B.: J. L-chlerf 19.00, H. Sprengeler 47. 53, H. Restin in Phillips 4. 60, Asbland 10. 40, W. Rebwinkel in Burnett 6.03, P. H. Dicke, T. Wajkingtvn, 3. 21, B. Sievers 23.00, H. W. Leßmann 4. 35, C. F. Keller 8. 70, E. A. Grothe 4.00, W. Weber, Maple Creek and T. Liberty, 2. 75, M. J. F. Albrecht 5.00. Aug. and Friederike Dobberphul 10.00. teachers H. P. Baumgart 2.00. teachers P. Rüge and H. Hilgr 4.00 each. l>. C. Penalties 4.00. (p. H162. 57.) Poor students in St. Louis: Teacher C. P. E. Lutz, Sbeboyqan, 3.00. Young Men's and Maidens' Percin in Oshkofh 5.00 each. (S. H 13.00.) C o lleg eh a u s hal t in Milwaukee: B. W. Weber's Gem. of New London, 4. 50. Mrs. Gross, Racine, 1.00. Jak. Ltöffel Sr. of Racine, 2.00. B. C. G. Hähnel's Gem. 8. 75. (S. H16. 25.) Milwaukee, December 31, 1889. C. Eißfeldt, Cassirer.

Received for the orphanage in Wittenberg, Wis: By B. Bürgers Gem. at Wausau H12.00. By 15 Sagehorn in Potter on L. Krause's Hochz. among themselves, and finally those who bite Lutheran, again divided and 5. 25. By 15 Grüber at Merrill from J. Sturm and L. .Krause each . 50, I.divided among themselves, not only in outward matters, but separated by Sturm Sr, F. Hannemann, Fr. Hackbart, H. Jebn, C. Ollmann, O. Laatsch, profound doctrinal differences, but live and work divided by profound Fr. Woller, C. Erdmann each 1.00, Alb. Götsch 3. 25, W. Nickel 2.00, Fr.doctrinal differences, and this especially in this last afflicted time, in which Schulz 1.00. By P. L-chulenburg in Good Tbunder, Minn., 9.00. By Mr.unbelief is so terribly prevalent, and one would so heartily wish that all Wille of the Women's Association in Oshkosb 10.00. By P. Nickel of 2Christians, under the banner of the cross of Christ, united firmly together women in Lhawano 1.oo. By B. Hudtloff in Belle Plaine by Mrs. Hebling . in battle and victory, would speak in one chorus as from one mouth: "Thy 50, by N. N. . 30. by Mr. F. Gralapp in Wittenberg 2.00. by B. A. Keibeltruth is shield and screen!" But the very love of the truth, the one, 1.00. by Mrs. Leopold, Mrs. Kiepke, Mrs. Ltrehlww and Mrs. Götsch inunchanging truth of the Word of God, which we would so gladly like to see Merrill 5.00. by Mrs. J. Tbielman the. 3.00. by 15 C. J. Albrecht of 45as the common property of all Christians, also compels and urges us to Schröders Gem. in Lanesburg, Minn, 5.00. P. Hudtloff's Gem. in Belleunceasing vigilance and prayer and fighting against all error, be it Plaine 2. 75. 15 Nickel in -Lhawano 1.00. 15 Rathjens Gem. in Bonduelwherever it may. It is not the desire to quarrel and fight, but the awareness 5. 30. By Mr. Hans Eggers in Merrill 1.00; Mrs. Holl the. . 50. 15 Bittncr ofof a sacred duty that drives us, and love for our brethren and those whom Jul. Jandt in Grand Rapids . 50. 15 Weber's school children in NewGod may yet lead out of error and darkness to the light of the full, whole London 2. 50. 15 Bretscher in Wausau from Women's Club 10.00, fromtruth, encourages us to lift up the confession of the truth, so that we and school children 4. 83. 15 Swan in Pella, wedding scoll., 2. 20. 15those with us may be may be preserved from all error, and by God's grace Bretschers Gem. in Wausau 11.00. By P. Dicke v. fr. Gem. in Towneven those who are still afflicted with error may, through the testimony of Wasbing ton 7.00, Bro. Krüger there 1.00, Mrs. A. F. Prill in Augusta, Wis. truth, which is not ours but God's and as such also powerful and effective, 2.00. P. Hinck's gem. in Brandenburg and Belford, North Dak., 15. 85. P. recognize the truth and be made rightly free by it. This booklet is also Hudtloff's gem. in Belle Plaine 5. 90. By 15 nickel ges. at M. Lchenk's intended to serve this purpose. Here, from the writings of the ecclesiastical wedding in Shawano 5. 10. C. Porisch's gem. in Jronwood, Mich., 6. 33, communities named in the title and their teachers recognized by them, it C. Gutekunst juu. das. . 25, P. Porisch . 42. 15 Ltute and Gem. at Ahnapsee is shown, that is, by their own testimony, in what way they deviate from the truth of Lutheran doctrine, which is always confronted with those errors on an equal footing and substantiated with passages from the Holy Scriptures. This makes it possible for those who do not have the writings of the opponents at hand, perhaps not accessible, to judge for themselves. 3. 25. Merrill, Wis. 28 Dec. 1889. p. W. H. Daib, Cassirer.

Received for the studying orphan boy in Milwaukee: By P. Schneider in Wittenberg on A. Beike's wedding H3. 60. from P. O. List atto be accused of this or that false doctrine, and those who then did not ask Cecil 2.00. 15 E. C. A. Bartlug, Odessa, Minn. 2.00. By 15 Hertrich of sr.for the proofs must first of all remain silent. Here, however, are proofs that Gem. at Hel vetia, Minn, 5.00. By 15 O. List, wedding scoll. atcan be obtained by anyone who wants them, and always close by are the HintzeMayer, 2. 50. B. N. N. in M. M., 5.00. Lt. Joh. Gem. in Merrill, 10.00.weapons from God's armory to put error to the ground and thus to render 15 List in Elysian, Minn. on Ebert-Römhildt's Hochz. ges. 8. 30. 15the opponent the best service of love that can be rendered to him. The fact that the errors of other synods bearing the Lutheran name are contrasted Natjen, ges. on A. Ebert's tallies, 3. 30. in particular with how the "Missouri Synod" speaks out about the doctrines Merrill, Wis. 28 Dec. 1889. p. W. H. Daib, Cassirer.

Income from October 1 to December 31, 1889-.

For emigrants - mission: A. W. Bergt H1. 35. job. Voigt 1. 50. Karl Külmelt 1.00. Kassirer H. H. Meyer 25.00. Kass. C. Spilman 22. 50. frd. Jonas 2.00. 15 Lud. Bühler 5.00. Kass. D. W. Röscher 91. 26. cass. H. Tiarks 22.00. S. Wolfram . 40. mrs. Maurer 1.00. n. n. 1.00. cass. H. H. Meyer 10.00. cassirer C. Spilman 12. M. Brauns 3.00. Kass. D. W. Röscher 27.00. I. H. Mattnus 2.00. B. Mittelstedt . 50. H. Opitz . 50. 15 G. L-tern 1. 51. 15 L. Schütz 2. 75. cass. Wischmann 1.00. Selma Unger 1.00. N. N. . 50. cass. E. F. W. Meier 298. 35. cass. T. S. Menk 18.00. Kass. H. H. Meyer 4. 50. 15 J. I. Rösch . 50. (Total: H660. 80.)

For the Pilgrim House: Cass. H. H. Mener 1.00. Cass. C. Spilman 2.05. Kass. D. W. Röscher 18. 81. cass. C. Lpilman 2.00. Cass. E. F. W. Meier 140. 33. cass. H. H. Mener 1.00. (Total: H165. 19.)

For poor emigrants: Karl Hänselt 25.00. 15 H. Dorn 1.00. (Total: H26.00.) From Mrs. Leutner 2 quilts and 3 sheets. From 15 H. Walker's Maiden Society 3 sheets, 1 tablecloth, 10 cake towels and 12 pillowcases. Non-interest bearing loans received H755.00. Reclaimed were S. Keyl.

Received for Stud. A. Müller by Mr. i'. H. Albrecht in Perry Co. by fr. Gem. H9.00; by same 6. 10; by Jünglings-Verein ders. 5.00; by Hr. P. A. v. Schlichten by Frauenverein sr. Gem. 15.00 for Stud. Klausling. Günther.

Received by Mr. C. H. Moritz for the orphanage "zum Kindlein JEsu" Spicfachen and other laughs in the value of H10.00. With many thanks Des Peres, Mo., 23 December 1889. G. Greb.

For the Springfield household from the community of B. Fedderscns in New Berlin, Ill, cold: 48 sack potatoes, 3 p. apples, 2 p. turnips. I. Meier, superintendent.

By 15 strölin of sr. Gem. HO. 75 for oats, as well as 10 S. Oats. On behalf of the mission thanks A. F. Mundt.

New printed matter.

Doctrines of Distinction of the Principal Synods Calling Themselves Lutheran and of the Most Notable Sectarian Churches in the United States of North America. Compiled on behalf of the Lutheran Northern Illinois Pastoral Conference by T. John Great, Lutheran pastor at Addison, Ill St. Louis, Mo. Concordia Lutheran Publishers. 1889. v and 132 pp. Bound in cloth 35 cents, stiff broschirt 25 cts.

That a book like the present one has become necessary here in our country can fill a Lutheran Christian with deep sadness and is certainly a joy to the devil and an annoyance to many who are outside. It is a sad sight, after all, to see not only those who bear the beautiful Christian name among themselves, but also those who call themselves Protestant, again divided among themselves, and finally those who bite Lutheran, again divided and divided among themselves, not only in outward matters, but separated by profound doctrinal differences, but live and work divided by profound doctrinal differences, and this especially in this last afflicted time, in which Mr.unbelief is so terribly prevalent, and one would so heartily wish that all Christians, under the banner of the cross of Christ, united firmly together in battle and victory, would speak in one chorus as from one mouth: "Thy truth is shield and screen!" But the very love of the truth, the one, which we would so gladly like to see inunchanging truth of the Word of God, which we would so gladly like to see as the common property of all Christians, also compels and urges us to unceasing vigilance and prayer and fighting against all error, be it wherever it may. It is not the desire to quarrel and fight, but the awareness of a sacred duty that drives us, and love for our brethren and those whom God may yet lead out of error and darkness to the light of the full, whole truth, which is not ours but God's and as such also powerful and effective, and be made rightly free by it. This booklet is also intended to serve this purpose. Here, from the writings of the ecclesiastical communities named in the title and their teachers recognized by them, it is shown, that is, by their own testimony, in what way they deviate from the truth of Lutheran doctrine, which is always confronted with those errors on an equal footing and substantiated with passages from the Holy Scriptures. This makes it possible for those who do not have the writings of the opponents at hand, perhaps not accessible, to judge for themselves. Often those who hold with the false believers deny that their community is to be accused of this or that false doctrine, and those who then did not ask for the proofs must first of all remain silent. Here, however, are proofs that atcan be obtained by anyone who wants them, and always close by are the weapons from God's armory to put error to the ground and thus to render the opponent the best service of love that can be rendered to him. The fact that the errors of other synods bearing the Lutheran name are contrasted in particular with how the "Missouri Synod" speaks out about the doctrines in question has its reason.

The reason for this is that a testimony from our synod is to be given here, and, according to what has been said about the other orthodox synods on page 129 f., it cannot be understood as if we thought we were the only synod that believes, teaches and confesses the whole and true truth.

We wish the booklet a fairly wide distribution and diligent, blessed use.
A. G.

Eighth Synodal Report of the Iowa District of the German Lutheran Synod of Missouri, Ohio, and other States. 1889.

It was a happy thought to choose "the instructions for church life contained in the Corinthian Epistles" as the subject of the teaching. "In these letters, a vivid picture of the state of the Eorinthian church at that time is presented to us, and the apostle gives instructions to this church that concern the life of the church. What the apostle has written here is God's word and therefore applies to all times, also to us; the admonitions, punishments and consolations contained in these letters are also meant for us, our Christians. Therefore, if we want to get advice about the vocation, duty, and purpose of a Christian congregation, we should also look into this part of the Bible. It was the intention of the Holy Spirit, when he gave these letters to the apostle Paul, to hold up the light and right of the Lord to the Christian churches of our day. The report is strongly recommended to all pastors, leaders and church members who have the welfare of their congregation in mind.

The 80-page report costs 15 cents.

Small Psalterium. Etliche Psalmen zum singen in Christenlehren und anderen Nebengottesdiensten, wie auch in Jünglings- und Jungfrauenvereine und im Familienkreis. A small contribution to the resumption and promotion of early church psalm singing in the congregations of the Lutheran Church, by Friedrich Lochner, Lutheran pastor. Self-published. Milwaukee, Wis. 1889. - 29 pages; price: single 12 cents; dozen 81. 20 postage free; to be obtained from Rev. F. Lochner, 534 24th St, Milwaukee, Wis. or Rev. P. Merbitz, Box 758, Beardstown, Ill.

The singing of psalms was not only practiced in the oldest times of the Christian church, but after it had been restricted to the monasteries and convents in the Middle Ages, the church of the Reformation reintroduced it into the services of the congregation in such a way, The psalms were sung according to the traditional eight psalm tones inherited from the Middle Ages, either by the choir divided into two halves, or by the choir and the precentor, the sexton or the pastor in alternating chants, or in such a way that the choir sang intonation and the congregation responded. The psalm verses were not sung in the middle, but verse by verse according to the Bible; however, there were psalm books, some with notes, primarily for the choir singers, and others with simple text copies of the German Psalter for the congregation members, who were required by the Brunswick Church Order to bring their psalm books into the church so that they could read them and meditate on the words. In the times of pietism and rationalism, the singing of the Psalms was lost to the congregations. Could it be resumed among us, to whom God has given back not only the pure doctrine, but also much of the lost ornamentation of the worship life? A start could be made with the help of the above-mentioned booklet in most of our congregations. It contains five of the traditional eight psalm tones and the so-called foreign tone with the text of the hymn of praise to Mary as the sixth. A short instruction for singing the psalms precedes the melodies. For the organ accompaniment and for the choir singing the harmony is added, essentially as Hommel has given it in his "Psalmtönen". It would be desirable for our church choirs to begin practicing these psalm tones.

A. G.

Changed addresses:

llev. Lrrruer, Lox 525, llamrnoncl, l'rilre 60th, Inä.
Kkv. ^lil6lnd86n, 6^88 Oo., dlebr.
llov. P. lackier, Harv68t6r, 81st Odarles Oo., 5lo. Rev. lVI. l'ueUivA, 590 rVulnnt 8lr., lliicaZo, Ill. rev. ^ldert Oroercli, 8ootm, Oreelv^ Co., ^ledr. rev. C. Koenuemrmu, l'lato, Llo^eocl Oo., Niim.
Rev. P. l,otüriiil6l', 2320 ^vv. 4th, Rock l8lauZ, Ill Rev. O. (X UM?, OÜkti
P. O-, Ll-mvn Oo., 8th l).
Rev. O. liunM, c iarter Oak, 6r">vt'orcl Oo., lo>vs. Hsv. lltl.
1?app6ud6clc, 536 (.liaclion, l)l^V68 Oo., klebr.

The announcement of church consecrations that have taken place will follow in the next issue.

The "Lutheraner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is delivered to the home by porters, subscribers must pay an extra 25 cents porter's fee.

To Germany, the "Lutheraner" is sent by mail, postage paid, for 1sl. 25.

Letters containing business, orders, cancellations, monies, etc., should be sent to the address: lmtti. riollvvrKiu-Verwx O. Lurttivil, Xsent-, Corner c>4 üliumi 8tr. L lRMIun" ^vo., 8t. Couis, Llo-, to be sent to.

Those" letters, however, which contain notices for the paper (articles, advertisements, receipts, changes of address rr.) are to be sent to the editorial office under the address: "Lutderaner", Concordia 8 "minarr, z".

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Herausgegeben von der Deutschen Evang.
Redigirt von dem Lehrer

Vol. 46.

From secret farmer connections.

II.

It is now more than twenty years since a society arose in the United States whose members called themselves Patrons Of Husbandry, or Grangers for short, after the name of their lodges. A Grange, in German a farmhouse, was an association of country people, men and women, which was connected with similar associations. Within the Grange there were various degrees, as in some other secret societies; the members of the soon widely branched society recognized each other by secret signs and had bound themselves by oaths to keep strictly the secrets of the order, to be obedient to the laws of the order and the orders of the officials, to stand by each other, and to further the purposes of the association. These purposes were distinctly mutual instruction and protection, the social, spiritual, moral and financial promotion and elevation of its members. Although no distinction of religion was to be considered in the admission to membership, i.e. Christians, pagans, Jews, Turks were to have equal rights, religious exercises were held in the meetings, prayers were said, Bible words were used, songs were sung. For a few years the number of Grangers grew at a remarkable rate, until in 1874 there were already 25,000 associations and two million members, and unfortunately many Christians also allowed themselves to be beguiled and joined such ungodly associations, which burdened or destroyed consciences with frivolous oaths, false worship, abuse of the Word of God and prayer, and close fraternization with the world. Many, partly through the faithful testimony of their preachers and pastors, and partly through the decline of the whole gangsterism and the collapse of the lodges to which they belonged, have come out of these dangerous ropes and nets of Satan, the world and the flesh; but how many have suffered damage to their souls, the last day will reveal.



Vergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., January 28, 1890.

No. 3.

As already mentioned, after a period of rapid prosperity, a period of decline set in for the Granger system. Many had promised themselves greater advantages from belonging to the order, or had been led to believe that they would, than actually came to pass. For others, after the novelty had worn off, the partly ludicrous, silly nature they were supposed to take part in became insufferably boring. Still others, and not only Lutheran Ehrists, took their leave out of conscience, after they had recognized the secret of wickedness that this union held. Internal discord and strife, political interests and dissatisfaction with the leaders also disrupted the society, and the above-mentioned causes helped to thin the ranks of the Grangers to such an extent that many lodges disappeared altogether, while many only eked out a meager existence. Thus, a danger that had also threatened many of our communities, especially the rural communities, would have become obsolete, if another cause had not contributed to the decline of Grangerism, with which the same danger that it helped to eliminate, has risen again and only in a slightly different form or under a different name.

As especially in this country an invention soon has a number of similar, where possible perfected, in a higher degree appropriate inventions in its wake, which then often push back the earlier ones, so also the founder of the Granger Order has found imitators, other secret farmer associations have arisen, which have surpassed that order. Such associations are the Agricultural Wheel, the Farmers' Alliance and Cooperative Union,*) and the Farmers' Cooperative Union, established by an ordinance that came into force on September 30, 1889.

*) Usually called the Farmers' Alliance for short, which has spread into the states of Tennessee, South Carolina, Alabama, Louisiana, Kentucky, Kansas, Missouri, Virginia, North Carolina, Georgia, Mississippi, Florida, Texas, New Mexico, and the Indian Territory, and is to be distinguished from the northern Farmers' Alliance. From the southern Alliance we are talking about in this paper if we put Farmers' Alliance without further specification.

The Farmers' and Laborers' Union ("Farmers' and Laborers' Union"), which the Farmers' Alliances in Nebraska, Illinois and other states also want to join.

To establish a secret society "after the manner of the Masonic Order" among the farmers was the idea which William Saunders, the founder of the Order of Granger, carried out, and two high officials of the Masonic Order, as well as a distinguished member of the secret order of the OddFellows, were helpful to him. Secret societies in the manner of the Masonic Order are also the above-mentioned younger farmers' associations.

Unfortunately, when we have raised our voices against other secret societies, we have had to make the experience that members of them quite boldly and with perhaps real or perhaps apparent indignation denied that one was dealing with a "secret society," and not a few pastors who had to deal with such people have made the same experience. We must not, therefore, avoid the task here of proving that those farmer associations mentioned are really secret societies after the manner of the Masonic Order. We say "after the manner of the Masonic Order," and do not say too much with it; for that is precisely what we can and want to prove, and that from the words and works of these societies and their members themselves.

First of all, these people already have and use the familiar Masonic designations for their clubs. They call themselves "secret societies"; their clubs they call "lodges", their federation an "order", as one speaks of Masonic lodges and the Masonic order. All the above-mentioned associations call themselves orders in their constitutions, as anyone can read who takes them in front of him and can read English. The officials speak of their Order in their official letters. Likewise, they speak of their lodges; this is what the officials do, this is what other members do, as we can prove from dozens of their letters that we have in our hands. Thus the secretary of the Farmers' and Laborers' Union, to which all the Wheels and Alliances belonging to this Confederation

The charters for new lodges will be sent out as soon as the printing can be done. A Wheel secretary, asking for charitable contributions for a "sister" in need, writes: "Let each lodge send something, and the sister will be amply provided for." An Alliance Secretary reports that delegates have been elected to form a county lodge. That these societies are quite unobjectionably counted among the "secret societies" they have also indicated in the following manner. The Attorney General of Missouri had rendered an opinion declaring that under the law of that state, sect. 7044 of the statutes, it was unlawful to use the state schoolhouses for holding meetings of secret societies. Upon this the Wheelers and Alliance people raised their voices in harsh resolutions, declaring that this decision was against them, and that they would defy it and face prosecution. One of the many such resolutions reads: "The Attorney General of the State of Missouri having rendered a decision that under Section 7044 of the School Laws of Missouri, secret orders cannot hold their meetings in schoolhouses, and we believe that said decision was made to interfere with our rights as a free people, and believe that it was made for the express purpose of hindering the progress of the Alliance, therefore, be it resolved," and so on. Such resolutions hailed from all sides and proved that the people who passed them, and who were not even mentioned as Wheel and Alliance in that decision, knew themselves to be "secret societies" and saw themselves threatened; for only such were mentioned in the decision.

In fact, their character as secret societies is not something unimportant, trivial, on which nothing or not much matters to them, but as something special and important above other things, which they are very careful to preserve. This is already very clear from the fact that in the oaths which new entrants have to swear when they are admitted to these clubs, the very first thing they have to swear is that they will faithfully preserve the secrets of the Order into which they are now entering, and never make them public. The first Granger Oath begins: "In the presence of the Heavenly Father and these witnesses, I hereby pledge my sacred honor that I will never reveal any of the secrets of this Order," etc. According to the Ritual of the Agricultural Wheel, p. 1, the beginning of the oath reads: "I, in the presence of Almighty God and the members of this Agricultural Wheel, do solemnly promise and swear that I will not reveal any of the secrets of the Agricultural Wheel which have been or may be communicated to me to any person or persons except those who have a right to know them. In the Farmers' Alliance ritual, the prescribed oath begins on page 3: "I, in the presence of the Heavenly Father and these witnesses, do solemnly affirm that I will never reveal -----any of the secrets of the Alliance to any person," etc. *) And the oath prescribed by the ritual of the Farmers' and Laborers' Union begins on page 4 with the words:

"I, -----in the presence of Almighty God, do solemnly promise and swear that I will not reveal any of the secrets of the Union, which have been or may be communicated to me, to any person or persons except those who are entitled to know them. ----- So in all these oaths the very first piece is that one swears to want to preserve the secrets of the order, and one certainly does not put the least important piece in front. How much these secret allies care about their secrecy was also shown -----in the merger of the Agricultural Wheel and the Farmers' Alliance into the Farmers' and Laborers' Union. In a report which the official organ of this federation brought over the meeting in St. Louis in December 1889, also the resolutions were communicated which the representatives of the northern Farmers' Alliance, also assembled in St. Louis at the same time, had passed. Then the report continues: "Some difficulties were encountered in bringing about a union with this body. The Northern Alliances admit colored members, and they are not a secret society. To meet these difficulties, the Constitution was amended to leave the question as to colored members to the decision of the several States, and the deputies of the National Alliance*) undertake to obtain the approval of the secret society from their associations in the several States." Thus, with respect to the admission of colored members, the Constitution was yielded to and amended accordingly; but with respect to secrecy, no yielding was known, the conversion of the Northern alliances into secret societies was held as a condition of their admission to the Union, and the Constitution was not amended. According to the Constitution of the National Farmers' and Laborers' Union of America, a charter may be granted to the Farmers' and Laborers' Unions of the individual States only on condition "that they will adopt and use the secret work of this Farmers' and Laborers' Union of America. Art. VII, Sect. 4. "Accept and use" is written there. Thus the secret work in these lodges must not become a dead letter, but must remain in practice. The constitution of the Wheel prescribes a special standing committee for the secret work. Members who somehow lose sight of the preservation of the secrets of the Order are expelled, as for example a secretary published the following notice and warning: "Careless and thoughtless members of the A. W.. are warned not to betray the secrets of the Order to their friends. James Henry Stephens was a member of Mount Herman Wheel, No. 1034. He has been expelled for communicating the annual password of the A. W. to a friend." The Farmers' Alliance of Nebraska also has a ritual and its regulations for the secret work; but until now it has been left to the individual local lodges to decide whether or not to institute the secret work. This will be different, however, when the affiliation with the Farmers' and Laborers' Union is completed.

It is therefore irrefutably certain that the secret orders of farmers referred to here are really "secret societies", lodges

*) The oath concludes p. 4 with the words, "So help me God."

*) These are the Northern ones.

They are secret societies with secret work, secret signs, secrets, which they bind and oblige their members to keep from the beginning by oaths.

And by showing this and proving it with many and various evidences, we have already begun to prove that we are dealing with secret societies after the manner of the Freemasons. What must be even more objectionable to us about the Masonic lodges than their secret nature is their oaths, their false worship, their abuse of the divine word, their abuse of prayer, the disgraceful mongrelism that is practiced there, the brotherhood with the ungodly into which a Christian enters when he excludes himself. And like the illicit oath, which we have already brought up above and demonstrated from the rituals, we also find all the above-mentioned Masonic annoyances in the secret farmer associations, of which we are now dealing. God willing, this shall also be proven in the near future. A. G.

Of the intercourse of Christians with the world.

(Conclusion.)

God's Word forbids Christians to have friendship and fellowship with the children of the world. However, God's Word shows at the same time why this is not proper for Christians, why it is harmful and corrupting for Christians.

A covenant of friendship between believers and unbelievers is, according to God's Word, an unnatural thing, something absurd. The believers have a completely different nature than the unbelievers, they are inwardly separated from them. Believers believe in the Lord Jesus Christ, love Him and serve Him in holiness and righteousness, which is pleasing to Him. Unbelievers are enemies of Christ and serve the devil. Believers and unbelievers are as far apart as Christ and Belial, as light and darkness, as heaven and hell. St. Paul reminds Christians of this when he writes: "What enjoyment does righteousness have with unrighteousness? What kind of fellowship does light have with darkness? How does Christ agree with Belial? Or what part has the believer with the unbeliever? What likeness hath the temple of God to idols?" 2 Cor. 6, 14-16. And thereupon the apostle exhorts the Christians: "Therefore come out from among them and separate yourselves, says the Lord." 2 Cor. 6, 17. Both parts feel that Christians and unbelievers do not fit together. A Christian who believes in his Savior with all his heart feels uneasy in a company of worldly people, in a place where the world dwells and is at home. On the other hand, an unchristian feels like a stranger in an association of Christians, where things are Christian.

If Christians nevertheless ally themselves with the children of the world, they will lose out. If two parties that are fundamentally opposed to each other become one party, then one or the other party must inevitably give up something of its nature and peculiarity. And it is the Christians who suffer loss when the world and the church are mixed.



Many a Christian who feels attracted to the world probably convinces himself of the opposite. He thinks he can benefit the good cause and do the world a service, if he lives on good terms with the world, then he will find an opportunity to make a good confession of Christ, of the truth, before the world, then he can win many more from the world for Christ, for the church. Now, just once, someone should make an attempt and begin to talk about religion and Christianity in a merry society of worldly children and punish the evil works of the world. His good friends from the world will soon make the point clear to him and forbid such speeches and show him the door if he does not want to keep quiet. And many a Christian has allowed himself to be condemned to silence and then further imagined that he could do a lot of good even without speaking if he kept up his relations with the world. It is well known that he is an honorist and a churchman; and if Christians, churchmen, also make friends with the world, then the world will let go of many a prejudice against the church, against Christianity, get a good opinion of Christians, gain a certain respect and regard for the Christian religion. Oh, that is all lies and deception. The opposite is true. When Christians treat the children of unbelief tenderly, greet and treat them as good friends and brothers, they only bring Christianity into discredit, they only awaken the thought in the unbelievers that the difference between faith and unbelief is not so great, that it is not true that there is salvation in Christ alone and no salvation apart from Christ, they strengthen their good friends in the world in their unbelief, in their wickedness, and help them to ruin.

No, a Christian has enough opportunity in his earthly profession to confess Christ before the world. He only uses every opportunity given by God. And for the rest, he should separate himself from the world! Separation from the world is a clear and strong confession. When Christians break off their friendship with unbelievers and refuse to shake hands with them, they are testifying to them: We are divorced people. We Christians stand with Christ, the one and only Helper and Beatificator. You are enemies of Christ. God's word is the dearest and most precious thing we have on earth, and God's word can make our souls blessed. You despise, you reject God's word, and he who rejects the word corrupts himself. Oh, realize that you are on an evil, corrupt path, and turn around and give glory to God. Our fellowship is open to you; we will gladly accept you as brothers, if you will only repent and worship Christ with us and listen to and learn God's word. If the children of the world perceive such seriousness in Christians, then they will get the right concept of Christianity, and if anything, this holy seriousness can make an impression on the frivolous, easygoing people of the world. Certainly, not fellowship with the world, but separation from the world is the greatest love and benefit that Christians can show to the world.

But Christians should first of all carry their own souls in their hands and, when they go through the wicked world, see to it that they

keep unsullied by the world. Whoever wants to be a friend of the world, let alone be of any one! Everyone can be blessed in his own way. Whoever is only use to the world. He must opsern something from his Christianity, reasonably good, practices honesty, does not get drunk and the from his Christian conviction. He must first learn to endure the like, is a man of honor, a good comrade. And when such a man ungodly speeches of the world. In civil, business intercourse, one of honor dies, he is praised blessedly and lifted up to heaven, he usually speaks only what belongs to business. But in free, might believe what he wanted. On all festive occasions, in sociable association one talks and moves more freely. In the speeches, toasts, condolence resolutions and the like, this intimate circle of friends, one exchanges thoughts with his commonplace religion is solemnly proclaimed and spread in confidants of the heart. At a merry feast, with wine, sound and private conversations over and over again. And if a Christian song, tongues are loosened, the mouth overflows with that of continues to move in such anti-Christian air, he also becomes which the heart is full. And then the children of the world reveal infected. He forgets the difference between faith and unbelief, their heart's opinion, their unbelief. Their lips overflow with between light and darkness, that faith in Christ alone makes mockery, with coarse and subtle mockery, and with vain talk, blessed, that unbelief condemns. He learns to judge and speak which proves that there is no fear of God in their hearts. The about all things and questions of life, even about things that are world is world and remains world, that is, God's enemy, and does beyond time and the world, just as the world judges and speaks. not leave its kind and confesses color. And when Christians And so, in the end, the light that is in him becomes darkness. mingle in the assembly of the children of the world and sit down But there is another side to the danger that threatens where the scoffers sit, with vain people, they have to listen to Christians who keep up with the world. Where the world makes some speeches that violate their most holy faith. And whoever itself big and broad, where the world celebrates its festivals, the wants to be and remain a friend of the world must swallow such essence of the world also comes to light. What is in the world is speeches, must keep silent about them. If he wanted to revealed, and what is in the world is, according to the words of contradict the mockeries of his good friends, he would soon have the apostle, "the lust of the flesh, and the lust of the eyes, and spoiled it with the world. By such silence, however, a Christian the life of hope. 1 John 2:16: A free, frivolous tone, jesting, denies his faith, his Lord Christ; he pretends to know nothing of mischief, foolishness, shameful words, shameless dress, lewd God's word, of Christ, as if he cared nothing for it, and so he gestures, lewd displays, and much wine and strong drink, which excite and increase the sensual lust, are the bounty of all the denies his Lord and Master, as Peter once denied him, since he pleasures and delights of the wicked, depraved world. What you had mixed himself without need or profession, out of see and hear there is all impure. Whoever wants to keep his presumption, in the company of the loose servants and maids. hands undefiled must stay away from such company. The

And so faith and love grow cold in the heart. Whoever can tolerate this, whoever can calmly accept that his friends and psalmist says, "I sit not with the wicked; I wash my hands with comrades despise and mock his God and his Savior, no longer innocence." Ps. 26, 5. 6. And the apostle exhorts, "Therefore stands right with God and Christ, and his heart becomes more come out from among them, and separate yourselves, saith the and more alienated from God and His Word. In the first Psalm Lord, and touch no unclean thing." 2 Cor. 6, 17. Only those who the man is praised blessed "who does not walk in the counsel of separate themselves from the children of Belial avoid defilement. the wicked, nor tread in the way of sinners, nor sit where scoffers sit," v. 1, and then it continues: "but delights in his law, and also touch all kinds of unclean things, all kinds of filth. He who speaks of his law day and night," v. 2. In the 26th Psalm the runs with the world must then also "run with them into the same righteous man speaks: "He is a righteous man," v. 2. In the 26th desolate, disorderly being" (1 Petr. 4:4), he defiles hand, heart Psalm the righteous man says: "I do not sit with vain men, nor and conscience, he gradually gets used to the nature of the world and takes a liking to it, and the feeling for everything "that is true, wicked, and do not sit with the wicked," v. 4, 5, and then that is honorable, that is just, that is chaste, that is lovely, that is continues: "And keep me, O Lord, at thine altar, where the voice good" (Phil. 4:8) is dulled. Yes, he gets caught in the devil's of thanksgiving is heard, and where all thy wonders are snare. For the world is in trouble. The lust of the world is, to speak preached. O Lord, I love the place of thy house, and the place with the apostle, "the devil's cup" and "the devil's table. 1 Cor. where thine honor dwelleth." V. 7. 8. The double is closely 10, 21.

Unclean spirits dwell in the world. Horrible works of the flesh are going on. The children of unbelief, who do not ask anything about God, who do not fear God, do not shy away from vice and has fellowship with vain people gradually loses his love for God, shame. Only that they try to cover their shame and nakedness his desire and love for God's word, and finally feels like a as much as possible, to hide it under the appearance of decency, stranger in the house of God. of respectability. Christians, on the other hand, are admonished:

The friendship of the world also gradually deprives a "But fornication, and all uncleanness, or covetousness, let it not Christian of the right understanding of the divine word, of all be said of you, as it ought to be said of the saints." "Have not Christian judgment. In worldly circles, in worldly associations and fellowship with the un-brotherhoods

fruitful works of darkness." Eph. 5, 3. 11. But lest Christians be entangled in such things, for which the wrath of God comes upon you as the children of unbelief, the apostle exhorts, "Let no man deceive you with vain words." Cph. 5, 3. Christians should not be beguiled by the seductive speeches of unbelievers, should not let themselves be persuaded as if these were not such bad things. And so that they do not succumb to the seduction, the apostle further admonishes them: "Therefore do not be their fellows." Cph. 5, 7. Already then, when the Christians quietly go their way for themselves and keep themselves apart from the unbelievers, they have enough temptation to endure. But if they even go hand in hand with their tempters as good friends and comrades and act friendly, how will they resist the temptation? The friendship of the world has already deceived many Christians of their Christian honor and human honor, of their faith and their good conscience.

Yes, this is the end of this aberration: the apostasy from the living God. The Christians, who have chosen the children of the world as their friends and confidants, with whom they deal, love the world and what is in the world. But no one can love the world and love God at the same time, serve the world and serve God. St. John testifies: "If anyone loves the world, the love of the Father is not in him. 1 John 2:15, and St. James: "He that will be the friend of the world shall be the enemy of God." Therefore, St. Jacob also calls the members from the church who have befriended the world "adulterers" and "adulteresses" because they have broken the blind of faithfulness to their God. "Ye adulterers and adulteresses, know ye not that the friendship of the world is the enmity of God?" Jac. 4:4. He who has become one with the world will also receive the reward of the world. "And the world perisheth with its lust: but he that doeth the will of God abideth for ever." 1 John 2:17. Therefore, whoever does not want to be condemned with the world, whoever wants to remain God's friend, God's child, let him hasten and save his soul, let him be saved from these naughty people. "Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty." 2 Cor. 6, 17. 18.

G. St.

Report on the mission to the Jews in 1889.

Since the last report on the mission to the Jews in No. 7 of last year's "Lutheran", the mission to the Jews has heard little from us. However, the work in our mission has continued quietly.

Also in the past year I had the opportunity to preach the word of Christ to the Jews I met in families and boarding houses. I often had the experience that more serious Jews stood up for Christianity in the face of the opponents, and several Jews were convinced of the truth of the gospel through my preaching and were led to the knowledge of salvation.

I will mention a few examples here. A rich Jewish learned young man, who is the only son of his parents, and was a (Shochat) slaughterer and prayer leader in a synagogue among the Jews, arrived here about July of last year to get engaged to a relative, whom they wanted to give him as a bride. He heard about me and came with the intention and in the firm confidence to convert me to Judaism. He used all his Jewish erudition to achieve his purpose, but I was - as he said - "too' hard a nut" for him, and did not allow myself to be cornered by his sophistries, but defended my faith to the best of my ability. When he finally could offer no more resistance, he gave up his hope and now let me talk to him. I went through my Hebrew tracts with him, especially the tract "Jew and Jew-Christ," as well as the Midrash-rabba, and the Bible, and showed him that the Christians are completely right, and that the Messiah has long since come, that Jesus alone is the promised Messiah and no other, etc. - When he thus received blow after blow and was struck both by the word of the Bible and by his own Talmud, he exclaimed one time after the other: "Wonderful, wonderful! So he came to me daily and listened to my teaching from the Old Testament; the word so gripped his heart that he was ready to give up father and mother, friends and relatives, even the bride intended for him. However, we could not keep him here, but because of the cunning of the Jews and his fanatical relatives, we had to send him to Springfield, where he is now taking baptism lessons, and then to be baptized there.

A second example that the Word of God does not go out empty-handed is that of a family man who took lessons with me three years ago, but ' could not be baptized because of his wife and his five children and because of lack of work - for unfortunately it was impossible for him to find work with the Christians. I had given up on him long ago, but the Lord did not give up on him and gave him no rest, and now he is ready to receive Holy Baptism publicly with the whole family; father, mother and children will probably be able to be baptized soon.

I have several such families who would be willing to be baptized if they were not dependent on the Jews, but the Christians wanted to put them to work. This difficulty hinders the mission to the Jews, otherwise we could reap some fruits. - Some young people who have enjoyed instruction with me for a long time have withdrawn from me because I could not get them employment with our Lutheran Christians. Several went to other churches and were baptized there because they were given a hand and provided with work. That hurts me!

I was able to distribute 3000 tracts; entire Bibles in German and English 220; Hebrew New Testaments 400; German and English New Testaments 240; German and English Psalters 420; Hebrew Psalters 103.

I must also mention that at the request of Lutheran pastors in Russia, because they are poor and the government of that country does not allow collections for missions, we have sent about 2000 copies of my tracts for Israel free of charge. May the faithful God also give his blessing there.



Oh, if the Lord opened Russia and Poland to us for the mission to the Jews, what a blessing could come from this for the 3[^] million Jews who live there!

But let us do what we can to bring the gospel even to the lost sheep of the house of Israel, the power of God that makes blessed all who believe.

D. Landsmann, missionary to the Jews.

In January 1890.

55 L. 3cl 8tr., Nerve Dorlr.

Postscript. The undersigned Jewish Missionary Committee, which received and discussed the monthly report of our missionary's work during the past year, hereby certifies that the above report is sober and in accordance with the facts of our compatriot's work. It is especially important to the Committee that there is well-founded hope that at least one whole family will convert to Christianity in the near future. This is what we have been longing for and praying for. Until now, the women of the proselytes have been quite hostile to the word of the cross. We hope that the Lord will give us more families. If only we had the means and the joyful courage to found a colony for our proselytes, albeit a very modest one, the mission to the Jews would undoubtedly flourish. For our main obstacle is that the proselytes cannot find work among the Christians in New York.

The Committee is working with new joyfulness in view of the experiences of the last year. Let us be ever more faithful in lifting up our hearts and mouths to Him who came as a light to enlighten the Gentiles and to the praise of the people of Israel. Then the gifts for the mission to the Jews will flow more abundantly than before.

Br. König, Chairman.

Ed. Bohm, Secretary.

Cash Report:

Revenue from January 1 to December 30, 1889 K1480. 64

Expenditure 1139 . 67

In cash on December 1H340 . 97

Joh. Tietjen, Treasurer.

To the Ecclesiastical Chronicle.

I. America.

Why should no Lutheran Christian be annoyed by the factions within the Lutheran church? In "Herold und Zeitschrift" we read the following under the heading "Confusing the weak": "Who will doubt that the divisions and factions within our church have already annoyed many pious minds, perhaps to the detriment of many a soul! A member of one of the congregations of the Ohio Synod, in a recent letter to the editor of this paper, wrote on this point as follows: The Lutheran church is always held up to us as the only church of the pure Word and Sacrament, and we are again and again exhorted to remain faithful to it. But if a simple layman asks: Where is the pure Lutheran church? what answer can be given to him? Is it among the Ohioans? They are synergists. Or with the Missourians? they are crypto-Calvinists. Or with the lowans? they are chiliastes. The General Synod is already (and probably rightly) equated with the sects. . . Is it any wonder that many a layman goes astray at the miserable shape of his church and goes to the sects?" So much for the "Zeitschrift." Which Lutheran Christian

should not lament with the writer from the Ohio congregation the external disunity of the church calling itself Lutheran! How, to speak humanly, the testimony of the Lutheran church would make quite a different impression on the sects if the whole church calling itself Lutheran were united in the confession of Luther's pure doctrine! There is no doubt that some weak people are so annoyed by the division in the Lutheran church that they either completely lose their Christian faith or go over to the sects in the opinion that the truth cannot be known with certainty. Therefore, woe to all those who have caused this division in the Lutheran church by deviating from the right doctrine! But as certain as it is that some simple-minded Christians are annoyed by the division of the Lutheran church, this should not be the case. In order that this should not happen, the Lord Christ foretold this sad fact of separation. The Lord Christ not only foretold that false teachers would appear in the church and pretend to be orthodox teachers, but also that they would succeed in creating a following for themselves and thus break up the church. "Many shall come," saith he Matt. 24:5, "in my name, saying, I am Christ, and shall deceive many." The same is foretold by St. Paul through the Holy Spirit to the orthodox church in Ephesus: "Even from among yourselves shall arise men speaking perverse doctrines, to draw the disciples unto themselves." And already in the time of the apostles this prophecy came true. Within the orthodox apostolic church, parties arose who, like other articles of Christian doctrine, denied the article of free grace, and yet claimed to be orthodox, gained adherents and fought the orthodox church. This was a great annoyance both for the pagans and for the weak Christians. The same thing happened again at the time of the Reformation. No sooner had the pure doctrine been put back on the lampstand through Luther's ministry, and an orthodox external church community was in the process of coming into being, than false teachers, claiming to be the true reformers, created factions and fought Luther and the Lutheran church. This also happened to the great annoyance of the papists and the weak evangelical Christians. May we now be so much disconcerted when the same thing happens to the orthodox church in this country, namely when false teachers rise up here as well, who call themselves Lutheran, but bring up un-Lutheran teachings, acquire an following and call the really Lutheran church cryptocalvinist, just as the scribes called Christ a Samaritan and the enthusiasts called Luther half a papist. Just as at all times the children of God had the task of distinguishing between the right and the wrong church, so also in our time the Lord Christ does not overburden Christians of this task; in particular, he also expects Lutheran Christians in this country to distinguish between truly Lutheran communities and those that have partially deviated from the Lutheran truth. In this way, it should become clear who, by God's grace, will remain true to the truth even when challenged by false teachers. The apostle says in 1 Cor. 11:19: "There must be a few breeds among you, that those who are righteous may be made manifest among you." Incidentally, in His Word, the Lord Christ not only foretold the appearance of false teachers under the name of the true believer, but also gave His Christians the means by which they can be protected from seduction. This is the bright and clear word of God, which makes even the foolish sober. (Ps. 19:8) In particular, every Christian can easily see that the Ohio Synod has fallen away from the teachings of the Holy Scriptures and the Lutheran Church. A Lutheran Christian knows that a person can be saved by God's grace alone.

I believe that it is not by my own reason or strength that I can believe in Jesus Christ my Lord or come to him, but the Holy Spirit has called me through the gospel, enlightened me with his gifts, and sanctified and preserved me in the right faith. In contrast, the Ohio Synod teaches in its representatives that man's conversion and blessedness are not dependent on God's grace alone, but also on man's conduct. Every Lutheran Christian who only knows his Small Catechism can therefore easily recognize the Ohio Synod as a synod that has departed from Lutheran doctrine in the doctrine of conversion and blessedness and save himself from annoyance. F. P.

Against the school taxes of the Catholics. The Roman Catholics are trying again and again, here and there, to get a pro rata share of the school taxes rightfully levied by the state on all citizens awarded to them. Encouraged by the success with which their perverse efforts have been crowned in individual parts of the state of New York, they have now set all levers in motion for the same purpose in Pittsburg. However, they met with energetic resistance. In a town meeting called for this purpose, resolutions were passed that the school board should not make any concessions to the Catholics to this end. C. D.

In the course of his initiation into the Royal Arch Chapter of the Masonic Order, the Methodist preacher J. W. Johnston, of Huntmgton, W. V., recently lost his life. Among the initiation ceremonies is the blindfolded candidate being lowered by a rope into a hole 13 feet deep. Another pastor, Episcopal preacher Marshall, arrived happily at the bottom. But as Johnston was being lowered, the rope broke and he plunged 13 feet to the next floor. He suffered injuries from which he died in a short time. What a terrible death! What a serious voice of warning!

II. foreign countries.

An incident in Mecklenburg-Strelitz shows **how Catholic dignitaries** are favored in Germany. On October 19, the Papist Bishop Höting arrived from Osnabrück and was picked up in Neustrelitz by Grand Ducal equipages for the table. Two days before, when the Protestant Superintendent wanted to congratulate him on his birthday, he was told that the Grand Duke wanted to see him with the other officials in the evening at the theater and receive his congratulations there. Mecklenburg-Strelitz has 100,000 Protestant inhabitants and 500 Catholics!

Brazil. The provisional government has issued a decree proclaiming the separation of church and state and guaranteeing religious freedom.

The government of China has finally banned the drowning of little girls. The punishment is sixty strokes with a bamboo cane. But as long as the parents are not Christians, little girls will still be killed in secret.

What one loses through Christianity.

When some people were talking about religion, and were pointing at Christianity, as is now the fashion among ignorant and foolish people, because it makes people stupid, a simple worker had been listening and said thoughtfully: "Yes, yes, he who holds with Christianity loses a lot! - The others looked at him questioningly and he continued: I loved brandy, I lost it through Christianity. The torn skirt, the ragged hat, the

I have lost the bad conscience I carried through Christianity. I have lost my evil conscience through Christianity. I have lost the hell in my house - because I had a hell there - through Christianity! Whoever has something to lose, comrades, must keep it with Christianity. (Kbl. from Lodz.)

A Papal Prince-Bishop.

I have to tell the example that once a great bishop traveled across the country in a princely manner, as they are wont to do, more than the secular princes. A shepherd stood there, opened his mouth and looked at the banner. The bishop asked him why he was so surprised and had his mouth open. He said: "I wonder if St. Martin also rode like that. Answered the bishop: Yes, St. Martin was a bad man, I am a prince. Said the shepherd: Do I have the power to ask a word? Answered the bishop: Yes, ask me. Said the shepherd: If the devil leads the prince away, where will the bishop stay? Then the princely bishop was ashamed and rode away. (Luther 28, 171.)

Kirrtioinweihrngen.

On the 23rd Sunday after Trinity, the Lutheran congregation in Jaqua, Kansas, dedicated its new church. congregation at Jaqua, Kansas, dedicated their new church (18X30) to the service of God. Preaching were UU. E. Meyer andL . B r a u e r .

On the 2nd Sunday of Advent, Bethlehem Lutheran Congregation in Chicago celebrated the dedication of their new church (70XH8 with 186 foot high main steeple). Celebratory preacher: Uk. H. Engclbrccht, B. Sievers and N. Pieper. A. Neinke.

On the 3rd Sunday of Advent, the Lutheran congregation at Englwood, Ill, celebrated the dedication of their new church (45X "0 mir 118 F. hobem Tluirm). Festival preachers were: P. L. Lochner, P. Leeb, and Prof. W. Müller (English). A. J. Bünger.

On the 3rd Sunday of Advent, the Lutheran congregation at Pittsville, Wis. celebrated the dedication of their "newly built" church (26X40). F. Leyhe and W. Knuf preached.

On the 3rd Sunday in Advent, the new church of the Lutheran congregation in Pittsburg, Kans. was dedicated to the service of the Lord. Festive preachers: UU. J. H. Fischer and S. Bartholomew (English). H. Lümer.

On the 3rd Sunday of Advent, the Lutheran congregation in Ehocolay Township, L. S., Mich. dedicated their newly built church (40X24) to the service of God, Fr. Hübncr preached.

Conrad Engelder Jr.

On the 3rd Sunday of Advent, the Lutheran congregation of St. Iacobi in Albion, N.P., consecrated its little church (20X30) to the service of God. The undersigned delivered the ceremonial address in German and English.

Geo. Bart.ling.

On the 4th Sunday of Advent, the Lutheran congregation in South Chicago, Ill, consecrated to the service of God its church (85X44), which had been doubled in size by the addition of Krcuz. Festive preachers: F. Döderlein, L. Lochner and Fr.

On the 4th Sunday of Advent, the newly built Lutheran Emmaus Church in Detroit, Mich. was dedicated to the service of God. Preaching were the UU. Hügli and Tresselt (English).

K. L. Minor.

On Dec. 27, the Lutheran congregation at Miltona, Douglas Co, Minn, dedicated its little church (18X24) to the service of God.

Aug. Hertwig.

On December 29, the newly built Lutheran Kirebe (24X40) was dedicated to the service of God at Cedar Creek, Tex. Celebrant preachers: A. Wilder (English) and Jmm. Eckhardt.

On Sunday n. New Year's Day the new church of the Lutheran St. Johannis congregation at Town Herm an , Wis. was consecrated. Preaching were UU. P. H. Dicke and Th. Nickel.

C. J. Swan.

On the 1st Sunday after Epiphany, the Lutheran congregation at Corvell, Tex., dedicated its new church (24X30) to the service of God. Festive preacher was undersigned. R. Seils.

The congregation in and near Salisburg Chariten Co, Mo, dedicated their little church on the 1st Sunday after Epiphany. F. Walther and J. F. Schmidt (English) preached.		R. L. Falcon.
Mission Feast.		
Collected at the September b.y. mission festival at Ruth, Mich. H40.03.		*W. Schwartz.
Correction.		
As a paper for the Wittenberg Pastoral Conference, which will meet, s. G. w., Feb. 4-6, at the congregation of Mr. P. K. Weber, New London, Wis. Speaker: 1*. P. H. Dicke. All the rest as already indicated. O. Li st.		
In penultimate number, notice regarding "new Southern District officials" should read, "U. G. J. Wegener, visitor east of Texas."		
For your consideration.		
Series 5 of the interest-free shares of the Martin Luther Orphanage Society will be redeemed this year. All shares are to be sent to S W. H. Daib, Treasurer. Merrill, Wis. the 10th of January, 1890.		
Revenue to the Illinois District's coffers: (Conclusion.)		
Poor students in Springfield: P. Kobns Jmm.Gem. for Wittbrack 7.09 and O. Kitzmann 6.00, for dens. by U. Kohn 4.00. Coll. on Reformation Day in Fr. Meyer's Gem. in Lincoln 6. 90. By Kassirer Eißfeldt for Schoof 25.00, Thoms, Bro. and Co, by Fr. Suceop 5.00. Young Men's and Maidens' Society in Fr. Werfelmann's Gem. f. N. Jensen 3.00. Virgins' Society in Fr. Germann's Gem. for Kirschke 5.00. For dens. Weibachtsgeschenk vom Frauenverein das. 5.00. U. Engels Gem. 2.00. Mrs. Emilie Wille in Hampshire, Ill, through U. Steffen 2.00. (p. 882. 99.) Widow's Fund: E. W. Dorn's congregation 10. 62. P. W. Dorn 2.00. Mrs. Range by & Ettgelbreckt 5.00. N. N. by & Suecop . 25. mr. W. H. Steinmcver, Carlinville, 2.00. U. Ottmann 3.00. whose Gem. in Collinsville 19. 40. by teacher Köbel of the Cbicago Lebrerconserence 19. 25. p. Jben's Gem. 5.00. Coll. under the Christmas tree, ges. in the Gem. Meredasia, 12. 16. I?. Löschens contribution 4.00. P. A. H. Brauer 4.00. (p. 888. 68.) Poor students in St. Louis: Gem. Neu Berlin for Rnbland 3. 50. Hockzeits-Coll. by B. Schuricht for Albrecht 6. 70. for dens. by Frauenverein das. 4. 30. by women in B. Wunders Gem. f. Oblinger u. Leutbenßer each 8.00. Tboms, Bro. u. Co. by B. Suceop 5.00. From the collection bag in B. Brauer's Gem. in Crete for A. Winter 75.00. P. Engel's Gem. 2.00. Missionsvercin of Rock Island Gem. for Möller and Mennicke 10.00 each. (S. H 132.00.) Gem. Nockford: B. Feddersens Gem., Ncu-Berlin, 2. 75. For the needy fellow believers in Dakota: Fr. Lewerenz' Gem. 7. 68. ArmeSchüler inAddison : Von den Frauen in B. Wunders Gem. for Nöcker and C. Haase each 8.00. Tboms, Bro. & Co. by B. Suceop 10.00. Missionary Society of Rock Island for Selle 10.00. (p. 836.00.) German Free Church: B. Erdmanns Gem. at Red Bud 10.00. Gem. in Brainerd: Communion Collecte at Fr. Schmidt's Gem. in Crystal Lake 4.00. Orphanage in Addison : Gem. New Berlin 5.00. Coll. on Thanksgiving Day in B. Meyer's Gem., Lincoln, 6. 80. Lebrer Lobmeyer's Scb pupils in Hamel 4. 30. By Schüßlcr in Joliet: by the Virgins' Association of his. Gem. 5. 50, from 3rd grade students, Mrs. Sekumm, 1. 62, from 2nd grade, Lebrer Voltmer, 4. 49, from 1st grade, Lebrer Mertens, 6.03, from s. Confirmands 11.05, from ctl. Members sr. Gem. 31. 30. Mrs. Beisner by?. Saupert. 35. b. Jbens Gem. 6. 75. (p. 886. 19.) Pilgrim Building in New Pork: From the "Fund for Synodal Purposes" in B. Hallerberg's parish 4.00. Poor students in Milwaukee: Gem. in Worden for H. Heidel 12.00 and coll. on Hrn. J. Neuhaus' wedding das. 3. 60. (S. 815. 60.) Sick pastors and teachers: congregation in New Berlin 3.00. Thank offering from N. N. by B. Meyer in Lincoln 25.00. From the "Fund for Synodal Purposes" in B. Hallerberg's Gem. 12.00. N. N. through B. Merbtitz 2.00. (p. 842.00.) Household in Springfield: Gem. in New Berlin 5.00. Thanksgiving gift from P. D. Lochner's Gem., Dorsey, 23rd 75th and subsequent 2nd 75th. B. Erdmann's Gem. at Red Bud 5.00. (S. 836th 50th.) Poor Students in Fort Wayne: Women's Club in P. Werfelmann's Gem. for Gotsch 15.00. Maidens' Club in B. Offenbeck's Gem. for H. Stark 8 p.m. From the women in B. Wunders Gem. for Ullrich 8.00. (p. 843.00.) Springfield, Ill, Jan. 1, 1890.J. S. Simon, Cassirer.		From A. Beduhn through Fr. Wagner 5.00. Half of the Christmas coll. from Fr. M. Grosses Gem. 17. 44. IN Burfeind's Gem. in Lemont 10. 15, inLvckport5. 10. Christmas coll. in IN Schmidts Gem. in Cowling 6. 85. IN Hild's Gem. in Bethlehem 5. 52. Christmas coll. fromDorn's Gem. in Collinsville 10.00. Gem. in Wartburg 7. 40. Gem. in Golden 7. 90. Wittwe Hille Flesner das. 1.00. Mrs. A. Franzen das. . 50. Mrs. L. Bnß . 25, Mrs. Tb. Bekrens . 50 das. IN Frederkings Gem. at Dwight 10.00. Christmas coll. from Fr. G. Kühn's Gem. 4. 30. IN Mießler's Gem. at Carlinville 10.00. Fr. Holst's Gem. at Mt. Pulaski 11. 60. mission coll. from Mt. Olive Gem. 13. 45. Fr. Beck's Gem. at Jacksonville 13.05. Coll. on 1st Christmas Day at IN L. Lochner's Gem. 19. 48, on Jabresschluß 6. 12, on Neujabrsfest 8. 14. C. Jörn by IN L. Lochner 5.00. IN Suecops Gem. 74. 25. Gem. in Ehester 7. 75. IN Hartmanns Gem. in Woodworth 10.00. IN Bartlings Gem. 30.00. Fr. Klußmann das. 2.00. IN Feltens Gem. 8.00. Mrs. Kleinlein das. 2.00. Fr. Hiebers Gem. 6. 60. ?. Katthain's parish 6.00. I?. Liebes Gem. 7.00. Christmas coll. from Seester and Lansing Gem. 10. 22. Christmas coll. from IN F. Zagels Gem. 4. 93. P. P. Lückes Gem. 8.00. I?. C. Weber's Gem. in Bonfield 8. 67. (p. H595. 62.) Wash lasse in Spring field: communion coll. in Fr. Drögemüller's congreg. 2. 95. N. N. by Fr. Müller in Ehester 2.00. Christmas coll. in IN Winter's congreg. in Gampton 10.00. (S. H14. 95.) Iunere Missi on : Thanksgiving offering at the silb. Wedding C. Burgdorf by IN Schaller 2.00. From the God's box in IN D. Gräfs Gem. 3.00. From N. N. by dens. . 25. C. Lübke by IN Wagner 5.00. Adaliva Radtke by IN Nadtke 5.00. Gem. in Golden 10. 80. IN Holst's Gem. in Mt. Pulaski 20.00. Mission coll. of Mt. Olive 40.00. Epivbam coll. of Belleville 14. 20. By IN Kübn the. of H. ^chiermeier 4.00. C. Jörn by IN L. Lochner 5.00. I?. Wunders Gem. 20.00. IN Suecops Gem. 61.07. IN C. Weber's Gem. at Bonfield (with . 50 by F. Witweft) 20.00. (p. K210. 32.) Heatthen Mission: From an unnamed person by P. J. E. A. Müller 1.00. IN Bertram in New Zealand: From the Christmas coll. in IN Scbinks Gem. 1. 50. part of the Weibnachtscoll. v. IN Werfelmann's Gem. 10.00. N. N. by IN Mary's 3.00. IN Frederking's Gem. at Dwight 3.00. Gem. in Bloomington 10.00. From the following members from IN L. Lochner's Gem.: C. Stege, C. Jörn, J. Jörn 5.00 each, Alex. Kathmann 2.00, C. Lewerenz, G. Schwarz, H. Lindemann, C. Klein, G. Lcßmann each 1.00, F. Heidorn, A. Narten, C. Zink, H. Harting, F. Schmidt each . 50, C. Narten, C. Müller each . 25, P. Hartmann's Gem, Woodwortb, 11. 57, IN Hieber's Gem, 2. 75, IN C. Weber's Gem., Bonfield, 3.00. (p. 869. 82.) Jewish Mission: Mrs. N. N. through IN Merbitz 2.00. Mission coll. of Mt. Olive comm. 5.00. J. M. through IN Succop 1.00. (S. 88.00.) Taub st n m e n - A nstal t: Thank offering at silb. C. Burgdorf's wedding by IN Schaller 1.00. Mrs. D. M. by IN C. Brauer 2.00. IN Hölters Gem. 11. 10. by dens. by Mrs. Marie Keller 2.00. I?. Offenbeck's Gem. 12. 40. by Frieda, Ella, Klara, , Georg, Wilhelm and Otto Treide through P. Engelbrecht each. 50. F. L. Weiß through IN M. Große 5.00. Gem. in Beecher 10.00. Coll. on 2 Weihnachtstag in IN L. Lochners Gem. 10. 80. J. M. by P. Succop 1.00. N. N. by IN Müller in Cbester 1.00. IN Hiebers Filiale 4. 52. of d. school children IN L. Freses in Cbampaign 1. 50. (p. 865. 32.) Studirende Waisenknaben: Coll. on Cbrist evening in IN C. Nvacks Gem. 18. 10. Fr. A. Haack through P. Leeb 5.00. Hanscoll. under the Christmas tree b. N. N. by B. Brüggemann 2. 70. Mrs. C. Warnecke from IN Wunders Gem. 5.00. (p. 830. 80.) English Mission: Thanksgiving offering at the silb. Wedding C. Burgdorf in Red Bud 1.00. Mijsionsfestcoll. of the Gem. Mt. Olive 5.00. Mrs. E. Krüger by IN Succop 5.00. (S. 811.00.) An igrant miss ion : Thanksgiving offering at silb. C. Burgdorf's wedding for New York . 50th J. M. by IN Succop 1.00. Orphanage near St. Louis: Thank-offering at silb. C. Burgdorf's wedding 1.00. Half of the coll. under the Cbrist tree in IN D. Gräfs Gem. 3. 40. Coll. on Cbrist evening in the Gein. Mt. Olive 12. 50. Hein. Lotz by IN Cb. Kübn 1.00. Christmas coll. in IN Rvhlfings Gem. 4.07. IN Heinemann's Gem., Okawville, 11. 44. F. Ebers Sr. by IN Liebe 1.00. From the piggy bank of the children of the Hoffmann family in Jacksonville 2.00. (p. 836. 41.) Hospital in St. Louis: Thanksgiving Offering at the Silb. C. Burgdorf's wedding . 50. Building fund in Addison : IN Heinemann's comm. in Okawville, rest, 58.00. Poor students in Spring field: thanksgiving offering at the silb. C. Burgdorf's wedding 3.00. By Kass. Schmalzriedt for Drögemüller 4. 37, for Dürr 6. 50. wedding coll. at J. Bandlow and L. Grashof in Bethlehem f. Schönow 3. 41. IN Frederkings Gem. at Dwight 8.00. women's club of the Gem. Beardstown for Drögemüller 7.00. Mrs. Salogga through IN Crämer in Decatur f. Jäbker 1.00. IN G. F. Lübker in Millerton f. Tbormäblen 4.00. H. Lotz by IN Kühn 2.00. Gem. in Egypt 3. 28. IN Hartmann's Gem. in Woodworth for Th. Hoffmann 25.00. IN Hieber's Gem. 7. 41. Coll. from IN A. Grimm's Gem. for Tb. Hoffmann 9. 50. (p. 884. 47.) Widows' and orphans' fund: Weiknachtscollecte in ?. Schink's church 1.50. Thank offering at the silver wedding of C. Burgdorf. C. Burgdorf's wedding 1.00. From several members in IN Traub sen. Gem. 8.00. By IN Traub sen. 2.00. Gem. Neu-Minden 9. 25. Lebrer Ch. Merenschlager 2.00. Christmas coll. d. Gem. in Evanston 6.00. N. N. by IN Detzer . 25. IN A. Wagner's Gem. 27. 53. IN A. Wagner 5.00. Mrs. Maria Keller by IN Höltz 2.00. Christmas coll. from IN Käscnitz' Gem. 3.00. IN Mary's parish, Danville, 17. 25. Wittwe Tebben das. 1.00. IN Hild's Gem. 14. 23. Gem. in Wartburg 5.05. Gem. in Beecher 10.00. IN C. W. R. Frederking 4.00. IN Holst's Gem, Mt. Pulaski, 10.00. Ans of Beardstown Gem. mission coll. 5.00. Thanksgiving offering of Mrs. Steutz by IN Crämer in Decatur 1.00. IN W. v. Sckenck 10.00. Bloomington Gem. for Wittwe Kowert, extra offering to purchase a cottage, 18. 20. Coll. on Thanksgiving Day in IN L. Lochner's Gem. 7. 31, on Advent 8. 41, by C. Jörn through dens. 5.00. J. M. through IN Succop 1.00. From.
Synod treasury: Christmas coll. from 1'. Schink's congregation 83.00. Fr. Traub's congregation, Peoria, 12. 15. congregation in New Minden 19.00. Coll. on Christmas Day in Mattison congregation 5. 50. Coll. on New Year's Day in? Noack's Gem. 12. 40. Christmas Coll. of the Gem. at Evanston 7. 15. Christmas Coll. of the Gem. at Eagle Lake 20.00. By W. Kruse of the Gem. B. Heine's at Rodenberg 9. 16. B. Hölter's Gem. 39. 70. B. Offenbeck's Gem. 10. 76. P. Leeb's Gem. 13. 68. Coll. of the Gem. U. Kohn's at Chicago 12. 85 and 7. 50. A. Wagner's Gem. 52. 60.		

Mr. F. Meyer by P. Hartmann in Woodworth 18.00. ? Hartmann 5.00. Whose congregation at Woodworth 10. 31. Hieber's congregation 2. 75. P. Hieber 2.00. P. L. Winter's congregation 2. 50. Hcrr I. Menke's congregation 3. 50. P. P. Lücke 3.00. By teacher C. Köbel of Chicago Teachers' Conference 18. 85. P. C. Weber's congregation at Bonfield 5.00. P. Weber 4.00. (p. K259. 89.)

Negermission: Thanksgiving offering at the silb. Wedding b. Burgdorf's 2.00 and for New Orleans 2.00. From consirinands k. C. Brauers 1.00. Fr. Leeb's Gem. 10. 42. Mrs. Pusche by ? Wagner 5.00. Fr. Mary's Gem. of Danville 16. 30. Coll. at Gilster-Rükel wedding in Ehester by teacher Gilster for scbul building of Betblehems Chapel in New Orleans 15. 25. Mission coll. of Mt. Olive Gem. 10.00. Fr. L. Lochner's Gem. 10. 91. From N. N. in the bell bag das. 6.00. I. Marwede and G. Mener each 1.00 by Fr. Succop. Unnamed by P. C. F. Hartmauu 3.00. (S. K83. 88.)

Orphanage in Addison: Thank-offering at the silver wedding of C. Burgdorf. C. Burgdorf's wedding 1.00. Thanksgiving offering from Mrs. R. M. by ? Merbitz 1.00. half of the coll. under the Christmas tree in Fr. Graf's parish 3. 40. Christmas coll. of Glencoe parish 6. 84. from Sunday school that. 3.00. J. V. Febd by Fr. Detzer 1.00. parish Fountain Bluff 3. 50. G. Haack 1.00, Fr. Kühn in Dieterich . 70. mr. Multanowski by P. B. Mießler . 75th comm. in Cgypt 4. 97th Christmas coll. of Darmstadt comm. 4.08. Mrs. Ch. Teske by Fr. Sapper 2.00. Fr. C. Weber's comm. in Bonsield 10.00. Under the Weihuachtsbaum in?. Castens'Matth.-Gem. ges. 5. 10. (p. K48. 34.)

In defense against the compulsory school attendance law: By Kassirer Schmalzriedt 1.00. P. Hölters Gem. 11. 10. ? Webers Gem. in Bonsield 5.00. ("L. H17. 10.)

Gem. in Rockford: P. Gerkens Gem. in Burton 7. 10. ? C. Eißfeldt's Gem. 6. 50. Gem. in Bloomington 25.00. (p. H38. 60.)

Poor students in St. Louis: Thanksgiving offering at the silver wedding of C. Burgdorf 3.00. N. N. from Fr. Bergen's congregation in Wartburg 7.00. Women's Association of Beardstown congregation for Drogemüller 7.00. Mission Festival coll. of Mt. Olive congregation 10.00. ?.. Bebreus' Gem. in Cbandlerville for Ruhland 1. 50. Gem. in Ehester for Heinr. Straßen and D. Markworth 10.00. Christmas coll. in P. Castens' Mt. Matth. congreg. for Maßmann 5. 85. (p. O44. 35.)

For the needy co-religionists in Dakota: P. Hölters Gem. 11. 10. part of the Christmas coll. in I". Werfelmann's parish 17. 50. Mrs. J. Lawrenz through Fr. Werfelmann 5.00. Mrs. E. Krüger through Fr. Succop 5.00. (p. H38. 60.)

PoorPupils inAddisvn : Thanksgiving Offering at the silb. Wedding b. Burgdorfs 3.00. Mrs. M. Keller 2.00, Mrs. D. Boy 1.00 by Ü. Hölter for Abraham. Weihnachtscvllecte in ?.. Maukens Gem. in Buckley 10.00. Christmas coll. in ?.. Castens' Matth.-Gem. for H. Meyer 5. 85. (S. H21. 85.)

Church building in Springfield: Fr. Hölters Gem. 11. 11. ? Mießler's Gem. in Earlinville 15.00. Fr. Behrens' Gem. in Chandlerville 7. 25. Christmas Coll. of Fr. Blanken's Gem., Bucklen, 5. 75. By Cass. Lpilman 5. 21. (p. H44. 32.)

German Free Church: Thanksgiving offering at the silb. C. Burgdorf's wedding 1.00. P. W. v. Schenck's Gern. 11.00. (S. I12.00.)

Gem. in Brainerd: W. Winker sen. and C. Beck each . 50 by?. Eh. Kühn.

Pilgrim House in New Dort: Thanksgiving Offering at the Silb. C. Burgdorf's wedding . 50.

?.. Druckenmillers branch: Gem. Neu-Derlin to the church building 3. 50.

Poor students in Milwaukee: thanksgiving offering at silb. C. Burgdorf's wedding . 50th comm. in Beecher for Noecker 15.00. (p. H15. 50.)

Sick Pastors and Teachers: Thank Offering at the Silb. C. Burgdorf's wedding 1.00. Mrs. M. Keller by Fr. Hölter 2.00. Fr. Holst's congregation in Mt. Pulaski 10.00. Beardstown congregation's missionary coll. 5.00. N. N. by Fr. Müller in Ehester 2.00. ?.. Weber's congreg. in Bonsield 5.00. (S. H25.00.)

Building fund in Milwaukee: P. Great Comm. in Addison 59. 85.

Poor students in Fort Wayne: Thanksgiving offering at the silver wedding of C. Burgdorf 1.00. C. Burgdorf's wedding 1.00. Mt. Olive Congregational Mission Coll. 20.00. Fr. Weber's congregation in Bonsield for Fr. Matuschka 10.00. (S. H31.00.)

S em i n arba u sse i n Springfield: P. Uffenbeck's Gem. 20. 47.

Springfield, Ill, Jan. 14, 1890.J. S. Simon, Cassirer.

Revenue to the Minnesota and Dakota District coffers:

Synodal funds: From Fr. Bartling's Jmmanuels congreg. at Odessa H8. 85, Trinity congreg. in Town Walter 5.05. ?.. Loßner's congregation in Freiberg 4. 25. P. bloter's congregation in Town Woodbury 3. 82. P. Horst's congregation in Courtland 10.00 & 12. 94. ?.. Pftotcnhauer's gem. at Lewiston 17.00. P. Wichmann's gem. at Green Meadow, Pleasant View & Town Lowell 2. 50. ?.. Lange's Gem. at Hay Creek 7. 71. P. Kretzschmar's Gem. at Perham 3. 22, at Germantown 3.00, at Detroit 3. 60. P. Martin's Gem. at High Fvrest2. 60. p. Rumsch's Gem. at Claremont 8. 82. (p. tz93. 36.)

Ta ub st ummen-Anstalt: By?. Köhler of Aug. Sylvester in Mountville, Minn. 5.00. Fr. Rolf's Zion congreg. in St. Paul 8.07. Fr. Horst's congreg. in Courtland 5.00. (Summa P18.07.)

Mission to Sioux Falls, Dak.: Fr. Bartling's Jmm. parish at Odessa 7. 90. Fr. Grabarkewitz's parish at Blue Earth City 17.00. Fr. Kranz's parish at Clmore 8. 40. Fr. Pftotcnhauer's parish. at Lewiston 36.00. P. Rubel's comm. & branch at Lakefield 7.00. P. Schulz's comm. at Faribault 10.00. P. Kolbe's comm. at Howard 5. 10. P. Trupp's comm. at Clk River 4. 25. ?.. J. v. Brandt's comm. at Albany 4. 33. P. Wickmann's 3 communes 5.00. P. Maurer's comm. at Jacksonville 3.06, at Belvidere 5. 94. P. Ferber's Joh. comm. 3.00, Dreieinigk. comm. 3.00. ?.. Kollmorgen's congreg. at Atwater 14.00. Fr. Krumsiegs congreg. at Josco 4. 46, at Janesville 3. 77. (S. K142. 21.)

On church building inBrainerd, M i n n. z P. H. J. Müller's congregation in Bergen 3. 50. Kassirer Schmalzriedt in Detroit 13. 11. Kassirer Eißfeldt in Milwaukee . 50. P. A. Müller's parish at



Alma City 4. 86. by the Women's Society of Zion's congreg. in St. Paul 10.00. IN Clöter's congreg. in Town Woodbury 5.05. by?. R. D. Biedermann of N. N. in St. Paul 1.00. IN Bernthal's congreg. in Benton 18.00. Kassirer Spilman in Baltimore 58. 85 and 7.00. Prof. J. S. Simon in Springfield 10.00, 4.00 and 1.00. IN Grabarkewitz's congreg. at Blue Earth City, Minn., 4.00. Fr. Lange's comm. at Bear Valley 3. 27. Praeses Sievers' comm. at Minneapolis 10.00. IN Kolbe's comm. b. Howard 3. 25, at Hillsboro, Dak., 8.00. IN Potratz's comm. at Elm River, Dak, 7th 75th IN Noss' Gem. at Willow Creek, Minn. 9th 35th IN Kretzschmar's Gem. at Loon Lake 7th 10th, at Burlington 2nd 50th, at Ottertail 9th 35th (S. H213.09.).

Bohemia Church in Minneapolis: By N. N. in Pittsburgh, Pa. 2.00. Prof. J. S. Simon in Springfield 2.00. (S. H4.00.)

For P. Bertram in New Zealand: P. Kollmorgen's Gem. at Atwater 3. 90. P. J. v. Brandt 1.00. B. Lange 7. 21. By IN Alb. Brewer, at B. Büde's wedding at Freeman, Dak. 10. 55. IN Horst's Gem. at Courtland 10.00. By Praeses Sievers, coll. at a pastoral conference at St. Paul, 3. 30. (S. K35. 96.)

Orphanage in Wittenberg: Fr. Numseb's congreg. in Claremont 5.00. IN Hertrich's school children 2. 45. By the school children of Zion's congreg. in St. Paul 4. 27. By IN C. Börneke by Mrs. N. N. in sr. Gem. 10.00. By IN Rubel from the Women's Association sr. Gem. 20.00. By Fr. Köhler of Aug. Sylvester 5.00. By IN Kranz, wedding coll. at Th. Peters at Elmore, 4. 70. By Praeses Sievers of W. Tews at Lewiston 5.00. By Fr. R. D. Biedermann at St. Paul, children's festival coll. on Christmas Eve, 3. 76. By IN W. Schilling at Green Isle, Christmas coll., 10. 22. By Praeses Sievers at Minneapolis, Christmas coll., 12.00. IN Fackler's Gem. at Maple Grove 5.00. By P. Bernthal of N. N. at Benton 3.00. By P. Kretzschmar's Gem. at Perham 3. 88. By Praeses Sievers of Mrs. Ouie! at Minneapolis . 50, by the Gem. in Sibley, Swift Co, Minn, 5. 51, Gem. in Fairfield, Minn, 4. 20. (S. H104. 49.)

W a i s e n h a u s at B v ston: By B. Vomhof in Goodhue, Children's Festcoll. on Christmas Eve, 8. 98.

Negro Mission: IN Köhler's congreg. at Mountville 4. 25. By teacher Nödiger, children's festive coll. on Christmas Eve in s. school at Dryden, 5. 25. Praeses Sievers' congreg. at Minneapolis 6.00. IN Rolf's Zion's congreg. at St. Paul 6. 77. ? . v. Brandt's congreg. at Albany . 60. P. Lift's congreg. at Elysian 3.00. (p. H25. 87.)

Emigrant missivn : Pres. Sievers' Gem. in Minneapolis, Christmas coll., 3. 25. Fr. Horkt's Gem. in Courtland 5.00. (S. H8. 25.)

Heathen Mission: By IN W. Light, bell coll. sr. Gem. in Rosenberg, Dak., 1.00.

Church building in Springfield, Ill: Praeses Sievers' Gem. in Minneapolis 8.00.

Springfield wash box office: P. Ch. Maurer's 3 communities 1. 67.

Poor students in Addison: IN Koehler's Gem. in Mountville 17. 50. By IN Nickels of Mrs. G. Henschrot in Rvchester 1.00. IN Martin's Gem. in High Forest 6. 55. (S. H25.05.)

Poor pupil in Milwaukee: B. Bartling's Gem. near Odessa 10. 60. by IN Mundt from W. Neker in Watertown, Dak. for the pupil from the Wittenberg Orphanage . 75, by N. N. there. 25, IN H. J. Mueller's comm. in Bergen for Alb. Hvppe 7.00. P. Kollmorgen's Gem. at Atwater for C. Fark 4.00. P. Horst's Gem. at Courtland for Ahner 10.00. (S. K44. 60.)

Poor Students in St. Louis: IN Dubberstein's comm. in Wykvff for Hudtloff 8.00.

Poor S tudente n Fund: P. Nnmsch' Gem. in Claremont for IN Martin's Sons 3. 50. IN R. H. Biedermann's Gem. at Arlington 15. 50. IN Hink's Parishes in Brandenburg u. Belfvrd, Dak, 12. 30. IN Vvmhof's Grace Gem. 3.03. By IN H. G. Kranz, wedding coll. at H. Lüdke's in Clmore, 3. 80. By Praeses Sievers, wedding coll. at Grünhagen-Wildung's in Minneapolis, 3.00. IN Streckfuß's Gem. in Aoung America, Christmas coll., 5.00. P. A. Hertwig 2.00. IN J. v. Brandt 1.00. (See .H49. 13.)

Support fund: B. Bartling's Jmm.-Gcm. 8. 35. by? Horst, wedding coll. at Kettner-Stolt at Nicollet, 7. 80. by P. J. S. Hertrich for Wtrwe Johl of F. Z. in Hollnwood 2.00, A. there 3.00. Praeses Sievers 5.00, by sr. Gem. in Minneapolis 10.00. IN Rolfs Zions-Gem., Theil der Kinderfestcoll. am Weihnachtsabend, 16.00. IN Kolbes Gem. bei Howard 2. 50. IN Streckfuß' Gem. in Aoung America 5.00. IN I. S. Hertrich 5.00. By dens. of A. H. 5.00. IN A. Hertwig 3.00. By IN Berntbal of Mrs. Fr. z. B. in Benton 2.00. IN E. C. A. Bartling 2.00, of sr. Gem. at Odessa 4. 15. IN Kretzschmar 4.00, from sr. Gem. at Perham 4.00. IN C. Ross 4.00. By Kassirer C. Eißfeldt for Wittve Johl 2.00. IN Horsts Gem. in Courtland 10.00. (S. K 104. 80.)

Inner Mission for Minnesota, Dakota and Montana: IN E. C. A. Bartling's congregation at Centerville, Dak. 2.00, at Odessa 9. 90. By P. A. Hertwig v. sr. Gem. at Carlas 2. 45, at Alexandria 4.00, v. N. N. 1. 55. P. Loßner's Gem. at Fergus Falls 3. 50, at Elizabeth 1. 65. IN H. G. Kranz's Gem. at Blue Eartb City 6. 15. By IN G. Sievers, sent to IN Ed. Tappenbeck's wedding, 8. 75. By IN W. Vomhof, house coll. sr. Joh. Gem., 50. 50 and 28, 75. IN R. Köhler's Gem. in Mountville 10. 54. Borrowed from a Snnodal member in Minnesota indefinitely interest free 100.00. IN W. Lift's Gem. in Elysian 3. 40. By IN J. Horst from H. Wenholtz 5.00, from sr. Gem. in Courtland 10.00 and 12. 94. Likewise from the congregation there, Kinderfestcoll. on Christmas Eve, 42. 32. By IN W. Lange from members of sr. Gem. at Hay Creek 28. 18. by IN Albert Brauer, Freeman, Dak. wedding coll. at B. Bunde, 10. 55. by IN Ed. Albrecht's Bethlehem Gem. in St. Paul, children's festival coll. on Christmas Eve, 11. 10. by IN A. Dubberstein's Gem. in Wykvff 6. 70. INA.

Landeck's Gem. in Hamburg 50.00. INF

H. Kalbes Gem.

inHoward

Lake 4. 35. IN J. F. RubelsGem.

and

Branch at Lakefield 20.00. IN B. J. Zahn's Gem. at Henderson 2.00.

INH . Schulz's Gem. at Faribault 11. 74, at Morristown

7. 51. INR . H. Biedermann's Gem. at Arlington24

.00. INR

F. Streckfuß' Gem. in Aoung America, Kinderfestcoll. am Weih-

night, 12.00. P. J. S. Hertrich's Gem. in Hollywood 19.00, in Helvetia 11.00. By IN H. Dahlke of Hermann Müller at Elm Creek 2. 50. P. Maaß's Gemm. in and near Watertown, Weihnacktscoll., 4. 50. By IN Vombof of Bro. Hennings 2. 00. By IN Wichinann of s. Gemm. in Grcen Meadow, Pleasant View and Town Lowell 10. 00. By IN E. Th. Claus' St. Paul's Gemm. 3. 25, Betlehems Gemm. 3. 75. By IN I. Fackler's Gemm. in Maple Grove 8. 17. By P. G. F. Potratz's Gemm. in Hillsboro, Dak., 2. 65, Gem. at Elm River, Dak. 2. 66. ? . I. Lift's Gem. at Elnsian, Minn., 6. 00. by IN C. Ross of ? . A. Mueller's Gem. at Mcdilia 6.00, by W. M. in Town Antrim 15.00, by sr. Gem. at Willow Creek 10.00. P. G. A. Berntbal's Gem. at Benton, Weibnacklocoll., 28. 50. IN P. Ruppreckt's Gem. at Hart 7. 40. IN C. Nickels' Gem. in Rochester 11. 79. by IN H. Hannemann, Pukmana, Dak., 2.00. ? . W. Friedrich's Gem. in Waconia 31st 35th By IN M. Wächter, Flensburg, Dak., 3rd 00th By IN A. F. Mundt in Ellendale, Dak. 2.00. By P. G. Drews of sr. Gem. at Polk Center, 3.00; at Fertill, 4.00; at Tilden, 2. 25; from a preaching place, 3. 45. IN J. C. H. Martin's Gem. at High Fvrest, 7.00. By P. R. Koehler's Gem. at Mountville, 5. 71. IN C. Ross' Gem. at Lake Crystal 4.00. P. H. J. Mueller's Gem. at Bergen 3. 60, by himself 1. 40. IN Kretzsännar's Gem. at Perbam 2. 60, at Gcrmantvwn 2. 60. P. Joh. Grabarkewitz's Gem. at Blue Earth Citv 7.00. ? . F. Böscbe's comm. at Waltbam 4.00. P. Kranz's comm. at Elmore 6. 50. P. C. Könnemann's comm. at Plato 2. 30. IN Th. Krmnsieg's comm. at Josco 10.00, at Janesville 5.00, of E. Pröckel at Josco 1.00. By Pres. Sievers of the comm. at Sible, Swift Co., Minn. 10. 79, of the comm. at Fairfield 8. 70. (S. 8778. 95.)

Correction.

In the "Lutheraner" of December 17, 1889, read under "Inner Mission":
IN T. Hinks Gem. in Belford and Brandenburg; further: IN Steyer, not Stege, in Fair Haveu.
St. Paul, January 20, 1890. T. H. Menk, Cassirer.

Revenue to the Western District's coffers:

Synodal treasury: IN Demetrios parish in Emma 87. 65. ? Mießler's congregation in Des Peres 17. 10. IN Griebel's congregation in California 4.00. IN Rösener's congregation in Altenburg through Mr. Kühnert 19.00. Fr. Jehn's congregation in Kansas City 11. 31. IN Bartels' congregation. in St. Louis 14. 50. IN Robling's congregation in Alma by Mr. Herrling 5. 60. P. Meyr's congregation in Friedheim 4.00, in Kurreville 1. 60. Mr. H. Bredehöft in Independent, Kans, by M. C. Barthel 1. 50. IN Obermeyer's parish in St. Louis by Mr. Göhmann 14. 45. IN Wangerin's parish in St. Louis by Mr. Umbach 31. 20. IN Fischer's parish in Drake 7. 30, branch in Red Oak 2. 10. IN Schwankovsky's parish in Baden 5. 30. IN Rekwaldt's parish in Clarks Fort 11. 75. P. Burkart's Gem. at Augsburg 2. 22, at Lutherville 5. 25. B. Umbach's Gem. at Prairie City 5. 99, ges. at Butler and Adrian 4. 90. Praeses Biltz's Gem. at Concordia 25.00. IN Albrecht's Gem. at Perry Co. 8. 75. IN Fackler's Gem. at Harvester 6. 50. (pp. 8216. 97.)
Church building in Springfield: IN Fischer's Gem. in Drake 3. 50.
Pr o g y m n a s i u m in C o n c o r d i a : By Kassirer Mangelsdorf 12.00. IN Lentzsch's Gem. in Craig 4. 90. B. Rehwaldt's Gem. in Clark's Fort 13. 60. (S. 830. 50.)
New construction in Concordia: B. Mießler's Gem. in Des Peres 38. 25, by Kassirer Maugelsdorf 11. 90. Gem. in Stringtown by Hy. Kautsch 13. 50. P. Menr's Gem. in Friedheim, 2nd Zhlg., 7.00. Mr. H. Baden in Independent, Kans, by M. C. Barthel 10.00. IN Hvlls' Gem. in Honen Creek 15. 65. by Pres. Biltz of Bro. Heine in Craig 5.00. IN L-ckriefers Gem. b. Lockwood by Mr. Schnelle, 1st Send., 11. 50. (>s. 8112. 80.)
Inner Mission of the District :?. Demetrios Gem. in Emma 15. 80. IN Wangerins Gem. in St. Louis by Mr. Willbardt 37.07. IN Griebels Gem. in California 5. 80. IN Röseners Gem. in Altenburg by Mr. Kühnert 10. 60. IN Richters Gem. in Washington 6. 25. IN Hansels Gem. in St. Louis by Mr. Schuricht 23. 00. IN Zschockes Gem. in Frohna by Mr. Weinhlvd 19. 20. by Mr. Schenrrp of the Gem. in Appleton City 6. 80. by P. Lentzsch in Craig, ges. by Mr. Stünkel, 8. 65. by M. C. Barthel of C. Schoeneuberger in Jonesboro, Ill, 2. 80, by J. H. Mners in Ambia, Ind, 10.00. B. Obermeyers Gem. in St. Louis by Mr. Goehmann 2. 81. k. Wangerin's congreg. in St. Louis by Mr. Umbach 3. 16. IN Burkart's congreg. in Lutherville 3.00. IN Maner's congreg. in New Wells 10.00. IN Steinmann's congreg. in Babbtown 4. 15. B. Mendes' congreg. in Uniontown 9.00. Pres. Biltz's congreg. in Concordia 15.00. P. Fackler's congreg. in Harvester 4.00. (p. 8197.09.)
Inner Mission: Mr. H. Bormann in Danbury, Ohio, through M. C. Barthel 1. 25.
Kansas Inner Mission: Mr. H. Baden at Independent, Kans. by M. b. Barthel 7. 60.
Negro Mission: By?. Lentzsch in Craig, ges. of Mr. iLtünkel, 5.00. By Fr. Holls in Honey Creek of Wittwe B. 1. 50. Fr. Mendes Gem. in Uniontown 5. 50. Praeses Biltz' Gem. in Concordia 10.00. Fr. Albrecht's Gem. in Perry Co. 5.00. (S. 827.00.)
English eMission: By Kassirer Spilman 7. 50. By M. C. Barthel from H. Baden in Independent, Kans., 5.00, from I. H. Myers in Ambia, Ind. 10.00. (S. 822. 50.)
§ Emigrant Mission: By M. C. Barthel v. H. Baden i in Independent, Kans., 5.00.
Pilgrim House in New Hork: Fr. Roblfings Gem. in Alma by Mr. Herrling 29. 30.
Support fund: IN Mießler in Des Peres 3.00. IN Prost's Gem. in Coming 4. 69. IN Mariens' Gem. in St. Louis 19. 15. IN Brandt's Gem. in St. Charles 7. 50. IN Fischer's Gem. in Drake 2. 90. By P. Rehwaldt in Clark's Fork by F. Kleeberg 5.00. By M. b. Barthel by J. H. Holme in Metea, Ind, 2.00. IN Albrecht's Gem. in Perry Co. 10. 65. (p. 854. 89.)
Orphanage near St. Louis: IN Demetrios Gem. in Emma 12. 55. By Mr. Kühnert from IN Rösener's Gem. in Altenburg 15. 25, from the two schools 4. 70. By Teacher Deffner in St. Genevieve 6.00. Fr. Steinmann's Gem. in Babbtown 7. 80. Fr. Richter's Gem. in Washington 7.00. From Nora

Bollmann's piggy bank in Slater, Mo. by M. C. Barthel 1.00. By IN Fischer in Drake from N. N. . 50. by IN Schwankovsky in Baden from orphan's treasury 5.00. by IN Umbach in Prairie City from M. S. 1.00. by IN Hvlls in Honey Creek v. Wittwe B. 1. 50. by IN Fackler's Gem. in Harvester 7. 45. (p. 869. 75.)
Orphanage at Addison: Mrs. P. G. Ritter at Knoxville, Tenn. by M. C. Barthel 1.00.
Hospital in St. Louis: By Fr. Fischer in Drake from N. N. . 50. by IN Wangerin in St. Louis from the Virgins' Association for room furnishings 16.00. (p. 816. 50.)
Deaf and Dumb Institution: IN Röseners Gem. in Altenburg by Mr. Kühnert 14. 55.
Poor students in St. Louis: IN Steinmann's congregation in Babbtown 10.00. Fr. Obermener's congregation in St. Louis through Mr. Goehmann 2. 30. Through IN Fischer, thank offering by N. N. in Red Oak, 5.00. IN Umbach's congregation in Prairie City 3. 20. (S. 820. 50.)
Poor students in Fort Wayne: IN Pflantz' Gem. in Gordonville for Fr. Stöpvelwerth 5. 50. By IN Wickels in New Haven, ges. at Bruns-Gerdes wedding for Matuschka, 5.00. (S. 810. 50.)
Poor S ck ü ler in Concordia: IN Fischer's branch in Red Oak for Budentbal 3. 25. For Loren; by IN Maver in New Wells, coll. on hock time Weber-Hvffmann, 5.00, coll. at Verl. Hoffmann-Mirly 1. 25. by IN Wende in Uniontown, ges. on a child's baptism for A. Fühler, 1. 35. (p. 810. 85.)
German Free Church: Fr. Brandt's Gem. in St. Charles 7. 77.
Gem. in Brainerd, Minn.: IN Albrecht's Gem. in Perry Co. 4th 20.
Comm. in Omaba, Nebr.: Fr. Albrecht Comm. in Perry Co. 7.00.
Gem. in White Lake, S. Dak.: By P. Umbach in Prairie City by C. Bräune 25.
Kansas City Mission School: IN Hansers Gem. in St. Louis through Mr. Schuricht 50.00.
IN Bertram on New Zealand: IN Burkart's gem. in Lutherville Aug. 3. IN Albrecht's gem. in Perry Co. 7. 75. (p. 810. 83.)
St. Louis, Jan. 21, 1890. H. H. Mever, Cassirer. 2314 N. 14Ui 8tr.

For the Martin Luther Orphanage in Wittenberg, Wis. received since

Oct. 31, 1889: Through IN Rathjen in Bonduel 1 ouilt, 5 p. (peas, 8 p. Cabbage, 28 p. Cart., 7 p. Turnips, 5 p. Mebl, 25 wheat, 6 p. Oats, 1 p. Onion. By P. Schneider of limbs in Wayside: M. Füle and A. Kickhöfer, each 1 p. cart, G. Klug 2 p. cart, A. Kickhöfer and Wendorf each 1 p. apples, Hübrig 1 p. peas, A. Natzke 4 p. cart, M. Natzke 1 p. barley. From the parish of Town Almond: from C. Beilke and F. Gvgolin 1 p. cart each, Kowalsky 2 p. cart, 1 pc. beef fl., Weidner 1 p. cart, Gutt 1 -L-> Peas, 1 pc. pigs!., Kulpack 1 cart. From F. Köbn Sr. in Sheboygan 1 barrel of fresh fish, 123 lbs. ger. F. By P. H. Dicke in Cecil from Mrs. Hartwig and Lübke 1 pc. each. Butter, Mrs. S. Mener 12 lbs. butter, Joh. Bleck 1 p. cart, and some peas, Wollmutb some flour, C. Hartwig and C. Lübke each 2 p. cart, A. Bleck, F. Jandt and F. Brodhagen each 1 p. cart, A. Bleck 1 p. cabbage heads, IN H. Dicke 2 p. apples, C. Bublitz 1 quart beef fl., J. Fröhlich and W. Wollmuth each 1 p. flour. From the comm. in Town Nicbmond: from the wife of W. Wendorf 6 Pr. woll. Stockings, E. Lemke 1 pc. meat, W. Gierra 1 p. nutabago. Mrs. Prill in Augusta 2 caps, 2 pr. stockings, 1 pr. gloves, 1 dz. Handkerchiefs. From Pitttelkow in Milwaukee 1 pump with pipe, 1 box tr. clothing. Durck IN Hudtloff in Belle Plaine 2 p. oats, 1 p. hops, Mrs. Heling 1 p. onions, 1 pot of butter, 2 p. cart, 5 p. grain, 1 ouilt from Mrs. A. Braatz, 1 p. cart. From Belle Plaine and Rickmond parishes 2 p. flour, 15 p. Kart, 1 gal. Lard, several lbs. of honey, 1 p. of cabbage, 1 p. of turnips, 1 bag of onions, some wool, 2 scraps of stuff, Mrs. Heling 12 collars, 2 pr. of stockings, I skein of wool, some candy, A. Kühn 1 basket of Christmas cakes. By IN O. List from sr. Gem. in Town Washington: from C. Prah, J. Brötzmann, Fr. Cappellc, G. Mayer, A. Nischke, A. Skultz, W. Winter 1 p. cart. each, E. Meisner, H. Lemke 1 bn. each. Kart., Jak. Mayer sen., Joh. Rossow each 1 du. Wheat, W. Kühl 1 p. flour, W. and H. Mayer 1 p. flour, IN O. List 1 p. oats, W. Wolfgram 1 p. kart, and cabbage, J. Bartels, A. Zühlke each 1 du. Kart, F. Bahr 1 S. Kart, Wittve Fischer 50 p. flour, C. Skultz 1 bu. Kart., F. Dittmann 1 p. kraut, F. Koch 25 pfd. flour, H. Koch 1 dn. Kart. C. Rückert, C. Wolfgram, W. Strutz, C. Foth, Chr. Druckrey, W. Ben; each 1 bu. Wheat, F. Hall 1 p. cart, J. Bahr 1 p. cart, and cabbage. From the comm. in Town Gillct, Oconto Co, by F. Jäger 1 ". Turnips, F. Ladwich and L. Winkler each 1 du. Peas, J. Schröder, W. Köpsel, F. Bublitz, H. Giese, C. Zahn, C. Batzer, C. Stern, F. Dorow, H. Bubolz each 1 cart, I. Quandt 2 p. cart, J. Barke 1 p. cart, Ed. Gemoll 1 p. flour, 1 p. cart, A. Weber 1 p. cart, 1 p. flour, H. Manske, M. Barke each 1 l>. Oats, J. Lübke 1 p. cart, 1 p. cabbage, Chr. Sellnow 1 p. wheat. From Mrs. E. Elbert at Selters, Wash. Co, 4 pr. stockings, 2 pr. gloves. From Unknown in Shawano, 1 p. grain, 1 p. cabbage, 2 p. turnips. By ?. Schütz in Neadfield from sr. Gem. in Caledvnia 11 p. Wheat, rye and flour. By IN Weavers in New London 1 jar butter, 1 p. peas, 6 p. wheat, 6 p. flour, from the Women's Association there 1 p. shoes, 10 p. stockings, 4 p. gloves, 5 boys' caps, 1 petticoat, 7 boys' jackets, 4 dresses, 1 p. pants, 2 skeins wool. By IN Great in St. Joseph, Mo. from the Women's Club there 11 waists, 8 pr. girls' petticoats, 8 woll. Petticoats, 8 aprons, 2 henkden. From G. Gut in Town Hermann 2 p. cart. By IN H. Erck in Oshkvsh from Miss Hulba Neitzel 1 package of tr. garments. By IN Grüber in Merrill from J. Paqui, A. Steckling each 1 p. flour, C. Sckield j p. flour, C. Dummann stuff for a dress, H. Sckield 1 dress and I skein of wool. Through IN H. Daib of R. Lauritzen in Knoxville, Tenn, 1 package of WeihnackSongs. By ?. Bretscher in Wausau from Fr ru E. Wwgmann 4 woll. Caps. Through IN J. Bittner to Grand Napids from Chr. Gestlaff 1 p.

Flour, v. F. Schulz in Almond l p. cart. By C. Speerbrecher in Clintonville lCalico. From Fr. Lewerenz' parish in Effiugbam: from the sewing live pig. By teacher Weigle in Milwaukee from H. Bosse 14 pr. shoes, H.association 6 dresses, 6 aprons, 2 petticoats, 5 pr. pants, 4 bodices, 4 Jastrow 5 pr. shoes. From Krefer in Bear Creek l p. flour, l jar butter, 1 boxshirts, from Mrs. Hartmann 2 caps for girls, 1 pr. gloves, 3 pr. wrist warmers. Christmas things. From P. Daib's comm. in Merrill: from Mrs. Cobrs 1 tr.From Fr. Hallerberg's comm. in Quincy: from Nähvercin 19 pr. pants for skirt and vest; Mrs. Almann 1 tr. dress, 2 aprons; Fran Runge undershirtgirls, 14 aprons, 2 bodices, 8 jackets, 4 weed covers, 2 sheets, 18 dresses, and pants; Mrs. Hans 2 tr. caps and 1 dress; Mrs. Genurich 2 tr. wool.2 pr. pants for boys, 2 pr. stockings. From?. Traub's Gem. in Peoria: for Hemden und Nock; Frau Lück und Gutknecht 1 Knabenanzng; Frauboy's, 11 woolen undershirts, 3 Pr. petticoats, 11 Pr. pants, 5 suits, 7 waists, Schmiel Mädchenhose und Hemd; Frau Rehfeld Knabenhose,2 pairs of shoes, 2 Pr. gloves; for girls, 1 fur jacket, 3 petticoats, 6 aprons, Mädchenhose und getr. Unterhose; Frau Johannes 2 Hauben, Unterrock9 clovers, 6 Pr. pants, 6 bodkins, 1 ouilt, ' 24 Ab. Muslin, 9 Ad. Calico, 26 und getr. Rock; Wittwe Christ. Mittelstadt 2Unterrvcke, 1 tr. jacket; Mrs. H.Pr. stockings, various tr. garments. From P. Büngers Gem. in Englewoob: Eggers boys' vest and trousers, 1 tr. cap and apron; Mrs. Damaste andfrom A. Ruß 7 Pr. shoes, 6 Pr. stockings, 6 handkerchiefs. From Winona, Mrs. Heinemann l dress, 3 aprons, 2 pr. stockings and l pr. gerr. Shoes;Minn.: from F. Behrendt 1 remnant calico, G. Behrendt 1 remnant gingham. Mrs. C. Runge trousers and woll. Shirt for boys; Mrs. Fr. Runge 2 pr. boots;From P. Guenther's comm. in Boone, Iowa: voin women's club 17 pr. Mrs. Köhler 10 aarb sheeting, 2 woll. Shirts, tr. dress and coat; Mrs.stockings, 2 shawls f. boys, i 2 pr. underpants, 8 shirts, 3 petticoats, 6 Steckling 3 Pr. stockerings; Mrs. W. Mittelstädt 1 Pr. stockings, tr. trousersaprons, 2 wool. and underpants; Mrs. Franz Mittelstädt 1 .dress; Mrs. Kienbaum 4Pr.Dresses, 13 woolen hoods for girls, 4 pr. underpants, 3 pr. gloves, 18 stockings, 1 tr. jacket and cap; Mrs. Jäger 3 Pr. stockings and 1 ball ofhandkerchiefs for boys, 6 towels. From an unknown person of Lancaster, wool; Mrs. Gerhard Rusch 2 wool. Shirts and undershirts for boys; MissO., 10 shirts and 2 pr. pants for maids. From Chr. Schmelzer in Monroe, Elisabeth and Anna Rusch 1 dress; Mrs. Hannemann woll. undershirt andMich, 6 gallons of Wem. trousers; Mrs. Reinke 2 undershirts and 1 tr. skirt for boys; Mrs. Kerbele Heartfelt thanks and God's rich blessing to all dear givers.' Addison, III, stuff for undershirts, yarn, 1 apron, 1 pr. stockings and cap; Mrs. Beese 2 petticoats, 1 girl's trousers, 1 undershirt and 2 pr. Stockings; Miss Clara Hanf, 1 girls' jacket; Mrs. Green, 3 undershirts and 2 handkerchiefs; Mrs. Karl Rusch, 1 pair of boys' trousers and blouse, 1 pair of stockings and separate cap; Mrs. Marx, 3 undershirts. Through Fr. Sievers in Milwaukee received from January 12, 1889 to January 8, 1890: From Th. H. Menk K6. from the Women's Association of St. Stephaus-Gem. 10 girls' caps, 1 62. Ch. Schmalzriedt 55.09. J. S. Simon 33. 49. H. H. Meyer in St. Louis 139. 25. J. G. Plischke from s. school children 3. 40. John Landwehr from St. Johannis-Gem. 10.00. D. W. Röscher 23.08. Ch. Schmalzriedt 11.00. jacket, 1 lot of tr. dresses, 1 bag of cakes, 3 boxes of cakes, 14 lbs. of J. S. Simon 4.00. Ch. Eißfeldt 8.00. Ch. Spilman 10. 10. Ch. Schmalzriedt candu, 1 p. of nuts, 10 pr. stockings, 1 box of ornaments for the Christmas 12. 35. H. H. Meyer 12. 65. J. S. Simon 19. 20. D. W. Röscher 35. 45. J. C. tree, 36 silk handkerchiefs, 24 pr. gloves, 24 neck ties, 18 dolls. By Fr. 54th Ch. Lckmalzriedt 12th 85th J. S. Simon 2nd 48th H. H. Meyer 18th Bahls 9. 58. Ch. Spilman 34.00. ?. Dau, Coll. sr. Gem., 7. 21. P. Keibel von 00th Ch. Spilman 35th 00th J. S. Simon 44th 37th D. W. Röscher 13th 44th Mrs. Oetting 1 pc. Zeug; Mrs. Bendler 1 dress; Mrs. Mahnte 2 petticoats; 12Simon 15. 25. J. C. Bahls 22.00. Cb. Eißfeldt 27th 10th D. W. Roscker 31st s. Confirmanden 4.00. Ch. Schmalzriedt 51. 45. J. S. Simon 48. 47. C. Eißfeldt 17. 29. Ch. Spilman 19. 69. Th. H. Menk 33. 40. H. H. Meyer 38. Mrs. Bimmler girls' and boys' suit; Mrs. Maadel 1 dress, 1 cap and 1 pc; 55. D. W. Röscher 19. 50. H. H. Meyer 5. 40. Ch. Schmalzriedt 14. 85. J. Zeug; Mrs. C. Perleberg 2 pr. gloves; Mrs. Dochow 2 undershirts, 1 S. Simon 23.00. Ch. Eißfeldt 11. 3L. D. W. Röscher 19. 25. J. Simon 75. handkerchief & hair ribbon; Mrs. Wrege 1 undershirt; Mrs. Zetzsche 1 pair 236. H. H. Meyer 25.00. Cb. Schmalzriedt 16. 54. J. C. Bahls 28. 58. Ch. of stockings; Mrs. Jung 6 pairs of shoes; Mrs. Nagel 5 pairs of shoes, 2 Spilman 28. 20. Ch. Eißfeldt 40.07. H. Tiarks 71.03. Geo. Renfer, Ontario, pr. slippers, 2 pr. stockings; Mrs. Boll 2 pr. Stockings and stuff; Mrs. W. 2500. Ch. Schmalzriedt 6. 88. H. Tiarks 1.00. Aug. Mangelsdorf 1. 35. J. S. quilts; Mrs. Rosenow worn stuff; Mrs. Rehwaldt 2 coats; Mrs. Rehwaldt Jr. 5.00. Ch. Schmalzriedt 6. 88. H. Tiarks 1.00. Aug. Mangelsdorf 1. 35. J. S. several woolen caps; Mrs. Zwerg girls' and boys' caps, 5 shawls, 12Simon 15. 25. J. C. Bahls 22.00. Cb. Eißfeldt 27th 10th D. W. Roscker 31st handkerchiefs; Mrs. Kroos 1 clvak; H. Praage several <-t. Klciderzeug, 54th Ch. Lckmalzriedt 12th 85th J. S. Simon 2nd 48th H. H. Meyer 18th stockings, woolen yarn, gloves, collars, boys' and girls' caps w.; Köhn jun. 00th Ch. Spilman 35th 00th J. S. Simon 44th 37th D. W. Röscher 13th 44th 1 box of Christmas presents for the Vermeisseben children; Mrs. Firzlaff Ch. Schmalzriedt 35th 50th H. H. Meyer 15th 00th J. C. Bahls 18th 00th 2 small barrels of lard; by teacher Lutz dresses, aprons, shirts, pants re.; Ch. Spilman 15th 00th D. W. Röscher 22. 10. J. S. Simon 10. 75. Ch. Mrs. Billmann 1 pc. calico; Mrs. Eberhard 1 pc. Factory. By P. Nickel in schmalzriedt 47. 97. John Kalb 5.00. Ch. Eißfeldt 38. 19. J. S. Simon 42. Sbawano from H. Melke 1 p. flour, C. Dallmann 1 p. cart, 1 pot lard; 80. T. H. Menk 27. 38. H. Tiarks 32. 45. P. C. C. Brandt 13-00. Ch. Wegner 1p. Flour; H. Behling 1 pot honey, 1 bag onions; Uubeck 1 p. schmalzriedt 68. 10. I. S. Simon 45.00.C. D. Strubel, Cassirer. cabbage, 1 p. cart; E. Zinglcr 1 p. cart; Debban 2 p. cart; G. Thomas 1 p. cart, l p. turnips; R. Klcbcsadel2 p. cart; A. Thomas 2 p. cart; Waner 1 p. cart; Stahnke u. Jlingler 1 p. cart. each. By?. Osterhus at Received: From teacher Fathauer f. Möller H5.00; by P. Bremer, Pierce, Williamsburgh Station 1 ouilt, 5 pr. stockings, 5 pants, 3 bodices, 1 Nebr., ges. at Bockelmann-Müller wedding, 7.00; from?. Stute f. Schicke and Cholcker 20.00; by P. Wuggazer from sr. Gem. in Tawas City 12. 60 f. nightgown, 1 dozen. Handkerchiefs, 3 blouses, 10 dresses, 13 aprons, 1 chvlcher; by Fr. Partenfelder, ges. on Hockzeit Ouast-Wollermann, 4. 50 f. coats, 1 hat. H. Dittke, orphan father. the Wasckkasse; by Fr. Jungt for Heberle 4. 39; by Fr. Seltz, Erntefestcoll. sr. Gemm. f. Th. Hoffman", 12.00; by Fr. H. G. Sauer for G. Hartmann 8.00; by Fr. König, New York, from Wittwe Elise Hopf 5.00; durck Fr. Sieker from the missionary treasury sr. Gem. for Schumacher 60.00; for Sommer 40.00. From the following charitable women's associations: Alma, Mo. (? Rohlfing): 3 ouilts, 6 sheets, 9 kiffen, 2 kisson covers; Red Bub, lsts. (? Schaller): 6 bed sheets, 6 undtrcbein clothes, 6 pr. lwcken, 6 handkerchiefs, 12 pillowcases, and 1.00 for freight; Lincoln, Jlls. (? Meyer): 23 towels, 17 pillowcases, 5 sheets, 7 pairs of socks; Indianapolis (? Seuel): 20 towels, 20 pillowcases, 12 sheets, 6 undershirts, 6 do. Beinkleiber, 3 ouilts, 3 häffcken; Friedheim, Ind. (? Schlesselmann): 8 ouilts, 2 undershirts, 2 do. Beinkleider, 12 towels, 12 shirts. By Messrs. Kassirer: Roscker 698. 62; Hargcns 72. 50; Bahls 161. 45; P. Franke 30.00. Cordially thanking H. C. Wyneken. Springfield, Jan. 2, 1890.

For the orphanage in Addison, III,

in love gifts received from October 1889 to January 16, 1890: From Illinois: From Chicago: from?. Hölters Gem. from Mrs. N. N. 1 Pr. Ueberschuhe, from?. Bartling's parcel from F. jftuse 7 hats, from an unknown person 1 bundle of separate garments, Mrs. Harm 1 pr. stockings; from P. Succvp's parcel from Mrs. Borck 10 caps for girls, A. Streger 1 box of candy; from P. Wunders parcel. from Mrs. Bollermann and Mrs. Säbel 4 pr. stockings, 1 skirt, 2 pr. "ckuhe, 2 ouilts, C. V. Wohlhüter 56 caps, H. Schultz 120 boxes of candy and^nuts; from P. Lochner's Gem. through A. Stolte from Mrs. H. Schmidt 13 hd. woolen clothing, 10 ab. Cambric, Mrs. E. Winnege 1 cap, 1 collar, l Shawl, Mrs. J. Köhn 3 Unterrvcke, 3 dresses, 1 apron, 4 collars, 3 shirts, 1jad. woolen stuff, Mrs. B. Marting 6 ad. Calico, 5 ab. Gingham, Mrs. Grützmacher 21 ab. Kattun, Mrs. A. Nebel 6 Ad. Muslin, 8 aprons, 5 bodkins, 1 girl's jacket, 3 boy's jackets, 1 vest, 1 woolen cap, Mrs. A. Ltepkan 1 box candy; Mrs. Tbicmann 4 handkerchiefs, 3 collars, 2 aprons, 1 remnant calico flancll, 1 remnant gingham, 1 remnant dress stuff, 1 pd. candy. From Crete: from IN E. A. Brauer's Gem: through Mrs. J.O. Meier 2 ouilts, 2 sheets, 8 pillow overzügc, from the Women's Association 8 shirts, 5 pairs of stockings From P. Great Gem. in Addison: by H. Bähe 4 p. apples, F. Krage lIS Potatoes, F. H. Stünkel 4 p. cartons, H. Oehlerking 6 p. apples, H. Matthews Sr. 2 Galt. Apple butter, 1 p. apples, Rabe 2 p. cart. From P. Krebs' Gem. in Aurora: from N. N. 5 dresses, 5 pr. pants, 2 petticoats, 3 aprons, 3 caps, 3 jackets. From?. C. Lchmidt's Gem. in Crystal Lake: from J. Buchholz 10 pr. shoes. From ?. Schröders Gem. in Kankakee: from A. Volkmann, L. Radeke, M. Schmidt and A. Kammann 2 dolls, 6 handkerchiefs, 4 aprons, 4 shirts. From P. Nabe's Gem. at Yorkvillc: 2 ouilts, 7 pr. stockings, 9 dresses, 4 shirts. From P. Scküßler's Gem. at Joliet: 104 boxes of Candy, 10 ppl. GumDrops, mixedbandy, 1 du. Walnuts, l6jPd. Flannelf. Girls' dresses, 24 woolen petticoats, 12 dresses, 32 aprons, 9 shirts, 14 pr. boys' pants, 16 pr. girls' pants, 19 girls' caps, 18 pr. stockings, 10 jackets, 8 woolen shawls, 10 pillowcases, 1 sheet, 10 undershirts, 2 pr. underpants, 32 boys' caps, 7 bodices, 3 coats, 5 skirts, 10 ad. Stuff to towels, 5 pr. gloves, 7 pr. shoes, 2 pr. boots, 1 bag of f. Marbels, 3 cards of buttons, 1 card of pins, 6 spools of thread, 1 quilt. From P. Zahn's Gem. in Secor: through M. Dierking of the Näboerein 12 waists for boys, 10 shirts, 12 pr. stockings, 1 remainder German blue and 1 remainder

Deaf and Dumb Institution in Norris, Mich,

received from January 12, 1889 to January 8, 1890: From Th. H. Menk K6. 62. Ch. Schmalzriedt 55.09. J. S. Simon 33. 49. H. H. Meyer in St. Louis 139. 25. J. G. Plischke from s. school children 3. 40. John Landwehr from St. Johannis-Gem. 10.00. D. W. Röscher 23.08. Ch. Schmalzriedt 11.00. J. S. Simon 4.00. Ch. Eißfeldt 8.00. Ch. Spilman 10. 10. Ch. Schmalzriedt 12. 35. H. H. Meyer 12. 65. J. S. Simon 19. 20. D. W. Röscher 35. 45. J. C. Bahls 9. 58. Ch. Spilman 34.00. ?. Dau, Coll. sr. Gem., 7. 21. P. Keibel von s. Confirmanden 4.00. Ch. Schmalzriedt 51. 45. J. S. Simon 48. 47. C. Eißfeldt 17. 29. Ch. Spilman 19. 69. Th. H. Menk 33. 40. H. H. Meyer 38. 55. D. W. Röscher 19. 50. H. H. Meyer 5. 40. Ch. Schmalzriedt 14. 85. J. S. Simon 23.00. Ch. Eißfeldt 11. 3L. D. W. Röscher 19. 25. J. Simon 75. 236. H. H. Meyer 25.00. Cb. Schmalzriedt 16. 54. J. C. Bahls 28. 58. Ch. Spilman 28. 20. Ch. Eißfeldt 40.07. H. Tiarks 71.03. Geo. Renfer, Ontario, 5.00. Ch. Schmalzriedt 6. 88. H. Tiarks 1.00. Aug. Mangelsdorf 1. 35. J. S. Simon 15. 25. J. C. Bahls 22.00. Cb. Eißfeldt 27th 10th D. W. Roscker 31st 54th Ch. Lckmalzriedt 12th 85th J. S. Simon 2nd 48th H. H. Meyer 18th 00th Ch. Spilman 35th 00th J. S. Simon 44th 37th D. W. Röscher 13th 44th Ch. Schmalzriedt 35th 50th H. H. Meyer 15th 00th J. C. Bahls 18th 00th Ch. Spilman 15th 00th D. W. Röscher 22. 10. J. S. Simon 10. 75. Ch. schmalzriedt 47. 97. John Kalb 5.00. Ch. Eißfeldt 38. 19. J. S. Simon 42. 80. T. H. Menk 27. 38. H. Tiarks 32. 45. P. C. C. Brandt 13-00. Ch. schmalzriedt 68. 10. I. S. Simon 45.00.C. D. Strubel, Cassirer.

For poor students

Received: From teacher Fathauer f. Möller H5.00; by P. Bremer, Pierce, Nebr., ges. at Bockelmann-Müller wedding, 7.00; from?. Stute f. Schicke and Cholcker 20.00; by P. Wuggazer from sr. Gem. in Tawas City 12. 60 f. chvlcher; by Fr. Partenfelder, ges. on Hockzeit Ouast-Wollermann, 4. 50 f. the Wasckkasse; by Fr. Jungt for Heberle 4. 39; by Fr. Seltz, Erntefestcoll. sr. Gemm. f. Th. Hoffman", 12.00; by Fr. H. G. Sauer for G. Hartmann 8.00; by Fr. König, New York, from Wittwe Elise Hopf 5.00; durck Fr. Sieker from the missionary treasury sr. Gem. for Schumacher 60.00; for Sommer 40.00. From the following charitable women's associations: Alma, Mo. (? Rohlfing): 3 ouilts, 6 sheets, 9 kiffen, 2 kisson covers; Red Bub, lsts. (? Schaller): 6 bed sheets, 6 undtrcbein clothes, 6 pr. lwcken, 6 handkerchiefs, 12 pillowcases, and 1.00 for freight; Lincoln, Jlls. (? Meyer): 23 towels, 17 pillowcases, 5 sheets, 7 pairs of socks; Indianapolis (? Seuel): 20 towels, 20 pillowcases, 12 sheets, 6 undershirts, 6 do. Beinkleiber, 3 ouilts, 3 häffcken; Friedheim, Ind. (? Schlesselmann): 8 ouilts, 2 undershirts, 2 do. Beinkleider, 12 towels, 12 shirts. By Messrs. Kassirer: Roscker 698. 62; Hargcns 72. 50; Bahls 161. 45; P. Franke 30.00. Cordially thanking H. C. Wyneken. Springfield, Jan. 2, 1890.

With heartfelt thanks the undersigned received: For A. Ruschhaupt durck Hrn. P. H. T. Dau ges. in sr. Gem. T10. 70, Coll. on Palm Sunday 11. 15; s. F. Verwiebe through Mr. P. L. Schulze from sr. Gem. 25.00; for G. Francke by N. N. in Uniontown, Mo., 2.00; by H. Hargens for poor pupils 17. 50; for F. Verwiebe durck Hr. 1K L. Schulze of the Young Men's and Young Women's Society sr. Gem. 52. 25; for M. Daib 14. 30, ges. on the wedding Zelt-Rebbert.

Fort Wayne, January 22, 1890.

H. Dümling.

For poor students the undersigned received with hearty thanks: from Mr. P. Dieterich, Hampton, Iowa, K10.00; from Mr. P. Beyer for O. 20.00; from N. N., Webster City, Iowa, 1.00; through Mr. M. C. Barthel from Messrs. W. Neizel, Watertown, Wis., 1. 40, G. A. Franke, Pittsburgh, Pa., . 85, l Jac. Beerweiler, Lock Haven, Pa., . 55, H. Baden, Inpendence, > Kans-, . 5.00, J. H. Myers, Ambia, Ind. Penalties, Watertown, Wis. v the Young Men's and Young Women's Association sr. Comm. 17. 25 for M.; by Hrn. P. H. Meyer, East St. Louis, Ill., 7. 15. F. Pieper.

Filing of the invoice about the organ fund for the dear colleagues in the synod:

For the new seminary organ I have received since August 1889: By teacher Ch. Lücke in Troy, Ill., K5. 50 u. by Prof. J. S. Simon in Springfield, Ill., 5.00. (S. H10. 50.) Addison, III, Jan. 11, 1890. H. Bartling...



Received for church building at Rockford, Ill, from Mr. Teacher H. Hamm at Concordia, Mo., H5.00; from Mr. P. Th. Kohn at Belvidere H12.75, Surplus from sale of excursion tickets for local church fair. L. W. Dor n.

For poor students received from the Kirkwood, Mo. congregation, K2.00; from the Collinsville congregation women's club for student Albrecht 10.00. M. Guenther.

For W. Pipkvrn receive K10.00 from the Women's Association from I'. Wichmanns Gem. in Freistadt, Wis. Addison, Ill, Jan. 13, 1890. I. L. Back b a u s.

Received from Mr. F. Müller in P. O. Hanser's Gem. K1.00 for the English Lutheran Mission. E. F. Lange, Kassirer.

Correction.

In my receipt of January 1 ("Luth." No. 2), under "i)cot dressing Lutherans in Dakota," read from Fr. Gruber's congregation K17.00 instead of "10.00." Further, under "North Omaha Mission aemeinde," delete the item: "Lebrer Hackstedde 5.00."

I. E. Babs, Kassirer.

The receipt of teacher Bartling will follow in the next issue.

For the Passion Season.

Stöckhardt, G. Passion Sermons. 2 parts in one volume. Free of postage \$1. 65.

Lochner, Friedrich. Passion Book. Devotions for the domestic celebration of the holy passion time. Collected from older treasures of the orthodox church and edited by the author. Free postage 1. 35.

Delitzsch, Franz. Behold, what a man! A picture of Christ. Attached: Supporting documents and explanations. Broche. 35 cents. Same, hardcover with gold title 60 cts.

Gerhard, Johann. Explanation of the history of the suffering and death of our Lord Christ Jesus according to the four evangelists, so that we may thereby be awakened to the knowledge of the love of Christ and blessedly increase in the inner man. According to the edition of 1663. 85 cents postage free.

Heermann, Joh. Heptalogus Christi oder die sieben Worte Christi am Kreuz in sieben lehr- und trostreichen Predigten erklärt. Author of "Herzliebster JEsu, was hast du verbrochen?" Postage 65 cents.

Heermann, Joh. Crux Christi, that is, the painful week of martyrdom of our highly deserving Savior JEsu Christi, viewed from the beautiful Passion booklet of the four evangelists. 40 Cts.

Herberger, Valerius. Passion pointer to salutary contemplation of the bitter suffering and death of Jesus Christ. According to the order of the 24 hours. Published by K. F. Ledderhose. Free of postage 65 Cts.

Rieger, A. Georg Conrad. Auserlesene PassionsPredigten über die harmonische Geschichte von dem bitterm Leiden und Sterben JEsu Christi. Postage free 1. 35.

Rambach, Dr. Johann Jakob. The victorious resurrection of our Savior JEsu Christ in 27 reflections. Free of postage 00 Cts.

Rambach, Dr. Johann Jakob. Edifying reflections on the holy ten commandments. Stiff brosch. 35 cents.

Kempen, Thomas Von. Four books of following Christ edited for evangelical Christians and provided with two more small writings by the same author and with penitential, confessional and communion songs as a double appendix by Franz Julius Bernhard. Beautifully bound 50 cents. The same with gilt edges 1.00.

The Luth. Concordia Publishing House.

Changed addresses:

Rev. < oilrcd LnMüler, jr,

Oalumel, IlouAltton Oo., I., 8., lAlod.

I,louis H. Oilsler, 708 Lurzruuck^ 8tl., Hen Orleans, I,a.

W. I., Oraelmer, 1008 ^7. 1716 8tr., 81. lOouis, IVlo.

dl. l'ampe, 330 kaulina 8tr., Olüea<;o, III.

ck. O. k7nel2el, 4914 8eüool 8lr., CÜlenM, III-

The "Lutheran" is published fortnightly for the annual sub, scrtptton price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the home by porters, subscribers must pay an extra 2ä cents porter's fee.

To Germany, the "Lutheran" is sent by mail, postage paid, for Pl. 25 sent.

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Herausgegeben von der Deutschen Evange-

Redigirt von dem Lehrer: G.

Vol. 46.

(Submitted.)

Our Emigrant Mission and the Lutheran Pilgrim House in 1889.

With God's help, our work among emigrants and immigrants has continued to prosper in the past year. Although total immigration via New York decreased by 68,368 and German immigration by 10,922 compared to the previous year, there was still ample opportunity for services of various kinds.

As is well known, my time and professional activity is divided between Castle Garden and the "Pilgrims' House". At the first-mentioned place, the landing place of all overseas steerage passengers (cabin passengers of the German steamships land opposite New York in New Jersey), I am to be met as often as German immigrants are landed there, and this happens on average seven times a week. The position of an emigrant missionary at Castle Garden is not an enviable one. He is often regarded only as a necessary evil; and since the most diverse interests intersect there, he easily gets into entanglements and annoying appearances occur, which he cannot escape despite all caution. For years, Castle Garden has been in an unpleasant state of affairs. For years Castle Garden (often called "Kettle Garden" in the vernacular) has resembled a bubbling cauldron, in the vicinity of which it is not quite safe. It is no wonder that the missionary is disgusted by his stay there, and yet it always gives me pleasure to see the happy faces of such arrivals who are directed to the "Pilgrims' House", when I can introduce myself to them as a friend, helper and advisor in their various concerns. If such people wear the yellow card of the "Pilgerhaus" as a sign of recognition on their hats or chests, our meeting is easy; but if they do not wear the card visibly, I find it very difficult to find them in the crowd, often not at all. In the interest of the immigrants as well as of the Pilgrims' House, I must therefore ask again and again that it be ensured that the yellow cards of the Pilgrims' House are not only widely distributed, but that they are also used by the people concerned when they come to the Pilgrims' House.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Feb. 11, 1890.

No. 4.

Arrival here visibly worn. How many a person who should have stopped at the Pilgrims' House has had to pay bitterly for either not knowing anything about the house or not being able to show the map of the house at the decisive moment and therefore falling into the hands of swindlers and bloodsuckers! In particular, our pastors should make sure that every member of their congregation knows the name of the house (it is often erroneously called "emigrant house"), its purpose, and its location (street and number).

At the reception of the immigrants in Castle Garden, writings are distributed at the same time. This is a work that will certainly not remain without benefit and blessing: for it is also a scattering of the seed of the divine Word. 2922 calendars, many volumes of Luther's popular library, hundreds of sermons and several thousand numbers of the following magazines were distributed: "Luth. Kinderblatt", "Zeuge der Wahrheit", "Luth. Volksblatt", "Luth. Anzeiger", "Pittsburger Kirchen- und Waisenfreund", "St. Louiser Kranken- und Waisenfreund". While I am now endeavoring to bring only the pure, pure Word of God to the foreigners, I must quietly watch how the sect missionaries also hand in their church bulletins and tracts to the unsuspecting members of our church and, without openly and honestly mentioning the name of their sect, seek to gain entrance and trust only with the general designation "Christian. For some years now, especially the Anabaptists and Methodists have been working with great zeal among the members of our church of German and Scandinavian tongue in Castle Garden and have even placed several missionaries in the field for this purpose.

A great evil in Castle Garden is the work on Sundays. There is hardly a day of rest there. Ships loaded with emigrants also arrive on Sundays and the passengers are brought to Eastle Garden with bag and baggage and transported on by rail. Often, especially in spring and autumn, Castle Garden is full of immigrants on Sundays and there is often more to do than on weekdays. Then the emigrant missionary must also be at the place.

and on dear Sunday he hustles from early in the morning until late at night, if he does not want to neglect his duty.

Now, as far as the "Lutheran Pilgrim House" is concerned, praise God! I can report progress. The number of guests and the income generated by them in the budget have increased in a gratifying way compared to the previous year. We had a total of 5895 guests. The largest number of guests that the house has had in one day since its existence was 204, on Luther's birthday (November 10). The tables had to be set five times before everyone was fed. Overnight 195 remained, among them 15 babies. When I brought this crowd of people into the house in a long procession, our housemother was frightened at first at the thought of how she was to bed all these people; but advice was given, and in such a way that not the slightest complaint was made. They were mostly German Lutherans from Russia who emigrated for the sake of their faith and language. These Russians usually bring large furs with them, and they happily replaced our lack of beds. Most of these people moved to Winnepeg, Manitoba, the others to Dakota, Nebraska and Texas. They all seemed to be quite Christian-minded people, and very many of them were heartily devoted to their Lutheran mother church and its teachings. They also knew to tell of battles with the sects, especially with the Anabaptists, who are trying to force their way into their Lutheran colonies everywhere, and received with many thanks such writings from me, which serve to fight them and to fortify them in the right Bible teachings of our church. The pious sense of the people showed itself also on the occasion of our morning service. When I asked, "What hymn shall we sing?" it resounded from many mouths: "Now give thanks to God! This song was sung by all with all their hearts, as was the song at the end of the service: "God has brought me this far. With devout hearts they listened to the read word of God and the prayer. Many had the prayer book given to them after the devotion in order to read the prayer in question.

once again to read for themselves. Strengthened in body and for all services rendered to the emigrants and the Lutheran soul, they set out on their journey with grateful hearts and lips for Pilgrim House. From here, our emigrants, especially those who the welcome they had received in the pilgrims' house. Whoever pay for their journey over there themselves, should be directed wants to convince himself that the pilgrims' house really serves in time to Pastor Müller or Mr. Vopel, Amsinikstraße No. 15, in the strangers in a physical and spiritual way and tries to meet all Hamburg, and to W. Schmidt in Bremen (unfortunately, I cannot the reasonable demands made on it, should occasionally visit it yet give his changed address)! We are no longer in contact with and be an eyewitness of how satisfied and grateful the guests Hellmering's house in Bremen, since it has been sold and take leave of the house; it is obvious to them that they have been passed into other hands.

in a familiar home, which they leave reluctantly, but keep in good memory. Of course, there are also people who are not satisfied, and this prompts me to make the following request: If anyone should hear anything negative about the Pilgrims' House, I would like to be informed of it. I am ready to give information and account at any time. Of course, it is difficult to fight against the malice of false tongues; but the truth should and must come to light. The Pilgrims' House is an institution whose good reputation should be watched over by every member of the synod.

Our pilgrim house bears the name "Lutheran". It is the only house of its kind that officially bears this name. However, it is open to everyone and gladly serves everyone who stays there, without distinction of faith and confession; but we keep ourselves free from all flirting with the sects and unionist connections, which would bring the house money and external advantages, but would only endanger the spiritual well-being of the guests ordered to us.

The financial condition of the house, as appears from the report of our casnrer elsewhere in this paper, is a satisfactory one. The interest bearing debt is \$10,000, the non-interest bearing \$14, 274. 11. Due to the continual incoming and still desired non-interest bearing loans, it has become possible that we have to pay only \$500.00 interests annually. All loans called in (\$5876.00) have always been promptly repaid and with God's help the good credit of the House will continue to be maintained. The good financial situation of the house has also been greatly helped by the business transactions which so many benefactors have arranged through it; for, as is well known, the house has a pecuniary profit in arranging ship and railroad tickets, as well as money shipments to and from Germany. The poor have also been remembered. They have received meals, overnight accommodations, food for the onward journey, and cash money to the value of \$527.36. We limit ourselves mainly to poor immigrants and cannot decide to feed strollers, which are found here in masses.

Advances, mainly to those who lacked the means to reach their destination in whole or in part, were made \$5598. 53. The outstanding balance is \$648.00.

Letters were received 3335, written 3172.

Since spring of last year, the Norwegian Sister Synod has again had a representative in Castle Garden in the person of Pastor Petersen, who lives in the Pilgrims' House and assists me in my work.

Finally, the representatives of the Hamburg and Bremen aid stations deserve grateful recognition

May the faithful God, in whose name and for whose honor alone we want to carry out our work among the foreigners, further grant grace and blessing for the prosperous continuation of the same.

New York, February 1, 1890. p. Keyl.

Postscript. Today I receive news from Germany that Mr. W. Schmidt's new address in Bremen is No. 26 Roßstraße. I therefore ask you to change Schmidt's old address in our calendar accordingly. Mr. Schmidt, who, as is well known, is a member of the congregation of Mr. P. Hübener in Hanover, has purchased the house at No. 26 Rosstraße in Bremen with the intention of putting it entirely at the service of our mission, and will also house emigrants there from April on. Thus we will have a permanent address for our representative in Bremen and at the same time a "Lutheran" hostel for emigrants. All members of the Synodal Conference will certainly be pleased about this and will see to it that the new enterprise, which is still small and modest in its beginnings, will be known and recommended to the Lutheran Christian people over there and over here.

New 2)ork, February 5, 1890. p. Keyl.

From secret farmer connections.

III.

If one reproaches members of secret societies that they, in their order, in their lodges, abuse the oath, then one is not infrequently answered: "Oath? We have no oath. We don't need to swear." Now, there are, however, societies, even secret societies in a certain sense, whose members are not bound and united by oaths, and we will therefore go into the question whether the Farmers' Lodges of which we are chiefly concerned here, the Granger and Wheeler, the Farmers' Alliance and Farmers' and Laborers' Union, are lodge societies with or without oaths.

If we first ask the Wheeler and the Farmers' and Laborers' Union whether they swear, every member who has been admitted to the order according to the ritual has already given the answer to our question in the vow that had to be made. For according to the Wheeler ritual, the one who is admitted must say: "I, ----- in the presence of Almighty God and the members of this Agricultural Wheel, promise and swear most solemnly" and so on. And the ritual of the Farmers' and Laborers' Union also prescribes that he who is admitted shall say: "I, ----- in the presence of Almighty God and the members of the Union, do solemnly promise and swear":

do most solemnly promise and swear). With which

Brow, then, can a member of the Agricultural Wheel or the Farmers' and Laborers' Union, who has expressly said, "I swear," upon entering the Order, claim that there is no swearing in his Order?

And if we look at the vows that are made in the aforementioned societies even further, we also recognize from the nature of these vows that they are real oaths, that whoever makes them really swears by God's name. If we ask one of our confirmands, who has his Dietrich catechism, what swearing by God's name is, he will answer: "Calling God to be the witness of truth and the avenger of untruth. But what does one do who says with the Granger vow: "In the presence of the heavenly Father and these witnesses I pledge," etc., or with the Wheeler vow: "I, -----in the presence of Almighty God and the members of this Agricultural Wheel, pledge," etc.? or according to the ritual of the Farmers' Alliance: "I, in the presence of the Heavenly Father and these witnesses, do solemnly promise," etc., or according to the form of the Farmers' and Laborers' Union: "I, ----in the presence of Almighty God and the members of the Union, do promise," etc. - whoever speaks in this way, what does he do? He calls God to witness, as in whose "presence" he vows to keep, to truly keep, what he now promises, just as, for example, if I promise something to someone in the presence of two friends and say: "In the presence of these two men I promise you this and that", the opinion is: these two men shall be witnesses. But he who calls God to witness swears, he takes an oath by God's name; and this is what the Grangers and the Wheelers-----

do, this is what is done in the Farmers' Alliance and in the UarM618' avck UubororL' Uviou. Yes, also to the "avenger of untruth" God is invoked with the formulas mentioned. For when one says, "In the presence of Almighty God," or "of the Heavenly Father," it means, "God shall hear what I now vow and promise, God who "killeth the liars" and "hath abomination in the false"; he shall punish me if I do not keep what I vow before his face and with invocation of his holy name. And this invocation of the avenger of untruth is only furthered at the Farmers' Alliance.

When their vow closes with the words: "So help me God", that means: as I keep this promise, God shall help me; if I do not keep it, he shall not help me, he shall withdraw his hand from me in life and in death. - Thus, in these societies, God is really called upon to be the witness of truth and the avenger of untruth; thus, an oath is really sworn, an oath is taken in God's name. This is so certain that no denial and no deception can arise against it.

But how if one said, "What do you object to? Is it wrong for us to demand and take such an oath?" One would hardly think that a Lutheran Christian could ask such a question. But if it were to happen, we would not be embarrassed at all, and if our confirmand were still around, we could leave the answer to him, call him in and say to him: "Come, tell this man here once,

Which swearing is forbidden." And if he answered in the words of his and our catechism, he would say, "That which contends with the word of God, and since one swears either in false, or uncertain, or illicit, or impossible, or trifling and unworthy things." So, now we could continue and see in what kind of things someone who is admitted to such a secret order has to swear. First and foremost, he swears that he will keep the secrets of the order and will not betray any of them. Does he know these secrets when he takes such an oath? Oh no; the secret allies will be careful not to reveal to him the things which they want to be kept as secrets and which they themselves want to keep and have sworn to keep secret, before he has sworn to keep them secret. All he knows is, for example, what it looks like in the meeting room to which he has been allowed access. And so that he cannot later claim that he did not know this and that at the time he took the vow of silence and therefore does not consider himself bound to keep it secret, the Wheel and the Farmers' and Laborers' Union expressly make him swear that he does not want to reveal any of the secrets he has been told "or may yet be told". He may have his suspicions about what secrets he will learn, but he does not know anything for sure. So, in the best case, he swears in uncertain things. But according to the catechism, this is a forbidden swearing. Isn't it, Confirmand? Our confirmand says yes without hesitation; and God the Lord says Amen: you shall not use the name of the Lord your God uselessly, you shall not abuse it by calling me as a witness for a promise whose meaning you do not know yourself.

And, mind you, the case we have now assumed occurs every time this oath is taken; for no one who takes it knows what he promises to keep secret. But it can come still worse. How can he who takes such an oath know in advance whether he will not learn things in his lodge which he must not keep secret for the sake of his conscience? God's word says: He who hears cursing and does not report it, hates his life, Prov. 29, 24. So he who hears how evil is wished for his neighbor. He who hears how evil is intended for his neighbor, how harm is planned and arranged, should, as dear as his life and happiness are to him, warn his neighbor, against whom others are plotting evil, at the proper time, and not deliberately keep the evil advice secret. But how if such a thing were to happen in the lodge to which you belonged? You say you do not expect it? It's nice that you trust people to do good; we want that as much as possible. But did you only come to the country this morning, so that you wouldn't know that here, as in the whole world, many things happen that some people didn't expect? You can't stand up for yourself; otherwise you wouldn't have any more flesh and blood. Has it not also been said to you, "He who stands there, let him see that he does not fall? How will you stand up for Andre, for a club in which Jews and pagans may also be, if only they have not sunk below the Indian who still believes in a supreme being? How can a Christian swear that he will keep everything a secret?

what such a society, whose members number many thousands, of whom he knows very few, may be up to in secret tomorrow or over the year? Thus he puts himself in great danger of having sworn in illicit matters. And what kind of swearing is that? Say it again, Confirmant). This is forbidden swearing. Certainly. This is truly using the name of God uselessly, even blasphemously, calling God, the holy and righteous God, as a witness for a promise by which one vows to possibly commit a sin, to do what God has forbidden, to refrain from doing what he has commanded, to conceal what one should reveal.

"Ah," say some at last, "you make far too much fuss about the 'secrets' involved in these connections. They are trifles, and if you knew them, you would say that they are trifles. If this is true, why do you make such difficulties with the alliances that do not have the "secret work"? Why did you not change the Constitution in this piece, as you did with the intention of admitting the blacks? *) But let us admit for once that these are trifles, minor things, the secrets so fearfully guarded and so tenaciously held: what then of the oath? After all, what oath is also forbidden? Say it, dear Confirmant). "Since one swears in trifling and unworthy things." Is rightly answered. How can a man dare and take pleasure in calling the great, majestic God, before whom the cherubim and seraphim bow down and all the angels and archangels worship in reverence, to witness and avenge, where miserable trifles are involved?

In short, one may regard the swearing that takes place in these clubs and is demanded by their laws as one can, but it is and remains a shameful, sinful, presumptuous, sacrilegious act with which no Christian may defile himself as long as the second commandment stands firm; and this stands firmer than the mountains and remains standing when earth and heaven perish. And then even before the judgment seat of Him whose name is Holy, the blasphemous lie oaths will once again come up for discussion, as surely God will not let him go unpunished who misuses His name. -

When we think of this and consider that we are writing for Christians who want to be saved, we feel as if we can put down our pen and have done enough to warn all brothers who are in danger. But precisely because we are writing for Christians, for brothers, we do not only want to warn with all seriousness, but also for the sake of Christ we want to ask and admonish heartily. Is it not something great that we poor sinners are allowed to use the name of God in general, that we are especially allowed to speak the sweet name of the Father again before God's face, after the Father has shown us such love that we should be called children of God? It cost the faithful Savior, the firstborn among many brothers, his precious blood, his sour sweat, his life, that we again have a heavenly Father, a gracious God. And should this now be the thanks we give to him, that we have given the precious name, which we have called

who once in blessed eternity are called to praise in the high choir of all saints, abused here in association with the nefarious world to presumptuous oaths? From this, all of you, dear brothers and fellow redeemed, be protected by the faithful God and Father in heaven, to whom be honor and praise now and forever and from eternity to eternity!

So much for the lodge oaths, for the sake of which a Christian should keep away from the secret farmer associations we are dealing with here, as well as from similar societies that have such oaths. Unfortunately, however, these oaths are not the only thing by which God's name is profaned in these societies; but related to such abuse of the oath is a series of other sins that also go on there, their false service to God and what is connected with it, their abuse of the divine word and prayer, and their faith mongering. God willing, when the "Lutheran" comes again.

A. G.

(Submitted.)

Was I there too?

When one has reached the end of a year and the beginning of a new one, i.e. at a turning point, one stands still and lets the old year pass before one's eyes with all that one has done in it; and then one also reasonably asks whether one has done one's duty in the old year. This is when missionary work comes before our souls. The question of whether we as Christians are obligated to do missionary work will not be discussed further here, for every missionary sermon we have heard has given us the answer. But we forget all too easily how necessary it is that all of us, without exception and throughout the whole year, should work at this work, losing sight again and again of the greatness and importance of the work assigned to us. How great and important is the work in the field of the inner mission! Here it is necessary to gather around the preaching of the pure Gospel our countrymen who live in dispersion without the preaching of the Gospel, and thus to lead them, as much as is in us, to salvation. We also have to do this work in the English language, where we can only reach our people by means of this language and do our Christian duty to them. Furthermore, the door is also wide open for us with the Negroes. Ten workers are now on this field of labor and their work has not been in vain. But much more could and should be done in this area. If we also consider that the Negro mission schools could produce Negro missionaries who, for various reasons, could bring the pure preaching of the Word to their fellow Negroes in Africa better than the Whites, we would have to be blind if we did not want to recognize the greatness and importance of this mission field. Now, finally, our mission to the Jews. We have had more painful experiences here than in the other mission fields. But should these make us lax in this work? God forbid! Shall the Jews one day accuse us, because we have lost the salvation, which is

*) See previous number of the "Lutheran", page 18, column 2.

from them came upon us, through which we have become so immeasurably rich, have stingily withheld from them?

When we consider all of this, we must, on the one hand, thank God from the bottom of our hearts that He has opened the doors and made us worthy to serve Him as fellow workers; on the other hand, we must all ask ourselves the question: Have I also served the Lord in this work? Without a doubt, a great deal of prayer has been offered; otherwise it would have been impossible for Satan's strongholds to be destroyed as they have been. But was our prayer, the prayer of each one of us, also included? Many gifts have also flowed; beautiful sums come together when one begins to add. Money is also necessary for the missionary work, however little our missionaries receive in relation to their hard work. Churches and schools had to be built for the Negroes, and they have been built. The most necessary things were also there. But was there also our money, were there also our gifts? And indeed, did we not fob off the Lord our God like a beggar, but did we also give abundantly according to our circumstances?

Praise God! Once again a year of grace has opened the door for us, we can continue in this blessed work, and where we have missed something, we can make up for it in terms of prayer and gifts. To this end, let God's word and grace be strengthened in us.

C. Z.

To the ecclesiastical chronicle.

I. America.

The "Emigrant House" of the General Council. The "Luth. Anzeiger" recently drew attention to the completely un-Lutheran management of this house. It showed that the German missionaries of the Anabaptists have their "office" in the same, that they hand immigrants a "signpost" with the address of this house, which directs them to Anabaptist pastors. "To us here in New York," writes the "Witness to the Truth," "nothing new is thus revealed, not even to the members of our Synod who are attentive to the events occurring. But the unholy goings-on in this allegedly 'Lutheran' emigrant house have been treated far too much with silence. The reasons were, first, because in the opposing camp no higher motives are known than: Brodneid ; secondly, because the ecclesiastical leadership of this house actually mirrors exactly the position of the General Council. The only existing difference in ecclesiastical attitude between the emigrant house and the General Council is only this: Pastor Berkemeier is a little stronger in his betrayal of the Lutheran Christian people than is otherwise done in the Council, especially by English pastors. These pastors lead Reformed, Methodist, Anabaptist, etc. preachers to their pulpits. These pastors bring Reformed, Methodist, Anabaptist, etc. preachers to their pulpits to preach to the Lutheran congregations. But the congregations know that a Methodist, an Anabaptist, etc. is presented to them as a feast for the ears. Pastor Berkemeier, however, has an Anabaptist missionary and a missionary of the same sect in his emigrant home, and our untouched German immigrants, who also come from Lutheran churches, such as Hanover, Saxony, Württemberg, Bavaria, Pomerania, etc., do not learn that the friendly man,

that the kindly virgin, whom they greet and give a 'signpost' on the way, are Anabaptists, shameful blasphemers of Holy Baptism; they do not learn that the 'names from so many states and cities, as the 'signpost' lists them, only name Anabaptist pastors. They do not learn that in the - Lutheran' emigrant house. But they do learn, it is printed in their hand, that these Anabaptist seducers and corrupters of souls are 'Christian friends who will gladly instruct you on the way to blessedness'. In the 'Lutheran' emigrant house, the German immigrants are directed to the Anabaptist preachers throughout the country, as to 'faithful friends.'"

Negroes in New Orleans. Archbishop Janssens of New Orleans writes that in that city alone at least 20,000 Catholic Negroes have fallen away from the Catholic faith.

What shall we do now that the Papist sect is preparing to work more zealously among the Negroes? The papists, who have already drawn a part of the Negroes, even if not a large one, into their community, will in the future pursue their work among the Negroes more zealously and on a larger scale. Not only did Archbishop Ryan, in his "Sermon" at the opening of the Baltimore Congress, call for more zealous work in the Negro mission, but the "laity" assembled at the "Congress" also made themselves expressly bound by a formal resolution to advocate what the bishop had called for. One speaker, Judge Kelly of St. Paul, said on this occasion, "I know this people (the Negroes). I know their hunger for knowledge. I know how docile they are and how patient, how receptive to good influences. I know these things, and I say to you, my brethren of the first American Catholic Congress, that we owe it to these people as a satisfaction for the wrong done them, that we lift them out of the spiritual and moral darkness into which they have sunk through no fault of their own. O that God would put it into the heart of some generous man or woman who has the earthly means to undertake this work, and to make a beginning by founding Catholic missionary schools among the Negroes." "Father" De Ruyter, of the "Association of St. Joseph," an association recently formed to operate the Negro Mission in Delaware, Maryland and Virginia, addresses an appeal to all Catholics of the United States, urging them to join "in honor of St. Joseph in this great and apostolic work" of the Negro Mission. At the same time, "The American Catholic News" announces,

who told me this, that a weekly "mass" should be said for all those who support the Negro mission by contributions. There is little doubt that the greater zeal of the papists in the field of the Negro mission will become apparent in the near future. What shall we Lutherans say to this? We should let ourselves be reminded of the right, Christian zeal by the zeal of the satellites of the Antichrist. The Pabst sect cannot help the poor Negroes. Through the Pabst sect the Negroes are only entangled in another and in many respects worse kind of spiritual blindness and idolatry than the one they are already in. What the Lord says of the Pharisees and scribes applies to the "missionary activity" of the papists: "Woe to you scribes and Pharisees, hypocrites, who wander over land and water to make a fellow Jew, and when he has become one, you make him more of a child of hell than you are" (Matth. 23, 15.). Therefore, in order to save as many poor Negroes as possible from the seduction of the papists, we who have given the Negroes the pure blessedness of God should be the first to do so.

The blind papists are doing it in honor of "St. Joseph". The blind papists do it in honor of "Saint Joseph". We do it in honor of the Lord Christ, who bought us with his blood and made us blessed, and has now given us the command to preach his gospel. This is missionary work on a larger scale. We Lutherans of the Lutheran Synodal Conference have already started this work, and our work has not been entirely in vain. At present there are 631 Negro children in our mission schools. Small Negro congregations have been formed, which together number 553 souls, of which 262 are communicating members. In New Orleans, where work could be done without interruption, the mission has prospered best by God's grace. Mr. Bakke's stations count 315 souls, 167 communicating members and 265 school children; Mr. Burgdorf's stations, which are still young, count 49 souls, 23 communicating members and 180 school children. These stations have also already begun to contribute to the costs of the mission. In the last year, Mr. Bakke's stations have raised \$797.09, Mr. Burgdorf's stations K399.70 in collections and contributions. Experience has shown that the negro mission must be carried on mainly through the establishment and maintenance of schools. Through faithful and persistent work in the schools we can, by God's grace, introduce the younger generation to the church; through the school we also gain entrance to the older Negroes. But here also the inadequacy of the work done so far leaps to the eye. What are half a dozen schools among the hundreds of thousands of Negro children still growing up wild in the South! It should not go on in the way that we found a new school every two years or so. The material to fill hundreds, even thousands of schools, lies, so to speak, at the door. The opportunity to plant pure Lutheran doctrine in the hearts of great, great multitudes of Negro children is for the time being limited only by our means and our zeal to establish schools among this poor neglected people. Both our Synod and the whole Synodal Conference should, at their next meetings, take it under serious consideration whether it would not be possible, without impairing our work in the other mission fields, to undertake the work in the field of the Negro Mission on a much larger scale.

F. P.

What means the Roman priests resort to in order to get a soul under their control, and what shameful superstition they try to maintain among the people, is shown by the following incident. A young girl from my parish visited her sister who was married to an Irishman. The latter, who had converted to the Roman Church because of her husband, repeatedly tried to persuade her younger sister to apostatize. Since the latter suddenly fell seriously ill, being seized with cramps, her brother-in-law, with the complete agreement of his wife, turned to the priest, who, as they told the sick person, could surely cure her. The priest came, and while the sick woman had to recite Catholic prayers, he gave her a medicine to drink, which, he said, was taken from a water in which the Virgin Mary had appeared. Since the cramps stopped immediately and the girl attributed her healing to that miraculous water, she converted to the Catholic faith, especially since the priest threatened her that if she fell off again, the illness would also return. But does one not see the truth of the Scripture, which says that the future of the Antichrist will be according to the work of Satan, with all kinds of lying powers and signs and wonders? For a full year the young girl belonged to the

She was a member of the Catholic Church, and it is surprising how deeply the poison of the soul that she received in the Catholic Church had penetrated her heart. When she returned to her parents, her father urgently asked me to speak with her. I complied with his request, and since the young girl was willing to enter into a conversation with me, I explained to her in serious words the terrible responsibility of her step, which she took not because she had recognized from the Scriptures that the Lutheran doctrine was false, but because she believed that the miracle that had happened to her confirmed the truth of the Catholic doctrine. Above all, I pointed out to her the soul-destroying heresy of the Roman Church and that in matters of faith only the Scriptures had to decide. After I had talked with her for a long time and had also responded to her objections, she finally came to the realization of her sins by God's great grace and promised with bitter tears to return to the Lutheran Church, which she did. God give her his blessing. - But in such a conversation one learns quite well the shameful practice of the Antichrist, how it is not his striving to make souls blessed, but to keep the people in ignorance through superstition and to corrupt them through error and lies. Among the things given to her by the priest, besides the consecrated rosary, was a sacred candle to be lit during a strong thunderstorm so that the lightning would not strike, as well as two rags of cloth, an imitation of the material of which Mary's skirt is said to be made, which must be worn around the neck so that one would be safe from contagious diseases. So, instead of relying on God, those poor deceived souls put their trust in such external trifles. Instead of pointing souls to their Savior, who alone can and will help, the Antichrist robs God of honor and presents himself as the only way to blessedness, with whom alone one can find counsel and help. How much cause do we still have to pray with Luther: "Keep us, O Lord, by thy word, and prevent the murder of the Pabst and the Turk, who want to overthrow Jesus Christ, thy Son, from thy throne.

II. foreign countries.

The Saxon Free Church has 12 pastors, 10 congregations in about 100 villages and about 1600 communicating members.

Imperial fencing schools. In many large and smaller German cities, so-called "Reichsfechtschulen" have existed for some years. These are associations which have set themselves the task of establishing and maintaining orphanages. The funds are not raised by voluntary contributions of the members, but by lotteries, concerts, balls and theater performances. Above all, German patriotic attitudes are to be cultivated in the orphanages and orphan schools. In total, 877, 610 Marks have been raised in the above-mentioned way, and 170 orphans are currently enjoying the dubious benefit of the German patriots. G. St.

Blasphemy. The "Pilgrim from Saxony" reports: The newspaper "Dresdner Nachrichten" published, among other things, in no. 326 of the vor. Jahrg, an advertisement in which the owner of a hotel in Strehlen recommends "his most elegant new ballroom to the honored public for the Day of Atonement and the Sunday of Death" with the words: "Come to me, all of you who are hungry and thirsty, and I will refresh you. A glorious word of our Savior is here abused with shameless impudence. If the owner of that inn did not have so much respect for his own company as to spare it being sullied by such blasphemy, one cannot be right with him about it. It would be the duty of a newspaper that only respects external decency to

but in any case to keep their columns clean of such filth. It makes a downright disgusting pharisaic impression to see such papers as the "Dresdner Nachrichten", on the first pages, marching off with moral pathos against social democracy and then to find an advertising filth such as should not be seen in any social democratic paper.

Gospel in Russia. An English paper writes: General attention in Russia has been directed anew to the powerful religious movement known as "Stunda," which already numbers more than five million members. It is almost impossible to say from where this movement originated and who is its author. It began more than thirty years ago. The Orthodox Church, supported by the police, paid much attention to it from the beginning, but never managed to discover its leaders. At first, the police thought they could suppress it by harshness and prison sentences, but these measures had the opposite success, and the "Stunda" spread more and more, even over the provinces in the south. It is not surprising, because a strange change is evident among the peasants who adhere to the "new doctrine". They give up drinking, dress better, become faithful workers, and soon save a little capital. The new doctrine is really nothing other than the somewhat modified Lutheran doctrine. Many of the enlightened Orthodox priests think that the time is not far when the Russian Church will experience a salutary influence through the "Stunda".

(P. a. S.)

Freemasonry.

Some years ago a former Freemason made the following confession: "Freemasonry is at best a wretched farce, a tissue of lies from beginning to end. Its religion is unbelief and contrary to Christ; its regiment despotic; its alleged benevolence deceit; its so-called work of love selfishness; its death penalties inhuman and crude; in short, the whole system is of such a nature that social ruin is inevitable and - if God's word speaks the truth - leads to eternal damnation. This I have found after long and careful study." - Should not such words from the mouth of a former Freemason open the eyes of every Christian, so that he recognizes how these lodges are in fact nothing other than a spawn of hell, a wretched deception devised by the devil to deprive people of their souls and bliss? Therefore, how should all Christians take to heart what Paul writes, especially concerning the lodges: "Do not have fellowship with the unfruitful works of darkness, but rather punish them"! Eph. 5, 11. A. Ps.

Usury.

To Dr. Jonas Luther said of usurers that one spoke now in Saxony:

Whoever says that usury is a sin, they have no money, I believe.

But I, Dr. Luther, say against it:

Who says that usury is not a sin. The hefft no God, dat glauben nur fri.

A gusher

was asked if he had no more sin; he answered: No. When further asked why then he prayed the Lord's Prayer and in the same the fifth petition: Forgive us our debts, if he had no more sin, he replied that he had to confess, he rarely prayed it.

Melanchthon

held public worship in common very high and often exhorted people to attend church diligently. He used to say to those who thought that going to church was not important, that it was papist and superstitious: "No, it is rather a barbarism to miss church. There is nothing more beautiful than honorable and holy meetings, where people are taught by God and where common invocation and thanksgiving take place. In this one has a picture of eternal life, as we sit before the face of God and His Son and are instructed about the greatest wonders." Beautiful, lovely customs and ceremonies he liked; even as a child, he said, he participated in them with joy and blessing.

It would be good if all preachers ... would be instructed to write down what happens annually in their congregation of the divine judgments and punishments of the wicked, of his fatherly care and goodness towards the pious, of the challenged and their condition, comfort and salvation, etc., and to send them to the appropriate places, so that the most noble and edifying could be read from them and communicated to God's glory by public printing to the world. (Scriver.)

Death News.

On Jan. 5, Pastor Tobias Roesch passed away in New Brunswick, Madison Co, Jlls. More details in an upcoming issue.

On Jan. 26, Rev. Christian Gottlieb Mödinger of New Orleans, La. died, blessed in the Lord, aged 58 years and 9 months. G. J. Because of him.

Inauguration on.

On behalf of the Honorable President Birkmann, Mr.C. E. Scheibe was inducted on the 4th Sunday of Advent at Cullman, Ala. W. E. Lauer. Address: Hev. 0. L. 8dtside, EuHmav, Oullrnan Oo., ^la.

By order of the Reverend Mr. Praeses Biltz, on the 2nd Sunday after Epiph. Father Th. Buszin, assisted by Father Piltz, was inducted into the parish at Cole Camp, Mo. byC. E. Guenther. Address: Her . Bli. Lusdv, tolo Camp, Levton Co., lAo.

On the 2nd Sunday after Epiphany, Mr. A. Bartz was inducted on behalf of Praeses Sievers at Alexandria and Carlos, and in the following days at Lake Emilie and English Grove. Aug. Hertwi g. Address: Rev. Lartx, Lox 21, Alexandria, Llinn.

Church consecration.

On the Sunday of Septuagint, the Lutheran congregation dedicated its newly built church and school (44X57j) to the service of God. The sermons were preached by A. Brauer, W. Lange, C. Eißfeldt (English). F. W. Herzberger.

Announcements.

Only three congregations voted against moving the synodal time. So this time, God willing, the General Synod will begin on June 25. H.C. Swan.

The following have applied for membership in our synod: 1st Rev. H. Nau, heretofore a member of the Ohio Synod. 2. teacher C. August Wilsky, from Prussia, currently a teacher in Freeman, South Dakota. Minneapolis, Minn, Feb 2, 1890. fr. sievers, Minnesota and Dakota District President.

Announcement.

A. H. Döpke, formerly a teacher at Wolcottsburgh, N. A., is hereby suspended from the synodical community, having fallen into public disgrace and become a fugitive.

P. Brand, President.

Income to the California and OregonDistrict's coffers:

Internal mission of the district: by Mr. IN J. H. Tisza from his municipality. 30. by Mr. IN G. Runkel from his congregation. By Mr. IN J. H. Schroeder's congregation in San Francisco 5.00. By St. Paul's Women's Association in San Francisco 35. 50. By Zion's Women's Association in Oakland 20.00. By Mr. IN Theiss'vvn Mr. A. Schaulfer in Columbus, O., 2.00. By Mr. IN E. Döring, Ponland, Missionsfesteoll, 30.00; by Mr. M. Schwertz in Oregon stitin 3.00. By Mrs. Kappmann in San Rafael, stal., 2. 50. By Mr. Praeses Buehler by Mrs. Van Bergen in San Francisco 10.00. By Mr. IN st. F. Meyers Gem. in Palmcnthal, stal, Thanksgiving coll., 5. 50. coll. on occasion of Christmas celebration of St. Paul's Svnntag School, 78. 35. (p. 8354. 65.)
For poor students: From Mr. W. Martin in San Francisco 2.00. From Mrs. Hillenbrandt in San Francisco 1.00. (p. 83.00.)
For IN B c r t r a m in New Zealand: By Mr. 1*. W. Tisza in Albina, Oregon, 2. 30. by Mr. IN Claus in Creston, Cal., 1. 25. by Mr. IN G. Runkel v. Frauenverein sr. Comm. 10.00. (S.K 13. 55.)
San Francisco, Jan. 15, 1890. J. H. Harzens, Cassirer. 400 8'ixtü 8tr.

Revenue into the Iowa District's coffers:

Synodal treasury: By IN W. T. Ströbel, Neformationsststcoll. sr. Gem. at Denison, 83. 86. by P. P. Meinecke of sr. Gem. at State stentrc 7. 16, in State stentre 1. 34. By ? . stbr. F. Herrmann, stoll. sr. Gem. at Arcadia 2. 60. by Fred. Buchbolz, coll. of comm. at Crozier, 5. 43. by 4". H. Wehking at Alta 4. 25. by IN E. Wiegner of sr. Gemeinde in St. Ansgar 8. 75. by IN A. C. Dorffler, Weibnachtscoll. sr. Jmm.-Gem. 10.00, sr. Joh.-Gem. 3.00. By Fr. Pb. Studt from sr. Gem. in Luzerne 14.00. By IN C. W. Diederich, boll. sr. Gem. at Hampton, 7. 50. By IN E. Nidel of sr. Gem. at Fort Dodge 7.00. By IN Schliepsiek, Christmas coll. sr. Gem. at Pomeroy, 8. 44. by I?. E. A. Brueggemann of sr. Gem. 3.00. By P. A. Lohr of sr. Gem. in Sherrill 6. 35. by 1^ . Oehlert, Harvest fixed oll. of St. Paul's congreg. in Webster City, 4.01. By IN Fr. Eblcrs, Christmas coll. of sr. Job.Gem., 6. 95. by stbr. Möller, Christmas coll. of Lyons Gem. in Lyons, 6. 80. by stbr. A. Eblers, WeihnachtScvll. sr. Gein. at Gray, 9. 30. By st. F. W. Heinke, Reformation feastvll. sr. Gem., 5.00. By st. Ansoerge of sr. Gem. at Fort Dodge, 12 25. By st. H. Wekking of sr. Parish at Alta 8.00. By st. Th. Händschke, Weibnachtscoll. jr. Gem. at Sumner, 11.00. By 4*. J. Horn, Weibnachtscoll. sr. Jmm.-Gem., 12.05. By st. E. Zürrer, Weibnachtscoll. sr. Gem., 13.00. (p. 8181.04.)
Inner Mission in Iowa: By st. E. Zürrer from Mrs. Rikter sen. 2.00. By st. C. W. Baumböfener of sr. Gem. at Homestead 8. 35. by st. Ph. Dornseif from Mrs. G. 1.00. by st. C. W. Diederich of sr. Congregation at Hampton 8.00. By st. C. F. W. Brandt, coll. of sr. Gem. at Clarinda, 9. 28. By st. P. Meinecke of sr. Gem. at State Centre 6.00, at State Centre 1.00. By st. C. N. Nidel, part of a coll. sr. Gem. at Charlotte, 4.00. By st. J. H. Brannner, Weibachtscoll. sr. Dreieinigkeits Gem. 18. 16, sr. St. Paulus-Gem. 1. 70. By st. F. W. Heinke, Christmas coll. sr. Gem., 7.00. By st. H. E. Jacobs, Christmas coll. sr. Gem. at Westgate, 4. 99. By st. Fr. breast of G. Vogel . 50. by st. R. P. Budach of Adam Marty 1.00, by st. H. Webking by sr. Gem. at Alta 8. 10. By st. J. F. Nuoffer, Weibachtscoll. sr. Gem. at Magnolia, 3. 75. by st. E. Zürrer, Abeiidmahlscoll. sr. Gemeinde, 6. 65. by st. W. T. Stroebel of Claus Knutzen in Dane City, 1.00. (p. 892. 48.)
Negro Mission: By st. P. Meinecke, stentcollecten of the Sunday School children in State Centre, 2. 75. By st. E. Zürrer of Mrs. Richter sen. 1.00. By st. G. E. Akner, Thanksgiving coll. sr. Gem. at Dayton F.OO, at Dawson Townsbip 3. 50. By st. P. Meinecke of sr. Parish at State stentre 3.00. By st. st. R. Riedel, Tbeil of a stoll. sr. Gem. at Charlotte, 3.00. By I?. Tb. Wolfram of sr. Gem. at Waterloo 6. 10. By st. Fr. breast of Georg Vogel . 50, Karl Albrecht . 25. (S. 824. 10.)
Jewish Mission: By st. E. Zürrer from Mrs. Richter sen. 1.00.
English Mission: By st. E. Zürrer from Mrs. Richter sen. 1.00. By st. P. Meinecke from sr. Gem. at State stentre 3.00, in State Centre 1.00. By st. Ph. Studt of the Gem. in Luzerne 9. 25. (p. 814. 25.)
Heathen Mission: By st. V. P. Goßweiler, Christmas gift of an unnamed person from sr. Van Meter Gem., 2. 50. By st. J. Thurner in Iowa City from N. N. 1.00, N. N. 1. 20. (p. 84. 70.)
Poor Iowa Students: By st. Ch. F. Herrmann, Reformation Festival Coll. sr. Gem. in Arcadia, 2. 50, v. N. N. 1.00. By st. L. A. Müller of sr. Gem. in Wall Lake 2. 10, by Odebolt 6. 60. by st. F. Busse, coll. of sr. Gem. at Ogden, 3. 32. by st. J. F. Nuoffer, Thanksgiving offering to sr. Parish, 4.00. By st. E. Zürrer, child collection at N. N., 4. 35. By st. Fr. Brust, collections on Thanksgiving Day by his congregation. Gem. in Dubuque 8. 40, in Peosta 2. 70. By st. H. Wehking from sr. Job. congregation 13. 30, from the young men of his congregation 11. 70. Gemeinde 11. 70. by st. Ph. Studt from F. Völz 1.00. By st. F. Schug coll. at the wedding of Mr. J. Kreft, Coon Valley Township, 4. 55. By st. C. W. Baumböfener of sr. Gem. at Homestead for O. Kitzmann and Wilh. Hagen each, 6. 67, by Mrs. Marg.

Steinmetz for O. Kitzmann and Wilh. Hagen each 1.00. By st. A. Lohr of sr. Gem. in Sberrill 6. 85. by st. Oeblert in Webster City, Coll. for st. Horn's sons, 4.00. by st. A. Dvmmann of sr. Gem. b. Jreton, 1. 84. by IN stbr. F. Herrmann, Weibnachtscoll. sr. Gem. in starroll, 2. 75. by IN F. W. Heinke, coll. sr. Gem. on thanksgiving day, 7.00. By IN L. A. Müller of the Gem. in Wall Lake and at Odebolt each AOO. By IN Th. Händschke from the collection bag of sr. By IN J. Horn out of the alms box of sr. Gem. 10. 35. (p. 8128. 95.)
Poor students in Addison: By IN E. Zürrer from H. Richter Sr. 1.00. By IN Baumbhofener from sr. Gem. at Homestead for M. Hild 6. 66. (p. 87. 66.)
Poor students in Springfield: By IN E. Zürrer of H. Richter sen. 1.00. By IN Fr. EblerS, Weibnachtscoll. sr. Jmm.-Gem. f. Knust to purchase an artificial leg 6. 95. By IN F. W. Heinke, Hauscoll. in sr. Gem., 19. 75. (p. 27. 70.)
Poor students in Fvrt Wayne: By IN E. Zürrer v. H. Richter Sr. 1.00. By IN Ansoerge of H. for Battle 2.00. (S. 83.00.)
Poor students in Milwaukee: By IN E. Zürrer of H. Richter, Sr. 1.00.
Poor students in St. Louis: By V. E. Zürrer from H. Richter sen. 1.00.
Orphanage near St. Louis: By IN Günther in Boone from s. school children 2. 35. By IN Ph. Dornseif from s. school children . 75. By IN V. P. Goßweiler, Christmas gift of an unnamed person from s. Van Meter Gem. Van Meter Gem., 2. 50. By IN W. T. Ströbel from the orphans' fund 3.00. By IN F. W. Heinke from Mrs. E. Langcbartels . 50. (S. 89. 10.)
Orphanage in Addison: By IN Günstber in Boone from s. school children donated 2. 35. By IN Fr. Brust from H. Lembke 1.00. By IN st. R. Riedel, Tbeil of a Coll. sr. Gem. at Cbarlotte, 4. 50. By IN J. H. Brammer, thank offering by N. N., 2.00. By IN F. A. Reinhardt of sr. Gem. at Van Horn 7.00, by Elta Bröndel 1.00. By IN Günther in Boone by Mrs. H. Göppingcr 2.00. (p. 819. 85.)
Orphanage in Wittenberg: By IN P. Meinecke from s. Jungfrauenverein für Cbristbescherung 5. 20. By IN Fr. Brust, ges. auf der Hochzeit Kaiifmann-Cvnrad, 2. 50. By IN E. Wiegner from sr. Gem. to Rock Creek 6. 25. by IN st. W. Diederich of sr. Gem. at Hampton 3. 50. by IN A. Lohr of Mrs. Osthoff 2.00. by IN F. S. Büngr, Christmas coll. sr. sthristus-Gem., 6. 50. by P. Chr. F. Herrmann, Christmas coll. sr. Gem. in Arcadia 7.00, Coll. sr. school children 2.00. By IN E. Zürrer of H. Richter sen. 1.00. (p. 835. 95.)
Orphanage near Boston: By IN E. Zürrer from H. Richter sen. 1.00.
T a u bstu m m e n - A n stal t: By IN P. Meinecke of s. Jungfrauenverein für Christbeschernng 5. 20. By IN E. F. Welcher of sr. Gem. bei Wavcrly 14. 85. By IN Ph. Studt von F. Völz 1.00. By IN st. R. Nidel, Theil einer Coll. sr. Gem. at Charlotte, 3.00. By IN Pb. Studt, ges. at the wedding Pischke-Wehrmann, 11. 50. By IN E. Zürrer from H. Richter sen. 1.00. (p. 836. 55.)
Widows' and W ai se n kas s e: By IN Ph. Dornseif in Wilton, half of the Reformation Feast Coll., 5.00. By IN J. P. Günther, Communion Coll. sr. Dreieinig! congreg., 9.00. By IN H. Webking of C. Zwemke 1.00. By IN F. S. Büngr, Coll. sr. Christ comm. at thanksgiving, 5. 50. By IN F. v. Strobe, Christmas coll. sr. Gem. at Mvnticello 25.00, Gem. in Delaware 4. 2l. By IN C. W. Baumböfener of G. Maas 3.00. By IN J. Scbinnercr of the Gem. at Ockeyedan 3.01, in Harrison Tsbp. 2. 16. I?. A. Lobr 2. 50, of sr. Gem. in Frenck Settlement 2. 30. IN F. S. Büngr 5.00. By IN Oeblert, Weibnachtscoll. sr. Gem. at Webster stity, 4.09. IN F. A. Reinhardt 2.00, by sr. Gem. at Van Horn 12.00. IN F. Eblers 4.00, by Joh. Müller 1.00. By IN Tb. Wolfram from sr. Gem. at Waterloo 4. 30. By IN F. W. Heinke, boll. of Gem. on New Year's Day, 5.00, contribution from ibm himself 4.00. By IN J. Segler from sr. Gem. in Sheridan Tshp. 11. 45, in Auburn 2.05. By IN B. J. Ansoerge of sr. Gem. >n Fort Dodge 12.00. By IN E. F. Welcher, stoll. sr. Gem. at Waverly, 13. 50. IN R. P. Budach, contribution, 3.00. By IN H. Webking of sr. Gem. at Alta, 11. 65. by IN Pb. Dornseif, coll. sr. Gem. at Wilton, 10. 45. By IN J. H. Brammer 8.00. By IN Pb. Studt by Mrs. M. D. Studt 2.00. IN Tb. Händscbke 4.00. IN W. T. Ströbel 5.00. IN G. Haar 2.00. IN st. W. Diederich 3.00. By IN F. Schug, ges. at the gold. Hochzeit des Hrn. Fr. Walkow u. Dvr., gcb. Bremer, in Coon Valleu, 4. 50. IN E. Nidel 2.00. Mrs. IN L. A. Müller 2.00. By IN Ph. Studt, Kindtaufcoll. at W. Grummer's in Luzerne, 3. 75. (p. 8204. 42.)
Aged and sick pastors and liver: By IN H. Wehking 4. 25. By IN F. Busse, Coll. sr. Gem. in Ogden, 6. 80. by IN J. H. Brammer from F. Behrens 12. 50. by st. st. Gross from general benevolent fund 18.00. By IN C. W. Diederich 2.00. By Kaff. D. W. Roscker 1. 50. (p. 845.05.)
IN G. Bertram in Ne"-Seeland: By IN W. T. Ströbel, Coll. sr. Gem. on Thanksgiving Day, 3. 18. By IN I. H. Brammer, Coll. sr. Dreieinigk. comm. on Thanksgiving Day, 10. 50. IN Ckr. F. Herrmann 1.00. By IN Guenther in Boone of N. N. 3.00,- By IN C. W. Baumbhöfencr by P. Wiese 1.00.. IN G. Haar 1.00. By IN F. v. Strobe from the stst. of the Northeastern Specialconference in Iowa 9.00. By IN E. F. Welcher from sr. By IN Ansoerge from the congregation at Fort Dodge and from IN A. 4.00. By IN Ph. Dornseif from the Women's Association of sr. By IN E. Riedel from individual donors 8.00. By IN F. S. Büngr 2.00. By IN Tb. Wolfram from sr. Gem. in Waterloo 3. 75. IN J. Seßler 1.00. IN W. Faulftich 2.00. By IN L. A. Müller from the Gem. in Wall Lake l.O, near Odebolt 1. 40. (p. 864. 93.)
Free Church in Germany: By IN J. Aron, Coll. sr. Gem. at Atkins, ll. 13.
Gem. in Brainerd, Minn.: By IN Ph. Dornseif, half of reformation festival coll. sr. Gem., 5.00.
Laundromat in Springfield: By IN J. G. Schliepsiek, Coll. sr. Comm. on Thanksgiving Day, 10.00.

Provision for orphans, etc.: By P. Jak. Schmeiser, rent from land near Burlington, 28. 85.

Needy people in Dakota: Through P. E. Wiegner of his congregation in St. Ansgar 9. 33. By Fr. E. Zürrer, Harvest Festival Coll. of St. Ansgar, 9. 33. By Fr. E. Wiegner nachträgl. from sr. By Fr. Ph. Studt of the congregation in Luzerne 26. 50. By Fr. Ph. Dornseif of the Women's Association in St. Ansgar 1.00. Gem. in Wilton 5.00. By Fr. J. P. Günther of H. Göppingcr 5.00. By Fr. J. Aron, Christmas coll. sr. Gem. at Atkius, 30. 50. By Fr. M. Herrmann of sr. Gem. at Grant Tshp. 11.00, at Jda Grove 3. 55, at Battle Creek 6. 50. By Fr. Tb. Wolfram of sr. Gem. in Fairbank 13. 60, Bro. Köpke . 50, by ?. Ansorge at Fort Dodge by G. St . 25. (S, -139. 73.)

Monticello, Iowa, Feb. 1, 1890. H. Tiarks, Cassirer.

Entered the Michigan District Caste:

Synod treasury: New Haven congregation-4. 60. Frankenlust congregation 19.00. Leland congregation 3. 80. Good Harbvr congregation 3. 50. Gr. Haven congregation 8. 51. Kiimanagk congregation 4.00. Amelith congregation 11. 50. Mt. Clemens congregation 8. 50. Montague congregation 6.00. Manistee congregation 20.00. Arcadia congregation 5.00. comm. at Sand Brach 4. 85. comm. at Porte Hope 7. 10. comm. at Fowler 2.00. comm. at Riley 1. 64. comm. at Unionville 4.00. comm. at Gr. Rapids 30. 50. comm. at East Saginaw 10. 88. comm. at Millers 19. 75. comm. at Jda 6. 45. comm. at Merritt 5.05. comm. at Monitor 9. 20. IN C. G. Franks branch . 73. jmm. comm. in Detroit 27. 90. comm. in Wnandotte 7. 35. comm. in Lisbon 9. 60. comm. in Ludington 7.06. (p. -247. 97.)

Negermission: Through IN Moll by Fr. C. Haak 2.00. Congregation in Frankenlust 11.00. Jmm. Congregation at Detroit 7. 14. Congregation at St. Joseph 5.00. Congregation at Montague 4. 16. Congregation at Riley 1.01. Congregation at Fowler 1.00. Congregation at Frankenmuth 27. 15. Congregation at Monitor 5. 37. Congregation at Richville 6. 65. Through IN Kruger by Bro. Schumacher 1.00. (p. -71. 48.)

T a u b s t u m m e n - A n s t a i t : Lebrer Meyer's pupils 2. 50. By IN E. G. Frank of the children 3. 25. Congregation in Jonia 1. 75. Congregation in Gr. Rapids 22.00. Congregation in Manistee 10.00. Singing society there 3. 39. N. N. 1.00. Congregation in Monitor 1. 55. By IN Moll of Fr. Schmerling 1.00. (S. -46. 44.)

Poor Students from Michigan: P. A. Arendt's Gem. 4. 23. Gem. in Manistee 6.00. Gem. in Burr Oak and Colon 3. 58. By IN E. G. Frank, on Henning's wedding ges., 6. 25. By IN Burmester, ges. on R. Moll's wedding, 5. 53, W. Glazat's wedding 5.00. (S. -30. 59.)

Inner Mission: congreg. at Mt. Pleasant 1. 65. congreg. at Lansing 5. 70. congreg. at Gr. Haven 5. 92. congreg. at Adrian 9.00. teacher Denninger's pupils 4. 45. congreg. at Richville 12.00. congreg. at Montague 4. 52. congreg. at Manistee 10.00. congreg. at Frankentrost 10. 50 and 14.00. congreg. at Unionville 3. 75. congreg. at Macomb 4. 65. congreg. at Cast Saginaw 3. 55 u. . 75. comm. in Monitor 6. 75. by IN Kruger from Bro. Schumacher 1.00. (p. -98. 19.)

Support fund: by IN Sievers Sr. at Mrs. Jttner's body 3.00. teacher Hensick 4.00. comm. in Rogers City 5. 75. comm. in Moltke 2. 25. comm. in Sherman 1. 42. comm. in Sturgis 4. 57. comm. in Centreville 7. 20. comm. in Gr. Haven 5. 92. comm. in Braver 2. 25. comm. in Amelith 4. 15. IN G. Bernthal 4.00. comm. in Clay Bank 1. 75. comm. in Manistee 22 35. N. N. 1.05 and N. N. 1.00. comm. in Belknap 6. 55. by IN Bohn of Wolkensdörfer 1.00. comm. in Frankenlust 12. 55. IN Sievers Sr. 5.00. teacher Himmler 2.00. teacher Appvldt 2.00. by IN Kruger from F. Schumacher 1.00. comm. in Burr Oak & Colon 4.00. P. Kruger 4.00. comm. at Sandy Creek 9.00. comm. in Frankenmuth 18. 75. (p. -136. 51.)

Stud. Drögemiller (St. Louis): Gem. in Montague 5.00.

Students at Fort Wayne: Gem. to Sandy Creek 5.00. Gem. at Amelith for Chmann 19. 74. By IN Merkel at Riek's child baptism ges. for Tews 7.00. (S. -31. 74.)

Orphanage in Addison: By P. Arndt, School Collecte, -1. 77.

Orphanage in Wittenberg: Gem. in Jonia 6. 15. pupils in Montague 6.00. By IN Krüger from J. and A. Krüger. 40, from God's box in Petersburg 1. 60. By I'. Fuerbringer, sent to Beiser's wedding, 5. 50. (p. -19. 65.)

Orphanage near St. Louis: By IN Moll from Mrs. Haak 1. 50. By IN Koch from C. Froh sen. . 25. (S.-1. 75.)

German Free Church: Through IN Frinke by F. K. 2.00. Through IN Krüger by Fr. Schumacher 1.00. (S. -3.00.)

Heathen mission: By teacher Himmler from the Misstonsbücbse sr. pupils 7. 50. Gem. in Frankenlust 14. 45. By ?. Arndt from N. N. . 50. (S. -22. 45.)

General inner mission: Through Fr. Krüger from Fr. Schumacher 1.00. Em igran ten Missi vn : Gem. in St Joseph 5.00.

Emigrant Mission in New York: Gem. in Sebewaing 6. 60.

Gem. in Brainerd: IN J. L. Hahn 1.00.

For IN Bertram: By IN Sievers Sr, s. at Kernstock's infant baptism, 3.00. Gem. in Turk Lake 1. 25. IN G. Bernthal 1.00. Gem. in Manistee 6. 31. P. Töwe 3.00. By?. Frinke of F. K. 1.00. V. H. 1.00. Etl. members of Gem. in Jda 3. 60. (S. -20. 16.)

Bohemia Mission: By IN Frinke v. etl. members 4.00. Total -754. 30.

Detroit, Jan. 31, 1890. Chr. Schmalzriedt, Cassirer.

Entered the caste of the Eastern District:

Synod treasury: By E. Militzer, Kingsville,-2. 50. Gem. ?. Pechtolds 8.00. Gem. IN Pfeiffers 7.00. Gem. IN Stechbolz' 6. 66. Gem. IN Kraffts 9. 26. Gem. IN Dablkes 10. 61. By IN Ahner from Wittwe Rabold 5.00. By IN Walz from Seb. Müller 5.00., H. Präger 5.00., Mrs. Bühler . 50. common ?. Hochstetters 4. 42. by IN Koch from sr. Gem. 8. 80, ges. at the Conrad-Kandt wedding 4. 30. Gem. IN Lohrrminns 10. 45. Gem. P. Engelberts 10.00. Gem. in Bayonne 42. 59. Gem. ?. Ebendicks 10. 57. comm. Fr. Lübkerts 11. 33. comm. Fr. Dubpernell's 3. 25. by IN F. König of sr. Gem. 12.00, N. N. 5.00. Gem. P. Sennes 25.00. (S.-207. 24.)



Building fund: Gem. P. Dablkes 5. 23.
 Pilgrim House : Kass. Sckmalzriedt in Michigan-Distr. 10.00.
 Progymnasium in New York: Gem. Grams 9. 46, from himself 1.00.
 Gem. P. Pfeiffer's 6.00. Through the "Kinderblatt" ges. 2.00. (S. P 18. 46.)
 Emigrant Mission in N e w P o r k: E. Militzer, Kingsville, 2. 50. Gem. P. Dahlkes 6. 39. part of missionseoll. of Gem. P. Kuhlmanns 2. 91. (p. G11. 80.)
 Inner Mission in the East: From the treasury for organized welfare. Matth.-Gem. in New Kork 250.00 for the Neuengiand-Staatcn. Gem. 1". Dahlkes 6. 88. by 1'. Keyl by I. Tiedjen 2. 50. from the missionary office of the parish P. Walkers 10.00. parish P. Schoners 2. 45. by the "Kinderblatt" 10. 79. parish in Bayonne 45. 80. by P. F. König by Mrs. Rockfeller 2.00, Miss M. Reese 2.00. parish P. Stutz' 19.00. parish ?. Körners 20.00. Gem. P. Wischmeners 20. 50. For Baltimore: St. Pauls-Gem. 20. 10, Gem. P. Stiemkes 38. 17, M. M. and A. M. 1.00. (S. tz451. 19.)
 Heathen Mission: By?. F. König from Mrs. Witte . 50.
 Judenmission: Theil der Missionseoll. der Gem. P. Kuhlmanns 2.00.
 Negermission: By?. Senne from N.N. 1.00. Durcks "Kinderblatt" ges. 10. 79. By P. Walker from b.. H. B. 10.00. M. M. and A. M. 1. 50. Gem. P. Körners 10.00. Gem. I". Wischmeyers 10. 33. (p. O43 62.)
 B öhmen m issiou: Through Fr. Lohrmann by Frl. Bernreuther 1.00. From the poor box of the Gem. Fr. Wischmeyers 1. 10. (S. K2. 10.)
 ?. Bertram in New Zealand: Gem. P. Kuss' 8.00. ?. Gram 4.00. Nachtr. from the Gem. P. Stiemkes 4.00. By ?. W. Fischer, thank offering from S. Prokops", 1.00. By ?. Lohrmann from etl. Gemeindeg. 6.00. Gem. P. Schoners 1. 35. By P. W. A. Frey from N. N. 1.00. Gem. in Bayonne 5. 68. (S. K31 03.)
 Rochester: Bro. Körners 5.00.
 Gem. in Springfield: Gem. P. Körners 22. 63.
 Lutheran Free Church in Germany: By P. W. A. Frey of N. N. 2.00. Gem. P. Lübkers 11. 34. By P. P. Brand of N. N. 2.00. (S. H15. 34.)
 Travel preacher: By P. F. König from Mrs. Rockfeller 2.00, Frl. M. Reese 1. 50. (p. K3 50.)
 Students in St. Louis: E. Militzer, Kingsville, 2. 50. Gem. P. Sennes 43. 76 for O. Gräßer. Gem. P. Frinckes 18. 84 for T. Fleckenstein. Gem. P. Walkers 20.00 for J. H. By ?. W. A. Frey 5.00 by N. N. for M. Sommer. Frauenv. der Gem. P. Stiemkes 10.00. (L>. KIOO.IO.)
 Students in Springfield: Congregation in Wellsville 14. 50. Congregation in Basswood Hill 5. 50. Congregation P. Pechtolds 13.00 for M. Bernreuther. Women's v. of P. Stiemkes 10.00, for laundry fund 5.00, for A. Brand 9.00. St. Paul's parish in Baltimore 5.00, women's v. 25.00 for G. Wockenfuß. (S. H87.00.)
 Students in Fchrt Wayne: Through?. Senne by" Jungfr.Verein 10.00, by etl. Gem.-Gl. 24. 25 for G. Matthaideß. Gem. in Wellsville 15.00 for H. Biermann. Women's Association of the community D. Stiemkes 10.00. (p. G59. 25.)
 Students in Addison : By 1'. Mustard by LouiseCamann 5.00 for O. Dubpernell. Gemm. P. Kuhlmanns : Lvnaconing 1. 37, Barton 5. 75 for H. Engelbrecht. Frauenv. der Gem. ?. Stiemkes 10.00. (S. H22. 12.)
 Deaf and Dumb Institution: E. Militzer, Kingsville, 2nd 50th Comm. P. Fleckenstein's 3rd 67th Comm. P. Weidmann's, Olean, 8th 30th (p. K14th 47th).
 Orphanage in West Roxbury: P. Siecks 15.00. Skulk. of P. Stiemkes 9. 39. P. Pfeiffers 6.00. By teacher Burgdorf of several members of Joh.Gem. 12. 25, Frauenv. 5.00. By teacher Dornfeld, ges. on J. Schultz' Hochz., 3. 56. By P. Lindemann 32.00, 23. 50, 12.00, 10. 50, 5.00, Mrs. S. 2.00. By 4*. Wurl 4.00, by R. Krüger 1.00, I. Schultz . 59, N. N., Buffalo, 1.00, M. Weitz . 59, F. S. 3.00. By Lebrer Kirchhoff from s. Skulk. 11. 60. By P. Busse from Frl. R. Reff 5.00, H. Katzmann 5.00. ^By J. N. Peterson 5. 25. From the Sparb. of P. Grams children 10.00. From Charlie Howard's Sparb. 10.00. Fr. J. Hertrich . 59. women's v. of the congregation P. Brunns 15.00, L. Graumann 2.00, W. Holl sen. 1.00, H. Möller 2. 50, J. Schumacher 1.00. By teacher Brust from the pupils of Martini-Gem. 5.00. P. Lübkers Confirmanden 4. 12. By Fr. Biewend 15.00. By Lebrer C. A. Burgdorf 17. 75. parishioners Fr. Reisingers, Mortons Corner, 3. 55. by Lebrer Bützow 2. 64. from Noslindale: Frauenv. 5.00, Waisenkasse 5.00, Joh. Braun 2.00. by Fr. Tb. Gros; 10. 14. by Fr. Stutz from Mrs. J. Hofmann 5.00. Gem. Fr. A. T. Hansers 11.00. Frincke . 50th Christmas g. by versch. 31.00. By the "Kinderblatt" 5.06. By Fr. W. A. Frey from W. Glaser 5.00, Mattb.-Gem.-Schule 6.00. Ges. auf der Hochz. by F. Lemals, Bayonne, 6. 98. By Fr. Kuhlmann from H. Frenzel 1.00. By teacher Meisner from s. Skulk. 4. 36. By Fr. Weidmann from sr. Gem. in Olean 4. 50, Mrs. N. 1.00. By Fr. Dubpernell from Mrs. N. N. . 50. by P. F. König from F. Schäfer 1.00. Ges. on the silb. Hochz. by J. Wolferman, Baltimore, 10.00. (S. K378.06.)
 Orphanage in Co ll e ge P o i n t: Frauen- und Jungfr.Verein der Gem. P. Sennes 5.00. Throughs "Kinderblatt" ges. 5.06. Through Lebrer Meisner von s. Skulk. 4. 36. (S. H14. 42.)
 Orphanage in Pittsburgh: Women's & Young Women's Parish Fr. Sennes 5.00. Parish Fr. Siecks 15.00. (S. H20.00.)
 Widow's fund: P. W. Fischer 2.00. Teacher J. L. List 3.00. ?. W. A. Frey 5.00. (S. H10.00.)
 Aid fund for missionary congregations: By Fr. F. König from Mrs. Rockfeller 1.00.
 Gem. in Utica: Gem. in Bayonne 11. 32.
 Total H1547. 38.
 Baltimore, January 31, 1890, C. Spilman, Cassirer.

Revenue to the Southern District's coffers:

(Since last receipt dated December 15, 1889.)

Widows and orphans: By P. C. L. Geyer, Serbin, Texas, by Jak. Urban H2.00; P. C. L. Geyer 4.00. By ?. G. Birkmann, Fedor, Tex. wedding coll. at A. Schneider 1. 50, baptismal coll. at P. G. Birkmann 3.00. By P. H. T. Kilian from D. Groß from the general support fund at

Fort Wayne 1. 50; by teacher E. Leubner, Serbin, Tex. 2. 50. By P. P. Klindworth, Coll. sr. Parish in Wm. Penn, Tex., 7. 10; contribution by P. P. Klindworth 4.00. (pp. 3174. 10.)

Inner Mission: by P. A. Donner, Honey Grove, Tex. contribution f. Dec. 1889, 10.00, Coll. in Dennison, Tex. 1.00. by P. L. Ernst, Lincoln, Tex, by Heinrich, Otto, Hugo & Nora Bethke each . 50. By P. J. F. Reinhardt, Gotha, Fla. eoll. in Starke, Fla. 1. 80, Mannville, Fla. 1. 63, Tampa, Fla. 5. 65. By P. H. T. Kilian, Serbin, Tex. baptismal coll. at Andr. Mörbke, 3rd 75; by Matth. Bohot, 2nd 50; by Matth. Matthiza . 75; by Älaria Jannajch 3.00. By P. R. Seils of the comm. at Hamilton, Tex. 9.00, by the people at Indian Gap 39.00. By?..P. N. Feddersen, contribution at Shreveport, La, 36.00. By Rev. G. Birkmann from J. Tube, Fedor, Tex. 3.00. By Rev. A. Wilder from Mr. J. Klein, Klein, Tex. 1.00. By Rev. P. Klindworth, mission feast coll. sr. Parish in Wm. Penn, Tex., 21. 70. (p. 3141. 88.)

Synod treasury: By P. b. J. Erämer of St. John's Parish, New Orleans 61. 55. By P. J. Kaspar, Eypress Top, Tex. Comm. 5.00, Ehristfestcoll. sr. 18. 45. by Fr. A. Wilder, Klein, Tex. part of Christmas coll. sr. Comm. 11.00. (s. 396.00.)

Orphanage in New Orleans: By J. Kaspar, Eypress Top, Tex. from Mr. Hampel, Spring Ereek, 1.00; under the Christmas tree, 5. 30. By P. P. Klindworth from B. Husemann, Wm. Penn, Tex. 2.00. By Fr. A. Wilder from Mr. A. Kreinhop in Klein, Tex. 25. By Fr. A. Schupmann, s. at the Christmas service of sr. Gem. in Swiss Alp, Tex., 4. 30; by Lebrer E. Veubner, Serbin, Tex., 1. 35. By ?. P. Klindworth, coll. sr. Gem. on Thanksgiving Day in Wm. Penn, Tex. at, 5.00. (p. 319. 20.)

?. Bertram (New Zealand): By P. J. F. W. Reinhardt, Eoll. at Christmas in Gotha, Fla., 2. 50. By P. b. L. Geyer of sr. Gem. in Lcrbin, Tex., 2. 50. (p. 35.00.)

Negro Mission: By P. J. Kaspar, Eypress Top, Tex. sent under the Christmas tree 5. 30.

Poor students: By?. G. Birkmann, Fedor, Tex. wedding cond. at Aug. Schneider 1. 50.

Deaf and Dumb Institution: By P. G. Birkmann, Fedor, Tex. by A. Dnbe 1.00.

Stud. K. Wilder (Springfield): By P. A. Wilder, Klein, Tex-, part of Christmas coll. sr. Gem. (for cost money) 11.00.

Stud. G. Pallmer (Addison): By teacher E. Leubner, Serbin, Tex. by Joh. Urban 2.00, Aug. Wagner 2.00, FrL. Maria Jannascb 2.00, M. Wukasch 1.00, P. G. Birkmann 5. 80, ?. G.Bncbschacher 1.00, A. Wünsche . 25, Taufcoll. at A. Wagner 2. 10, at Mathes Tschemeck 2.00. (p. 348. 15.) Total 3473. 13.

New Orleans, January 20, 1890. J. F. Geyer, Cassirer. 38 8t. Andrew 8tr.

Revenue to the Western District's coffers:

Synodal funds: Fr. Schmidt's congregation in St. Louis through Mr. Sieving 352. 64. Fr. Frese's congregation in Port Hudson 7. 12. ? Wacker's congregation in Stover 3. 75. Fr. Köstering's congregation in St. Louis by Mr. Schenkel 38. 65. Fr. Noschke's congregation in Freistatt 7. 80. by Fr. Köstering in St. Louis by L. Waltke 10.00. Fr. Achenbach's congregation in St. Louis 17.00. (p. 3136. 96.)

Progymnasium in Concordia: P. Wacker's Gem. in Pymont 8. 50. P. Rosckke's Gem. in Freistatt 6. 30. By ?. Köstering by L. Waltke 10.00. (". 324. 80.)

New construction in Concordia: P. Frese's Gem. in Port Hudson, 1st Send., 20th 50th P. Heyne's Gem. in Lake Ereek, 1st Num., 24th 25th (p. 344. 75th).

Inner mission of the Di striet: Fr. Schmidt's congregation in St. Louis through Mr. Sieving 51. 54. Fr. Köstering's congregation in St. Louis through Mr. Schenkel 38. 15. through Fr. Köstering by L. Waldtke 10.00. through Fr. Achenbach in St. Louis by sr. Gem. 14.00, by Mrs. Strübing 2.00. (p. 3115. 69.)

Negro mission: Fr. Schmidt's church in St. Louis by Mr. Sieving 44. 97. By Fr. Rohlsing in Alma by N. N. 1.00. By?. Achenbach in St. Louis by Mrs. Strübing 1.00. By Mr. Hormanu in St. Louis by Mrs. Engler . 50. (S. 347. 47.)

En g l i s c h e Miss i o n: By P. Köstering v. L. Waltke 5.00.

Heathen Mission: Through Fr. Rohlsing in Alma v. N. N. 1.00.

Unterstütz u ngskasse: By Fr. Rohlsing in Alma, thank offering for happy birth of N. N., 5.00. Fr. Roschke in Freistatt 2.00. By?. Köstering of L. Waltke 10.00. By?. Bartcls, St. Louis, by Wittwe Henriette Ulrich 5.00. St. Louis Teachers' Conference 111. 75. (p. 332. 75.)

Orphanage near St. Louis: Fr. Schmidt's congregation in St. Louis by Mr. Sieving 47. 90. Fr. Frese's congregation in Port Hudson 3.00. Fr. Moll's congregation in Kirkwood 1.00. By Fr. Walther in Brunswick, sent at the Hvpner-Maaß wedding, 3. 35. By?. Falke in Glasgow by s. pupils 1. 45. (L>. 356. 70.)

Taubstu m men - A n s t alt: By teacher H. Grote of Fr. Husmann . 25. by 1'. Achenbach from Frauenverein 5.00. (p. 35. 25.)

Poor.students in St. Louis: Through Fr. Schmidt in St. Louis from N. ,N. for Haserodt 5.00. Through Fr. Achenbach from the Women's Association 5.00. (p. 310.00.)

Poor students in Springfield: By?. Rohlsing in Alma by G. Fehncr for O. Kitzmann 2.00.

German Free Church: Fr. Schmidt's congregation in St. Louis through Mr. Sieving 29. 82. Through Fr. Köstering by L. Waltke 5.00. (p. 334. 82.)

Mission schools in St. Louis: By?. Köstering v. L. Waltke 10.00.

?. Bertram on New Zealand: By P. Schmidt in i "t. Louis by N. N. 5.00. St. Louis, Feb. 4, 1890. H. H. Meyer, Cassirer.

2314 N. 14th 8tr.

Jewish Mission: Mrs. Woller, Milwaukee, . 25.

Poor students in Springfield: P. G. Barth's Gem. 3. 20, its branch 2. 40. (pp. 35. 60.)

Laundromat in^Springfield: P. G. Bartb . 50.

Church building in springfield: P. L. Schütz' Gem. in Caledonia 5.00. ?. Bertram in New Zealand: P. F. L. Karth . 25. N. N. in Reedsburg 5.00. P. J. L. Osterhus 5.00. P. G. Präger . 50. ?. E. Heck's parish in Auburndale & Junction City 3.00. P. A. Lübke maun's 2 parishes 2.00. P. L. Schütz's parish 4.00. (p. 319. 75.)

Sch ulkasse: Of the Gemm. of the??: W. Knuf 1.00, I. Diehl 1.00, Otto in Scott 1.00, N. Jank, Bear Creek, 1.00. (p. 34.00.)

Deaf and Dumb Institution in Norris: By theGemm. d. ??: A. Rohrlack 13.00, D. Kothe, upper 14.00, J. Karrer, Joh. 8. 60. By P. G. Plebn, thank offering by Mrs. C. Götz, 3.00. (S. 338.00.)

Poor students in St. Louis: Women's Club in Freistadt 10.00. Collecte at Psitzinger-Schaffner wedding 13. 75. Pauline Eskau, Milwaukee, 1.00. From hymnal fund of Stepbans congreg. in Milwaukee 5.00. N. N., Milwaukee, 5.00. (p. 334. 75.)

Support fund: P. H. Ercks Gem. in Ojhkosh 7.00. ?. E. Roller 5.00, dess. Gem. in Stevens Point 3. 36, in Amtierst 3.04. P. A. Rohrlack 5.00. By P. E. Theel of Mrs. Kluck 2.00. P. C. F. Ebert's Gem. in Berlin and Auroraville 4.00. ?. F. H. Reichmann's parish 4. 43. P. Reuschel's parish 3. 73. ?. G. Präger 2.00. P. J. L. Ostcrbus 3.00. Marie Seidel, Milwaukee, 3.00. P. G. A. Feustel 4.00. Teacher P. G. Sckaus 4.00. By P. C. Seuel of Mrs. Holl 1.00. P. L. Schütz 3.00. (p. 357. 56.)

Negro Mission: Kreuzgcm. in Milwaukee 12. 50. P. Wesemann's Gem. 11. 33. P. Y. Schütz' Gem. in Ealedonia 6.00. (p. 329. 83.)

College household in Milwaukee: Gem. P. Ph. Wambsganß' 13. 27. by P. C. Seuel of J. Bernitt. 30, F. Manthey, F. A. Pickel, and C. Nelson each . 50. P. J. Karrer's Gem., Logansville, 4. 25. (p. 319. 32.)

Orphanage in Wittenberg: Women's Association in Oshkosh 10.00. Christenlehrcollectcn there 10. 68. Of the students d. teachers: Paul 5. 27, Müller 2. 40, Bcwig 2. 39. P. E. Roller 5.00, whose gem. in Stevens Point 5.00. Of the gem. of ??: F. Wolbrecht 60. 71, F. L. Karth 12.00, G. Wildermuth 13.00, A. Rohrlack 20.00, P. Plaß 3. 50, Fr. Nandt, Butternut 3.02, Glidden 2. 48, E. Theel, Crystal Lake 10.00, L. G. Dorpat, Port Washington 2. 56, Th. Brauer 9. 50, G. Kückle 2. 10, Reuschel, Joh. 3. 74, J. L. Osterhus 2^00, F. Wesemann 13. 95, O. Hanser, Hanover 6. 30, J. Diehl 5. 32, H. W. Leßmann 5. 80, Th. Wichmann 21. 35, W. Rehwinkel8.00, J. M. Hieher, Sheboygan Falls 5.00. F. Langner, Sheboygan Falls, 1.00. By? H. F. Pröhl, Hochzeitseoll. near Kolberg, 5. 58. by members of the Gem. P. G. Küchles 60.00. Mrs. J. Pritzlaff 2.00. P. I. Schüttes Zions-Gem. 106. 36. Gem. in Ashland 7. 54, in Phillips 6. 30. by P. H. RöhrS by a mother and her son 2.00, sr. Gem. 5.00, Gem. P. Ph. Wambsganß' 21.00. wedding eoll. at Louis Weinhold 9. 27. P. G. A. Feustel's school children 9.00. H. Vollbrecht, Milwaukee, 1. 53. Joh.Gem. in Lebanon 5.00, Karl Schmidt . 25, Heinr. Schwanbeck 5.00, Heinr. Ohldag 1.00. P. D. Kotbe's lower Emanuels comm. 6. 65. teacher P. G. Schaus' pupils 2. 85. P. C. Jobst's comm. in Shell Lake 3. 67, Tar Park 3. 83, Glenwood 1. 50. P. L. G. Dorpat's school children 1. 75. P. Otto's Gem. in Scott 3. 36. (pp. 3548. 51.)

Inner Mission of the District: From the Gemm. of the ??: A. Rohrlack 16.00, P. Plass 4.00, F. H. Reichmann 5. 40, Rcuschdl 3. 73, J. Schütte 17. 50, H. Rohrs 2. 65, Heinr. Sprengeler 57.00. By P. G. Präger, baptismal coll. at Ferd. Hackbarth, 1. 56. Mrs. J. Pritzlaff 3.00. P. W. Endeward . 50, whose wife 1.00, children 1. 50, whose St. Pa "li parish 1. 93, St. Peter and St. Paul parishes 1. 31, parish in Ash Creek . 32, Helena Kleinow and Aug. Masuhr, Milwaukee, each 1.00. By P. C. Seuel v. Mrs. Holl 1.00. By P. A. Luebkemanns 2 Gemm. 2.05. By ?. G. Löber v. Virgin N. N. 2. 25. P. C. J. Schwan's branch in Town Herman 2. 65. Mrs. Woller, Milwaukee, . 25. (p. 125. 60.)

Synodal treasury: Of the comm. of the??: H. Erck, Oshkosh, 19. 76, E. Roller, Stevens Point, 5. 50, Amherst 4. 69, H. Daib 9. 60, H. Rath.en 10.00, P. Plass 7.00, A. Rohrlack 13.00, I. M. Hieher, Sheboygan Falls, 6.00, F. H. Reichmann 2. 79, E. F. Ebert, Berlin u. Auroraville 8. 54, L. G. Dorpat, Wilson 11. 63, H. F. Pröhl, Lebanon 14. 22, G. Präger, Granville 5.00, J. L. Osterhus 20.00, F. Wesemann 12. 38, H. J. Fuhrmann 1. 80, G. A. Feustel 12.00, D. Kothe, upper Ji "m.Gem. 12. 80, lower 8. 35, A. E. Winter, Waterford 7. 18, C. Seuel, Portage 14. 92, Lewiston 2. 38, J. Karrer 7. 43, F. Ledebur, Trinity Gem. 4. 27, St. Jobannis Gem. 3. 13, L. Schütz, Ealedonia 5.00, R. Jank, Bear Ereek 3. 96, Union 1. 72, Manawa 1. 14, J. F. Albrecht 6. 50, E. J. Schwan, Branch Town Herman 5. 21. (S. 3247. 81.)

Corrections to my last receipt in No. 2 of the "Lutheraner": 1. under the headings "Judenmission" etc. read: Wittve Flöter instead of "Plöter. 2. "For Fr. Bertram": From Fr. Keller's treasury for the kingdom of God instead of "to Fr. Keller's treasury". 3. "For poor students in Milwaukee": found etc. especially for the studying orphan boy. 4. eollege household: the money from Jak. Stoffel should not be receipted, but given to the caretaker and so receipted by him: From A. Büß 2 sacks of potatoes and from T. Moritz about 25 cabbage heads (for which Mr. Stoffel gave 32.00).

Milwaukee, January 31, 1890. E. Eißfeldt, Cassirer.

Received for poor students: For G. Francke, collected at the wedding Heitmann-Thicß 37. 10, at the wedding FranckeBaade 3. 10. Fort Wayne, Jan. 27, 1890. H. Dümli n g.

With thanks received for our church building from the community of Mr. ?. Schaaf near Potsdam 331. 60. Willow City, N. Dak. 27 Jan. 1890, M. Zagel.

Revenue to the Wisconsin District's coffers:

Emigrant Mission in New Dort: Fr. L. Schütz' parish in Ealedonia 35.00.

i Saxon Free Church: P. Th. Wichmanns Gem., Freij stadt, 12. 37.

Cash Report of the Emigrant Mission in New Hort for the Year 1889.

Pilgrim House Account.	
Revenue:	
Balance on January 1, 1889H	3338. 49
General business	91136. 91
Housekeeping	6722. 72
Advance	5302.02
Collects	406. 48
Non-interest-bearing money	6731. 41
Commission	3635. 26
Mission	1601.00
Rent	1240. 47
	H120114. 76
Expenditures:	
General businessH94235	99
Housekeeping	3462. 89
Advance	5492.03
Non-interest bearing money	5876.00
Support	527. 36
Wages	2651. 25
Inventory	109.08
Repairs	202. 63
Interest	554. 30
Taxes	487. 50
Deposit at the house	3000.00
Mission	1500.00
Balance at 31 Dec. 1889	2015. 73
	H120114. 76

Mission Account.	
Revenue:	
By CollectenK1601	00
	d 1601.00
Expenditures:	
Deficit on January 1, 1889	H1347. 26
Content of 15 S. Keyl	1500.00
Deficit on 31 December 1889...	HI246. 26
	K2847. 26H2847 . 26
New Kork, January 31, 1890.Wm. C. Farr, Cassirer. Ho. 8 8tuto 8tr.	

For the orphanage in Addison, Ill,
Received from September 26, 1889 to January 11, 1890:
From congregations, etc., in Illinois: by Prof. Simon at Springfield H11.00, 48.05, 37. 18, 30. 55, and 86. 19. From Chicago: by Joh. Harmening from Mrs. Piersen 1.00, Mrs. Kollmann2.00; by L. Lange, Jr. 10.00; by 15 Miracles from H. Niether 10.00; by I?. Bartling ges. at the silb. Hochz. by Fr. and E. Godemann 3. 20, by Mrs. R. Westphal 1.00, F. Schulz 1.00, Mrs. Aug. Buske . 50, Mrs. E. Schröder 10.00, Colt, in E. H. Fischer's cigar factory 13.00, Mrs. M. Streit 2.00, Chr. Freundt . 50; by 15 Wagners Gem. 16. 55 and 56. 61; by 15 J. E. A. Müller from F. C. Labahn 5.00; by 15 Kohn from F. Volker. 25; by teacher Hattstädt from Wittwe Hoffmann 25.00; by 15 Leeb's Gem. 9. 84; by 15 Engelbrecht from Mrs. Helms 1.00, Mrs. I. Mertens . 25; by 15 Werfelmann from Mrs. A. Adam 1.00; by 15 Hölter from Chr. Schultz, W. Röhn and Mrs. Kar. Eckart 5.00 each, Mrs. M. Keller and M. Krauß 2.00 each, Mrs. B. Kurtz, O. Heim, O. Hevmann, Mrs. D. Bay, E. Tcßmann, J. Roßau 1.00 each; by 15 Leeb from A. Preisinger 1.00, W. Weidemann 1.00, H. Ritz . 50, J. Dörband . 50; by 15 Werfelmann from C. Münster 1.00; by 15 Uffenbeck from J. Tburn, J. Lense, H. Lense each 5.00, H. Lense 3.00, C. Holtz, G. Lense, Bro. Hardies, Bro. Hackendahl Sr., C. Kunde each 2.00, Bro. Hackendahl Jr., C. Boske, W. Badtke, A. Badtke, C. Wielatz, C. Schmook, C. Meier, C. Alm, C. Noßow, H. Wandersee each 1.00, W. Schröder, Fr. Pirwitz, Tb. Brandow, H. Troicke, J. Mehring each. 50, Fr. Kunstmann 1.00, C. Kleinke, Friederike Stübbe, Ferd. Brandt, W. Adam each 25; by 15 Lochner from Mrs. Th. Denckmann 5.00 and f. verk. Orphanage reports 3. 60. by 15 F. Detzer by C. Brühn, I. H. Lange, Ch. Klamfoth, H. Fradrich, J. Heinrichs, C. Nohde, Mrs. Köster, W. Eggert, Fr. Pappenhagen 1.00 each, C. Suhr, I. Webrftitz . 50 each. By J. Harmening from H. Fischer in Lombard 1.00. By 15 Sievings Gem. 9. 58. By 15 L. v. Sckenck from the Gem. in Ottawa 4. 94 and in Marseilles 6.06. By 15 F. M. Great: Half of Coll. at Reformation 14. 70, from A. Rokite and H. Lebmann 1.00 each, half dcr Christmas Coll. 17. 44. By 45 C. Schmidt: from Crnstal Lake by the Gem. 5. 23, Jr. Jbrke 2.00, N. N. 1.00, Mrs. Wokersin . 50; from the Gem. in McHenrn 2. 10, Fr. Eichstädt das. 1.00; v. the Gem. in Wwodstock 1. 30. By 15 H. Brauer by W. Kolb 5.00. by 15 Eißfeldts Gem. 9. 31. by 15 Heerboths Gem. 2. 50. from the Gem. in Addison: by H. Matthews jun. 34.00, W. Heuer 35. 50, Ed. Graue 12.00, A. Dammener 23. 50, F. Fedderke . 25 and H. Drögemüller 29. 70. by 45 C. Schmidt by I. Buchholtz in Crystal Lake . 70. By 45 Schroeder in Kankakee Christ Day Coll. 12. 90 and by Mrs. C. 1.00. Christmas Day coll. by 15 F. W. Brueggemann's Gem. in Willow Springs 7. 90. by 15 Burfeind from Mrs. Fr. Schnitz . 50. by 15 Striker from the Orphan's Box 6. 35. New Year's Coll. by 15 Mueller's Gem. in Schaumburg 28.00. by 15 W. v. Schenck from C. Kubland in Algonquin 1.00. (p. H751. 73.)
From churches, etc., outside Illinois: By J. Harmening from J. Mormann in Pierce, Nebr., 5.00, 15 Sohlheim in Madison, Wis., 2.00. Further, from Miss N. N. in Sheboygan, Wis. 2.00. By Cassirer Chr. Schmalzriedt 1.00, 1.00 and 27.06. By 15 W. Köpchen at New Haven, Conn. 5.00. By Kassirer: H. H. Meyer 2.00, D. W. Röschler 7. 50, J. C. Balis 6. 30. (S. H58. 86.)
From children: Christian teaching collects: from Chicago by P. Füllung 7.00, P. Wunder 6. 90, 15 Succop 25. 21 and 21. 31; by P. F. M. Große in Härlein, Ill, 14. 92. by students of Chicago teachers, Ill: Treide 2.06 and 5.00, Kopitkke 2. 60 and 4.00, J. C. Wiedmann 3.00, Ganske 4. 50, Schachameyer 7. 50, Rusck 4.00, J. Richter 2. 65, W. Schlüter 5.00, W. Helmkamp 4. 50, R. Abel 12. 25, L. Selle 12. 50, Rose 11. 55, Karau

11. 50, Otto 10.00, Dörr 4. 30, Classen 5. 17, Wismar 6. 35, Brandt 11.00, Krumsieg 5. 75, W. F. Diener 14. 93, H. Eirich 7. 55, J. Landeck 5. 51, F. Kringel 9. 35, L. Heitbrinck 7. 80, Ch. Schwarz 7. 85, P. Appell 7. 43, C. Appell 4.00, F. Riech 8. 50; of Miss R. Knauß' pupils 5. 50. Of the teachers' pupils: F. Klee in Freeport, Ill., 3. 75; A. Fathauer at Crown Point, Ind, 2. 50, E. Rosen at Addison, Ill., 2. 10, Benecke at Danville, Ill., 2. 96, Trettin there 4. 54, Th. Deffner at Millstadt, Ill., 3.05, Stahmer and Biermann at Bloomington, Ill., 11. 20, J. Kirsch at Pekin, Ill., 4. 25, H. A. Gehrs at Salzburg, Mich., 2. 26, H. Hickcn at Crystal Lake, Ill., 6.00, C. F. Nittmüller at Bloomington, Ill., 11. 50. By I". G. Blanken by confirmands H. Hartke, C. Bühmann, J. Bühmann, L. Marr, M. Kiami, Fr. Steinmann, E. Volberding, Ad. Saß, H. Hilgendorf, J. Müller, L. Mariens, A. Lührßen, Th. Blanck each . 25, H. Mehling . 10, J. Nürnberger . 20, Em. Wilkens, J. Wendt each . 50, N. N . 45. by teacher W. Krüger at Effingham, Ill, of W., L. and L. Tjardes . 50, Martin, P. and F. Lunow . 65, W. Bordiek . 25, N. N . 20, By teacher E. Kemnitz in Peoria, Ill, by M. Richter . 50, L. Seiler . 50, L. Gundlach . 25, M. Folkers . 25, A. Krause . 25, J. Krause . 25, T. Krause . 25, by teacher J. M. Groß in Buckle", Ill, sent by his pupils on Christmas Eve 11. 95. by P. W. v. Schenck from s. pupils 3.00. from the piggy bank of Th. P. and G. Dejung in Rome, Wis. 2.00. from Chicago: by P. Engelbrecht from the piggy bank of the same Fl. Rompex . 29; through I". Werfelmann from F. Adams piggy bank 1.03; by P. Uffenbeck from d. piggy bank of C. Helmkamp . 50, L. Helmkamp 1.00; by P. Kohn from A. Diener's piggy bank . 81; by P. Lochner from C. Narten's piggy bank . 50; by C., A., Fr., O., and M. Engel's piggy bank' in Covington, Ill, 3.00. by M. E. Bittner, teacher, in Evanston, Ill, from L. Handke's piggy bank 1. 35; by J. O. Piepenbrink in Crete, Ill, from M. Kirsch . 10. (S.)

At cost : From J. Steffens in Chicago 5.00. From Joh. P. Hansen in Lake Linden, Mich. 10.00, 10.00 & 10.00. Through U. Skckülser from B. Meyer 40.00. From A. Hetzke in Joliet, Ill. 4. 25. (p. 879. 25.)
Addison, Ill, Jan. 11, 1890; H. Bartling, Kassirer.

Received since January 1, 1889:
1. for poor students in general: by Mr. Bartling G8.00, 36. 70, 2. 15, 18. 50, 10.00, 13.00; Kaff. Simon direct 25.00; Kass. Spilman 5.00, 5.00; Kaff. Eißfeldt 30.00, 1.00, 29. 50; Kass. Bahls 10.00, 2.00; Cass. Tiarks 1.00; Prof. Backhaus 3. 25; 9.00 (at teacher Sohn's wedding by u. Strikter); 11.00, 5. 75 (Schmalzriedt); 5.00, 30. 75, 12. 55, 35.08 (Röscher); 6.00, 10.00, 10.00 (H. H. Meyer); Prof. Häntzschel from Mrs. C. Lutze in Sheboygan 2.00; Prof. Selle from Wittwe Kl. in Chicago 1.00, 1.00. Teacher Hargens, Jünglings - Verein in Lran Franciscv, 10.00, 17. 50; C. Lebenbauer, West Ely, Mo., (teacher L. Meyer's wedding) 12. 65; P. Große in Addison 12.00, 6.00; P. Dau, Memphis, 4. 50; teacher E. Schulz, Hampton, Nebr. 8. 50.
2. for the wash kajse: By Mr. Bartling (Stunkel's wedding) 10.00, Prof. Backhaus 10.00, 7.00 (Röscher); N. 5.00; Kass. Spilman 2.00.
3. for individual students: by Mr. Bartling for Bunjes 10.00, 15.00, 5.00, 18.00, 16. 30; Maudanz 20.00, 15.00, 5.00, 22.00; Buszin 8. 50, 3.00, 12. 50, 35.00; Selle 4.00, 20.00, 5.00, 8. 15; Hillmann 15.00, 8. 15; Döring 1.00; Lüdtkc 15.00, 15.00, 27.00, 15.00; Rabe 4X16.00; 27.00; Martin Bros. 6. 50, 2.00, 30.00, 5.00; Reuter 17.00, 13. 40, 15.00; Nuoffer 6.00, 15.00; Militzer 2.00; Gebrs 15.00; Eigel 10.00, 10.00; Kramp 3X15.00; Ckristoffer 2X15.00; Nagel 4. 50; Pallmer 1. 90, 7. 25; Telgcr 15.00, 15.00; Haase 5.00, 7.00, 15.00, 10.00, 5.00, 3.00, 8.00; Heimberg 8.00, Möller 8.00; Konow 15.00, 6.00; Kirsch 10.00; Hacker 15.00; Röcker 10.00, 5.00, 8.00; Frese J. 24.00, Feiertag 15. 50, 4. 50; Küffer 7.00; Sänger 10.00; Abraham 2.00, 3.00; Rolf 17.04; Scheer 15.00; H. Meyer 5. 85. By Kass. Spilman for Schaumlöffel 15.00, 10.00; Dubpernell 6. 50, 5.00; Engelbrecht 7. 12; by Kass. Eißfeldt for Taggatz6. 13, 5.00, 10. 95; Brandenstein 23. 50, 5.00; Telger 15.00; Pipkorn 10.00; Schachtschneider 15.00, 15.00. By Kass. Frey for Pallmer 14. 45; Weise 4. 80; by Ka ss. Geyer for Pallmer 18. 15; by Kass. Bahls for Falch 3.00, Eigel 6.00; durck Kass. Tiarks for M. Hild 5. 50, 6. 66; by Kass. Mangelsdorf for Sckäfer 1. 8. 10; by Kass. Simon for Döring 15. 00; Telger 15. 00, Buszin 25. 00. By P. Sieker for Miller 40. 00, 20. 00; Rosenberg 40. 00, 20. 00, 20. 00; Müllich 34. 00. Erb. f. Horn J. 15. 10, f. Horn II. 15.00.
Further by P. Eiricbs Gem. in Hamlin for H. Eirich 13. 15; by P. Geyer in Serbin for Nagel 5.00; by I>. Schulz in Faribault for Rost 5.00; by Dir. Käppel to Militzer 8. 35; by P. Faulstich to Hillmann 5.00; by P. Arndt to H. Müller 1.00; by P. Bremer, Pierce, Nebr., f. W. Nickel 13. 50; by F. W. Lohäfener, Alma, Mo., for K. Schmidt 9.00 ^8.00 from the Studenten-Unterst.-Verein, 1.00 Gem. P. RohlfingsP 6.00, 15.00; by I?. Kuhlmann in Cumberland for Engelbrecht 5. 35 sGem. in Lonaconing 1. 60, in Barton 3. 75j^, by teacher Bräubakn for Eigel 5.00 fD. Jungs GemZ and for Küffer 9. 25; by Präs. Sievers for Vomhof 10.00; by P. Pröhl for Pröhl 10.00 and for Buszin 5.00 ^MissionsfestcollZ; by P. Hölter for Sänger 25.00; by Prof. Crämer for Küffer 2.00; durck Feiten for Jakob 5.00; durck Präs. Schmidt for Hoffmann 5.00; by Prof. Selle of?. Lange's Gem. in Valparaiso for Gebr. Martin 5.00 and for Krenning 5.00; by P. Johanning for A. Horn 6.00; by P. Herzberger for Klitzke 20.00, for Krenntz 12.00 sdon 11. 20 of P. E. Scheips' GemZ; by P. Fr. Pfothenhauer f. Gebr. Martin 10. 30 sR. Frey's wedding^; by U. Rump for Krenntz 6. 60; by Teacher Lotz' school children for W. Frese 2.05; by Fr. Rubel f. Enders 5.00 ^Wedding Pietz-WeberP by Lebrer Gotsck in Staunton f. Reuter 9. 67; by Fr. Stutz in Albany for Huber 28.00; by Fr. Gans for Nagel 11.00; durck Fr. Dunsing for Möller and Heimberg fMöller'scke Hochz.CollZ (?); durck Fr. Tönjes for Pröhl 8.00.
4. also 2X6 pairs of wool. Stockings from Mrs. Fr. Kulisck in St. Paul, and 6 Pr. wool. Stockings from Mrs. P. König in New Pork.
Remark. As can be seen, the laundry fund collected 34.00 in 13 months. To cover the expenses incurred in the previous



In order to cover the costs of the school year 103. 44, I had to use the support money received for poor students in general. Praise God, there was always so much that I could do it, and I also intend to take the amount from this fund in the current school year, which is why the Addison laundry fund is suspended for the time being.

To all dear givers, with heartfelt thanks, God's grace and blessings wish you

Addison, Jan. 31, 1890.

E. A. W. Krauß.

New printed matter.

The orders on

The "Doctrines of Distinction of the Major Synods Calling Themselves Lutheran and of the Most Notable Sectarian Churches in the United States of North America" will be available in about three weeks.

The Luth. Concordia Publishing House.
(M. C. Barthel, Agent.)

Interludes to the melodies of the St. Louis Hymnal in the New Choral Book. With use of Baum, Herzog, Löwe, Wedemann and others compiled by H. F. Hölter. St. Louis, Mo. Luth. publisher Concordia. Volume 1. First and second issue. Price per issue: 75 cents.

It is not a completely new enterprise that we are mentioning here. Already when the large chorale book was to be created under the hands of teacher Hölter, the idea was to add interludes to the chorales, and the original intention was to have chorales and interludes appear together in one work. The original intention was to publish the chorales and the interludes together in one work, but this plan was abandoned because the work would have been too extensive and it was believed that the distribution of the actual chorale book as well as the sales of the collection of interludes would be hindered if one were not available without the other. In addition, the materials available at that time for the intended addition of a collection of suitable interludes proved to be in need of detailed editing, and one did not want to delay the completion of the latter by letting this time-consuming work keep pace with the publication of the chorale book. Thus, it was not until some time after the publication of the large chorale book that the first volume of the interludes was brought to light, which has now been followed by the second volume. The plan according to which the whole work is to be executed, and according to which these two booklets have been reworked, is this. First, starting from O-I)ur, all major keys, then all minor keys, which come into consideration for the chorales, are to be taken into account, in such a way that in each key, first the chorales with the prime, then those with the third, then those with the fifth, and finally those with the fifth, The number of these is measured according to whether the individual chorales are used more or less frequently, and the melodies are also grouped together with a common time signature. The individual interludes are duly short, comprising two, three, four, rarely five and six or more measures, and throughout easily executable, pleasing, without giving up the ecclesiastical character, often taking the ductus from the chorale. The two present booklets, together 96 high quarto pages, contain O-major-prime, third, fifth, octave, v-major-prime, third, fifth, octave, Lsl)ur-prime, third, fifth, r-Oui-prime. The musical work shows praiseworthy diligence; the typographical decoration is splendid. Leaving an expert critique to specialists, we only express the hope that the following issues may appear in quick succession. A. G.

God comfort you! A Collection of Songs of Comfort from Recent Spiritual Poetry, Selected by Aug. Crull. Printed and published by Dr. M. Luther Orphanage, West Roxbury, Boston, Mass. 1889.

This book, printed in the Orphanage in Boston, contains a collection of 238 poems of comforting content from the pens of recent poets, in two sections. The content is as follows: J. Consolation in general cross: the cross comes from the Father, Christ has carried the cross, God comforts us in our cross, the cross serves us for salvation, through the cross we go to the crown; II. Consolation in particular cross: in poverty, in illness, at the death of a child, at the death of adults. Among the poems we also find nine by the author together with a poetic preface and epilogue, and one each by the blessed Dr. Walther and the blessed P. H. Fick. Available from the Concordia Publishing House, St. Louis, Mo. price: tzl.OO.

Changed addresses:

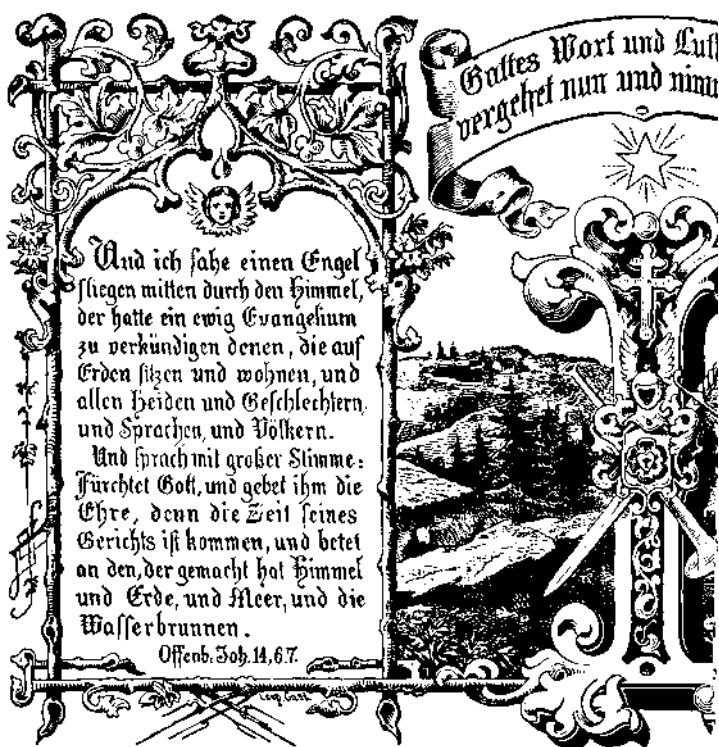
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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

The "Lutheran" is sent to Germany by mail, postage paid, for P1. 2S.

Letters containing business, orders, cancellations, funds, etc., are under the adiesse Cutk. Convorctiu-Vertun (ül. 6th Lurtkel, ^Nent-, Corner otüliumt Str. L InMunu ^ve, 8t. Couis, Ilo. to be sent aaher.

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Herausgegeben von der Deutschen Evan
Redigirt von dem Lehren

Vol. 46.

On the school issue.

That the "Lutheran" has made the new compulsory school laws the subject of detailed discussion from the outset with good reason, that they are hostile and dangerous to our parochial school system by their nature and design, that in the implementation of compulsory schooling, for which these laws are to provide the legal basis, our pastors, teachers, parishes and individual parishioners who have school-age children can be tribulated ad infinitum as long as these laws can be administered, has now already been amply demonstrated by experience. At least ten cases have come to our knowledge in which legal proceedings have been brought against parents who did not comply with the coercive law in the sense of the school authorities, but sent their children to municipal schools. Of these lawsuits, three were brought against members of our communities. In two cases the defendants were convicted and had to pay fines and court costs; in the third case they were acquitted. In a number of other cases there were no court hearings, but pastors, teachers, and members of the congregations were harassed with demands and threats and orders and impositions, not because they let their children wander the streets or work for a living, but because they established, maintain, and use Lutheran parochial schools according to their best judgment, because as Christian citizens they do not willingly give up what, once it has been given away or lost, may be difficult to regain; because they do not approach a law, which can be used to continually disrupt many of our parochial schools and our church life, and which has not even been tested for its validity, with required submissiveness.

However, a test case for decision in a higher court has not yet been presented, and it will depend on the nature of the first such case what would be gained thereby. Indeed, a law may be enforced in two ways and for two purposes by a



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

test case can be influenced. If the question is which is the could not serve as a legal basis for an indictment and a trial. meaning of a law, which understanding is the correct one, which Thus, for example, if a father sent his child to a parochial school interpretation is the valid one, the meaning of the law is in which English instruction was limited to reading and writing, a determined by the decision of the highest instance, the test case school for whose state recognition under the new school law no has the consequence for the further legal practice that one would have sought, perhaps in principle no one would have henceforth, where the law is applied, it can only be applied in the sought, whose visitation by the state school inspectors or directors would have been rejected, and he was now sued and convicted for disregard of the school law and wanted to appeal to the higher and highest instance, he could not, of course, appeal on the ground that the law had been misinterpreted against him; For the wording of the law without any interpretation would be against him; a law requiring five English subjects cannot be satisfied by just two; but in such a case the law itself, its validity and legal force, would have to be objected to, it would have to be admitted that one has not complied with this alleged law and does not want to comply with it, for it is an unlawful requirement, a measure contrary to the constitution, against which one claims the protection of the fundamental right, the state constitution. If the higher court then agrees with this opinion and acquits the person convicted in the lower instance, the alleged law will no longer have any force in the future, and no action can be brought against it on the basis of which a citizen could be convicted. And a test case of this kind, a case in which not the interpretation of the law but the law itself would be subjected to the test of its validity, could, if it were decided in our favor, put an end to all use of this hostile coercive measure against our schools. Thus, it depends a lot not only in whose favor the test case is decided, but also in which way the law is taken into consideration, and therefore, in such an important matter, one should be quite cautious, so that what should and can happen happens, in order to have the law itself declared invalid, where possible. It is a kind of persecution that we have to endure there.

invalid and thus would have no force of law.

If we are oppressed for the sake of faith and conscience, because she is the owner of the key power, which has been handed over we want to seek first the kingdom of God and his righteousness, to her by Christ. From the bestowal of this heavenly estate follows as for ourselves, so for our children, as now and perhaps to airrefutably the bestowal of the power to set, order and judge all greater extent, we must be careful that we do not deny or approve those things which are necessary for the exercise of that power, of conditions being imposed on us that would hinder and damage in general, as well as the external affairs of a congregation in God's kingdom among us; We should therefore do everything in particular. Every Christian congregation has the right to appoint our power to ensure that these attempts are rejected or stopped and dismiss its preachers and teachers, to examine and judge altogether, especially since we, as citizens of this country, have doctrine, to exercise church discipline on all its members in the vocation of bringing our influence to bear in such public doctrine and life, as well as to determine the church ceremonies matters to the best of our ability. And if it comes to public and orders and generally all church matters. The exercise of discussions, even to court hearings, then we should really appeal these rights given to all, including baptized children, in the church there as confessors and not, for example, in the first place our can only be done by persons qualified for this, namely by such Germanness and our personal freedom, but bring our Christian persons who are already adults, and who at the same time conscience and our spiritual vocation into the light, emphasize represent the place of the others. In their meetings, these consult, that we are dealing here with things that are sacred to us and are order and determine the affairs of the congregation. And so that higher than earthly goods; Then we will perhaps be allowed to every member who is capable of doing so can also exercise his experience what a great advantage God has given us in the fact right to participate in the self-government of the congregation, that the freedom of conscience is guaranteed by the fundamental church matters are subjected not only to consultation but also to laws of our states, so that we can enjoy their protection even in voting, in which everyone can cast his vote; resolutions are the face of a state legislature that wants to put a yoke on us, and passed, according to which action is then taken. in the face of the free school enthusiasts and other enemies who This way of ordering church affairs, namely by voting or would like to oppress and subjugate us with such a yoke. And we deciding, is already found in the apostolic church. When, in turn, should not deny that we would close our schools and give according to Apost. 6, the apostles wanted to establish the office up our children to schools without religion and to teachers who of almoners in Jerusalem and "presented this to the are partly hostile to religion, if we could not do so without unrest congregation," the same was ordered by unanimous decision of and distress; rather, we should stand firm, suffer what we must the congregation, for it says: "And the speech pleased all the suffer, and do what we can to make things better, and present to multitude well, and they chose Stephanum." In the 15th chapter God all the more fervently what we say in the words of our church of the Acts of the Apostles, it is reported that when Paul and prayer: "Bless in grace the education and instruction of our youth, Barnabas came to Jerusalem to consult with the apostles about that they may grow up in thy fear to the praise of thy name."

A. G.

and elders, gathered to consider the matter. After much discussion and argument, a joint decision was finally reached and recorded in a letter, which reads: "We, the apostles and elders and brothers, ... it has seemed good to us, unanimously assembled" etc.

As once in the apostolic communities, so still today the ecclesiastical affairs of a Christian community, which enjoys the "unrestrained" use of its rights, are settled in the same way: namely, by voting, by deciding.

But what is the force and validity of the congregational decisions? Do we owe obedience to them for the sake of our conscience? What binding force does the decision of a Christian congregation have? This depends on what a congregational resolution contains. It may contain or require 1. what is taught or required in God's Word, 2. what is forbidden by God's Word, and 3. what is left free by God's Word. From this point of view, every congregational resolution is to be judged with regard to its binding nature. The binding nature of a congregational decision is thus determined by its relationship to God's Word.

The first class of congregational decisions - namely, those that contain or require something that is taught or required in God's Word - bind consciences.

(Submitted by H. G. Schmidt.*)

What is the binding nature of the municipal resolutions?

"Let all things be done honestly and properly." 1 Cor. 14, 40. This word of Scripture applies, as in the kingdom of the world in general, so also in the kingdom of grace, in the church of Christ, it also applies in every local Christian congregation. God wants that in every local Christian church all disorder, confusion and trouble be controlled and that proper order be established and maintained. However, according to God's Word, it is up to the congregation itself to maintain this order intended by God; it governs itself. No one, neither an individual member, nor a board, nor an ecclesiastical or secular authority, has the authority according to divine law to rule over a congregation as such and to govern it; rather, it is free from all human power and rule and recognizes no other Lord over it than JESUS CHRIST. Every Christian congregation has all the church power necessary for itself, i.e. the power to determine everything itself that is necessary for its government. And this power belongs to it because

*) By resolution of the Northern Illinois Pastoral Conference.

Every member of the congregation owes obedience to such decisions, and it is a sin if he does not comply with them. For even if a congregation as such is free and independent of all human power and rule, it is nevertheless subject with its members to Christ, its head and king. And this heavenly King has established and published a law for his congregation, a complete one, embracing all members, all times, all places, and all circumstances. And this right is the holy scripture. A Christian congregation and its individual members must be guided by it and submit to it. Isa. 8 says: "Yes, according to the law and testimony! If they do not say this, they will not see the dawn. Therefore, if a congregation decides something that God's word itself demands, it owes obedience to such a decision for the sake of conscience. If, for example, a congregation decides that all its members should lead a Christian life, use the means of grace diligently, bring their children to baptism, and the like, such decisions bind the consciences, for God Himself demands all this in His Word. Doctrinal matters can also be the subject of decisions. If, however, a vote is taken on a doctrine of God's word, this must not be done in order to decide by majority vote what is henceforth to be considered true and right by everyone, but on the contrary it should only be made clear by such a vote whether and that everyone in the congregation has really become certain from God's word what is true and right in the matters in question. Matters of doctrine are therefore to be settled by unanimity. To decide doctrinal matters by majority vote is ungodly. In such matters, God's Word has decided once and for all.

In general, all matters concerning which there are provisions in God's Word are not to be settled by majority, but by unanimity, e.g. the admission or exclusion of church members. The one who is admitted is to be recognized as a brother, to go with him to the table of the Lord, - but how terrible it would be if an open, impenitent servant of sin had to be recognized as a brother because the majority voted for his admission! It is the same with the exclusion from the congregation. If someone is excommunicated by majority vote, it is an antichristian abomination. According to God's Word, the congregation should banish, but the majority is not the congregation. If, however, a congregation has accepted or excluded a member according to God's word, then every member is bound in his conscience to respect such an act of the congregation, namely to recognize the accepted member as his brother and to avoid the excommunicated one. In these cases, God Himself has acted through such a decision of the congregation. The election of a preacher is also a matter of conscience and therefore must also be carried out with unanimity. An election of a preacher against which a well-founded protest has been raised by individual members is invalid. "He who shall preside over all shall also be elected by all." (Synodal Report Northern Districts. 1870. p. 20.)

Now, as far as the second class of congregational resolutions is concerned, namely those that demand something that is forbidden in God's Word, such resolutions are null and void. A congregational decision that goes against God's



A law that violates God's word must not be recognized as rightly existing for a moment. To permit or command something that God has forbidden is an antichristian abomination. The pope dispenses with obedience to God's commandments, even commands where Scripture forbids, and thus reveals himself as the true antichrist, "who exalts himself above all that is called God or worship, so that he sits down in the temple of God as a god and pretends that he is God. The congregation, however, acts no better if it wants to make its decisions valid even if they demand something that is forbidden in God's Word. If a congregation decides, for example, that the preacher should conceal this or that teaching of holy scripture, or that he should not punish sins, then he must never comply with such decisions. He is not only a servant of the congregation, but also a servant of Christ, and his profession does not make him a servant of men. Exodus 23 says, "Thou shalt not follow the multitude to evil." In this case, since the congregational decision demands something that God has forbidden, the right of protest from minority ropes applies, which was once used in 1529 at Speier by the few Lutheran imperial estates against the majority of the papist princes. If, however, a congregation were to insist on this and would not rescind such a decision in spite of all admonition and rebuke from God's Word, it would become obvious that it was not a true Christian congregation; rather, it would then reveal itself as an "assembly of the wicked.

Luther writes: "Thus the lying blasphemy of our dearest mother, the Christian church, is not to be tolerated, that one interprets her, she changes and lifts up her dear bridegroom's word and teaching. For she is subject to him (says St. Paul, Eph. 5), even one body with him. . . Whoever may say that the church changes or does not keep Christ's word and order, does as much as if he peeled the holy church as a prostitute of the devil gone astray." (Walch 16, 2024.)

But the congregational decision can also demand something that is neither commanded nor forbidden in God's Word, but left free. As far as this third class of congregational decisions is concerned, there can be no question of a binding obligation, as in the case of the first two. If one still speaks of a binding force here, the word is taken in a quite different sense. What God's word commands or forbids binds consciences; what, moreover, men establish in the church never binds consciences, but in these establishments one sends oneself for the sake of love and peace. In matters which God's Word has not expressly determined and which must nevertheless be regulated, the congregation has the full right to decide and determine how it wants things to be done. Our confession, the Concordia Formula, also testifies to this: "Accordingly, we believe, teach, and confess that the church of God has the right, authority, and power, in every place and at every time, to change, diminish, and increase these things (means) in an orderly and proper manner, without frivolity or annoyance, as is at all times deemed most useful, beneficial, and best for good order, Christian discipline and discipline, evangelical prosperity, and the edification of the churches." (Rep. Art. 10. p. 698.)

(Conclusion follows.)

From secret farmer connections.

IV.

If one reproaches members of secret societies about their membership in such associations, one is not infrequently answered: "You must not think that things are unchristian with us. Oh no, we also have religion; we pray and read the Bible, and so on. And that in many secret societies, also in the farmer's lodges, of which we are dealing here, prayer and the Bible are used, is unfortunately true. Unfortunately? Yes, unfortunately, because this is one of the reasons why a Lutheran Christian should not belong to such societies.

There is a certain religious character to all the secret societies of farmers with which we are concerned in these papers. The Grange, the Agricultural Wheel, the Farmers' Alliance and the Farmers' and Laborers' Union all agree, first of all, that they have a Chaplain. Concerning the duties of the Chaplain, the Constitution of the Farmers' Alliance, Art. II, Leo. 12:

"The duty of the chaplain shall be to preside over the religious exercises of the Alliance, to officiate at the funeral service in the event of the death of a member of the Order." In the Constitution of the

Farmers' and Laborers' Union, Sect. 5 of the 6th Article reads: "It shall be the duty of the Chaplain to preside at the religious exercises of the Union, and to officiate at the funeral service in case of the death of a member of the Order, when requested to do so." In the Constitution of the Agricultural

Wheel, the duty of the Chaplain is stated in the article on the Duties of Pearmts, sect. 6, with the sentence: "The Chaplain shall invoke and ask the blessing of the Deity, also perform such other duties as the laws, usages and customs of the Order may require." Like the other officials, the chaplain of such an order is solemnly installed in his office after his election. In doing so, according to the rituals of the Agricultural

Wheel and the Farmers' and Laborers' Union, the newly elected chaplain will be addressed as Reverend Brother, as by me." But the lodge chaplain must twist God's word in the name of the lodge so that he applies to every lodge member to whose funeral he is sent the words: "The dust must return to the earth as it was, and the spirit to God who gave it." That is to declare the Lord Christ and his bitter suffering and death and faith in him as the only Savior superfluous, that is to deny Christ

new chaplain: "My brother, you are now to be initiated as before men. And every Christian who belongs to such a lodge, chaplain of this Alliance. The mere mention of the name of this who has chosen the chaplain or acknowledges him as chaplain, office carries with it the idea of a mediator between this fraternity makes himself a party to such denial; for it is his chaplain who and the bestower of all blessings. The mantle has fallen upon speaks, who misuses God's word, who contradicts the Lord you. May you always strive to adorn its dignity and deliver it Christ to his face, who comforts where he cannot.

unstained to your successor, even at the end of the work on Hear the saying on earth: 'Ei, thou devout and faithful servant, enter thou into thy joy.' " Following the same ritual as that of the Farmers' and Laborers' Union, the Chaplain is to open the meetings of the Club with prayer, at which time all members of the Lodge are to stand. On the floor plan of a Farmers' and Laborers' Union meeting room, an altar is indicated in the center. At this altar the new members must take the oath while placing their hand on the Bible. According to the Wheeler burial form

the chaplain must also read the scripture Ecclesiastes 12:1-7, which concludes: "For the dust must return to the earth as it was, and the spirit to God who gave it. The Constitution of the Farmers' and Laborers' Union also contains a burial form in which Job 14:14 and 15 are quoted, and which concludes with the words, "There is perfect rest in Him who has said: 'I am the way, the truth, the resurrection, and the life.'"

More of the same could be mentioned; but what has been mentioned so far will suffice for the evaluation of these societies, once we have answered the question of what kind of people there are who unite here in religious communities with worship. They are not people of the same faith and confession, not Lutherans who unite with Lutherans, not even Christians who unite with pure Christians.

together. All that is required for admission to these societies from a religious point of view is that the one who wants to become a member believes in a "supreme being. Therefore, the Christian, the Jew, the Turk, the pagan, in short, everyone who has as much common sense as the wild Indian, is welcome in these brotherhoods.

Now, my dear Lutheran fellow Christian, who once promised to remain faithful to the recognized Lutheran truth until death, think of such a society. There is a Christian who has recognized and loves his Lord Jesus as the Son of God, the only Savior of the world, a Jew who regards the same Lord Jesus Christ as a deceiver, a Muhammadan who places the lying prophet Muhammad higher than Jesus of Nazareth, a heathen who laughs at all three, the Christian, the Jew and the Turk, and believes in only one "supreme being": They may, indeed must, if they belong to the same lodge, elect a common religious servant, and this servant must then lead the "religious exercises" not only of the Christians in the lodge, but of the whole order or the whole lodge, say prayers in their name, and so on. etc. What an abominable office this is! How can

a Christian stoop to be a Jew's minister of religion? How can a Christian, who has assumed such an office, go to a Gentile's grave and pronounce over his corpse the hope of a blessed resurrection through him "who has spoken: I am the way, the truth, the resurrection, and the life"? The Savior said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." But the lodge chaplain must twist God's word in the name of the lodge so that he applies to every lodge member to whose funeral he is sent the words: "The dust must return to the earth as it was, and the spirit to God who gave it." That is to declare the Lord Christ and his bitter suffering and death and faith in him as the only Savior superfluous, that is to deny Christ

He should punish and warn, who with his false comfort can contribute to the fact that those who listen are seduced into false delusion or are strengthened in such error and finally get lost. What will a Christian who has been guilty of such denial, who has become jointly responsible for such misuse of God's precious comfort, say to excuse himself? Must we not cry out to him with all seriousness: "Make haste and save your soul! Go out from them!"?

Perhaps someone will say, "Oh, you are looking too black. The Lodge does not see it that way, that everything would be the same. So? I say; let me tell you something that can at the same time serve as a warning that if Roman Catholic men, who have received instructions from their papist bishop without further instruction, leave for partly quite wrong reasons, much more a Lutheran Christian should keep away from such connections, if he is shown from God's word the sinfulness and danger of the same and is asked for Christ's sake to give ear to such instruction. In 1889, a certain Vincent J. Brewer indicated to the president of the Missouri Farmers' Alliance that he and the Catholics who had been associated with him in Alliance No. 526, after receiving instruction from Vicar General Brady, had withdrawn from the Alliance because the religious practices of the Alliance were contrary to the principles and teachings of the Catholic Church. The letter of the Vicar General, which he enclosed, read:

"There can be no objection to a society formed to protect its members against injustice, imagined or real, on the part of capital or labor. Such associations may be regarded as merely business benevolent associations. But if in the assembly of an association whose members are of different faiths or even unbelievers, a religious ritual is used and a so-called chaplain has to perform his religious duties, and if, furthermore, in the event of a death, the chaplain, whether he be a layman or a clergyman, has to perform a religious ceremony over the remains of the deceased member, then the Catholic Church raises a firm objection to this and warns its children against joining such associations. I have presented the Constitution and Ritual of the Farmers' Alliance to our Most Reverend Archbishop, and he has concluded that under these circumstances Catholic farmers should not join such societies. Respectfully Philip P. Brady, Vicar General."

And what does the president of the Alliance have to say to this? He writes, among other things: "As for the religious trait to which your people object, there is nothing serious about it. We believe that every human being has a right to his religious faith. ... There is nothing perfect on this earth, therefore we do not expect to unite the different religious faiths that exist now. That would be as much as releasing a noodle of tiger cats and calling them to unity. ... In our order we tolerate all people who try to do right, and if our material is not of the best, we try to make it better. . . . Remember, we are citizens of a common fatherland,

have the same literature, read the same Bible, and serve the one whose creed resounds through the centuries like rolls of thunder: Peace on earth and goodwill toward men. Very respectfully yours, Josiah M. Anthony." The highest official says it once over the other, that in these lodges no consideration is given to differences of faith, and this is not lamented, but defended as the quite right thing to do, and for this again the dear word of God must be used, the hymn of praise of the heavenly hosts must allow itself to be misused, which after all should serve to praise the incarnation of the Son of God and not the creed of a secret society. And a Lutheran Christian could profess this, if he considers what he is doing? A Lutheran Christian, a member of a Lutheran congregation has his pastor; he has committed him in his profession to the pure teaching of the Scriptures and the Lutheran confession that agrees with it. This pastor is to teach publicly in his name and in the name of the other members of the congregation, to pray publicly, and also to pray against all error and false worship; and at the same time such a Lutheran goes and chooses for himself, together with false believers and unbelievers, yet another pastor, the lodge chaplain, who is described at his introduction as "mediator between this brotherhood and the bestower of all blessings," who is also to say prayers and mouth words of the Holy Scriptures in the name of those who have chosen him; This chaplain may not be bound by any confession, but must, on the contrary, recognize all his lodge brethren as fellow-prayers in life and beatify them in death, if so requested. How is it possible that a Lutheran member of the congregation can participate in this? What a terrible annoyance he gives to the false believers and unbelievers with whom he cultivates religious fellowship as if they were of one faith and one hope with him! How can a Lutheran congregation look on calmly when it recognizes how one of its members sins against God's word, against the pure confession, against the congregation to which he belongs, against the preacher who is appointed to him by God, against the members of the secret society whom he recognizes as brothers united with him in common worship, in many ways, and how he passes away in such sin?

And finally, one more thing. Our highly praised Savior has called us by great grace from darkness to His marvelous light, having redeemed us, purchased and won us from all sins, from death and from the power of the devil, that we might be His own and live in Him and serve Him. But in the children of unbelief the devil has his work. False worship, fraternization with the world, unfruitful works of darkness are snares and nets of the devil to catch God's children. We also pray daily, "Lead us not into temptation." And what good would it do a man if he gained the whole world and yet suffered damage to his soul? Say, could you, who are in such a connection, when you set out for the lodge meeting, lift up your sighs from your heart and without being afraid of yourself, before God's face and say: "Lord God the Father, take me into your merciful protection; Lord Jesus, take my soul into your hands and let it



O Lord God, Holy Spirit, be with me with your power and grace;
O most blessed Trinity, give your blessing to what I am about to
do in your obedience, for your glory and for the benefit of my
neighbor. Amen" - could you?

So much for the secret labor connections of our day. God
grant that the evil enemy may not succeed in what he intends to
do with them, for it is truly not good. God grant us all wisdom and
understanding, so that we may think and do what is right in the
sight of God, with wisdom, gentleness and love, to help right the
wrongdoers whom Christ has redeemed with his blood. God be
with you!

A. G.

(Submitted.)

Report of the Baltimore Emigrant Mission for the year 1889.

The turn of the year reminds me of my duty to inform the dear
Lutheran readers again about my work among the immigrants
and emigrants in Baltimore. With God's blessing, I have been
able to do this work again in the past year. For this I thank God
from the bottom of my heart.

The influx of immigrants to the United States has, however,
decreased somewhat in the past year. In 1888, 40 German and
37 English steamers brought 32,234 persons to Baltimore,
whereas in 1889, 50 German steamers landed in Baltimore via
Bremen, 10 German steamers landed in Baltimore via Hamburg,
and 21 English steamers brought 29,623 persons to Baltimore.
In proportion, therefore, only a small number fewer emigrants
were landed in Baltimore than in other port states.

This may be attributed especially to the fact that, apart from
the longer journey by steamer to this port, the almost
unsurpassable arrangements for landing and transporting
immigrants here are becoming more and more known. Here the
immigrant is also completely protected from any kind of over-
delivery. The landing and onward transportation of the
passengers is under the special supervision and control of the
general agents of the North German Lloyd, A. Schumacher &
Co, the customs authority and the Immigration Commission of
the State of Maryland, of which I am a member and
superintendent.

In an earlier report, I already gave a description of the "newly
built" emigrant house and showed how the immigrants enter
directly from the steamer into the winter-heated waiting room,
where they can redeem their railroad tickets for the onward
journey and also get the necessary food, the prices of which are
written on large boards. Here are also the offices of the money
changers, a telegraph operator, the Maryland State Immigration
Commission and the Customs Service. Uncalled persons have
no opportunity to get at the immigrants in this building, as no one
is admitted who cannot produce an admission card. From this
building, immigrants board

the adjacent train of the Baltimore and Ohio Railroad, which sends an agent with each train carrying immigrants, who is proficient in various languages and supervises the people as far as Chicago.

Since the spring of 1889, the HamburgAmerikanische Actten-Gesellschaft has also begun operating a Hamburg-Baltimore line. This steamship line also makes it a point to care for the immigrants it transports and lands here, so that a good success can be wished for it.

In connection with the above, I would like to note that Missionary Vopel, formerly in Bremen, now in Hamburg, goes hand in hand with me, helping me with the emigrants, etc., which is also done by Missionary Schmidt in Bremen.

During the past year, I received 1235 people whose transportation was entrusted to me. I made cash advances in the amount of H1470. 44. 44, of which a part is still outstanding. The following cash deposits were made to me: for ship tickets, railroad tickets and for shipment to Germany 19831. 79. 79, of which H355.05 is still in my hands for the transportation of immigrants. I received a total of 865 letters and postcards with various orders; I wrote 809 letters and postcards.

I could probably tell the dear Lutheran readers many more things about my activities among the immigrants and emigrants. But I do not want to take up any space for this in this paper. However, one thing that I have already presented to the dear brethren in earlier reports, I must once again urge them to do. They would like to entrust me with the transportation of their relatives who are traveling via Baltimore. I would also like to ask the pastors of our synod to make those of their congregation members who have relatives coming from over there aware of me wherever possible. This is in the interest of all of us, since our port mission is a matter for our synod. The money I earn from commissions on sold ship's tickets goes to the emigrant caste. However, many members of the Synod do not seem to pay any attention to this. They pay the agent in some western city for the ship tickets to transport their relatives, and then write to me, as has happened in several cases: "Dear Mr. S.! About such and such time the N. N. family, or a single person, arrives in Baltimore. Won't you have the goodness to lay out the money for the railroad tickets for the aforementioned? After 2 or 3 - at the latest after 6-8 months you will get the money back. We have already cleared the ship tickets with an agent here."

Very often such requests come from people who are completely unknown to me; then I cannot fulfill their request. However, if I receive such a request from a pastor, teacher, or from a congregation member known to me from our synod, or from such synods that are in association with us, such a request will not be refused if it is within our power to fulfill it. For the pastors, teachers and members of the congregation must pay for the money so that it flows back into the emigrant fund from which it was taken. We must, in order to help others

to be able to serve again, have more and more money at hand. God's grace over us ceased. Finally, we want to be reminded by the Yearbook that God demands more service in His kingdom the one just mentioned, he should not hold it against me. We - from a large army than from a small one. We have become a the local commission - owe our synod responsibility for the great and ever greater army by God's grace, so God also seeks the money we administer and must therefore exercise the utmost from us great and ever greater Christian works that are caution-. commanded to us as a synod. Such works are the Mission in its various branches, as the Inner, Negro, Jewish, Emigrant, English Mission; and above all, the maintenance of higher institutions of learning for the training of pastors and teachers belongs here. We must not be deceived and lulled to sleep by the large numbers given in our yearbook, e.g. 992 students in our higher educational institutions and \$122, 969. 60 in contributions and collections for extra-congregational purposes. Perhaps a comparison with smaller synods would show that our activity in this area hardly corresponds to the size of our synod. In any case, we should be even more active than we have been so far, because God is still laying more and more work before us. Our "Yearbook" now gives an overview of the ecclesiastical activities of our synod. It contains not only the parochial reports of the individual congregations, but also short reports about our missions, educational institutions and charitable institutions. Thus, not only the pastors, but also the congregation members should acquire the "Yearbook" and check whether the congregations in which they are members have already worked honestly on their part of the synodal work. The "Statistical Yearbook" contains 86 pages and is available from the Concordia publishing house at a price of 25 cents. F. P.

Now, for the beginning year, I count again on the faithful assistance of all pastors and teachers of our synod, who know my profession and love the strangers. It is also important not to tire in this piece, despite all the vexations, difficulties and frequent disappointments that one must experience. May the gracious and merciful God continue to bestow His blessings upon us. May He promote the work of our hands with us to the glory of His name!

Baltimore in January 1890.

W. Sallmann,

1515 L. 81r.

To this report of our agent and missionary, the undersigned, in the name and on behalf of the Emigrant Commission, adds the request that all ecclesiastical periodicals of our Synod, as well as of the Synodal Conference, include the same in their columns.

G. Johannes, Secr.

To the ecclesiastical chronicle.

I. America.

Statistical items on the Missouri Synod. Our "Statistical Yearbook" for the year 1889 has just left the press. According to it, our Synod at the close of 1889 counted: 1088 pastors, 1555 congregations, 564 preaching stations, 298,000 communicating members, 74, 192 voting members. Comparing these figures with those of the previous year, there is an increase of 58 pastors, 75 congregations, 43 preaching places, 18, 850 communicating members, and 3378 voting members. 88 new churches have been built during 1889. The number of school children is 74, 192, the number of teachers 637, against 72, 825 school children and 617 teachers in 1888. 122 female teachers and seminarians, who provided temporary services in the school, are added to the 637 teachers. In addition, a large number of pastors provide school services in addition to their preaching duties. The total number of schools is 1153. We should not read the above numbers indifferently, but recognize in them a miracle of God's grace. For it is a miracle of God's grace that in our time of ecclesiastical disintegration a synod, which by God's grace is absolutely serious about God's Word in doctrine and practice and is therefore fought almost everywhere most zealously by the world and the unbelieving church communities, yes, which also has a continuous obstacle to its existence and prosperity in the evil flesh of its own members, nevertheless not only exists, but is also allowed to expand the space of its hut by a considerable amount year after year. Thus, the publication of our yearbook should be an occasion for all of us to thank God with all our hearts for the grace he has shown us so far. At the same time, however, we will also feel urged to call upon God fervently to remain with us with His grace, to keep the hundreds of thousands in the right faith, and to ward off all discord. What God's grace has so far united and held together in right unity, would soon fall apart inwardly or outwardly into many pieces if

Negro Mission in New Orleans. The following is taken from a report of the "Mission Dove" : "A

Father begged his little children, who go to our school, to come to church with them until he finally followed the children once. He had nothing for the church, he was a zealous lodge member; there he had religion enough. He had never heard of the Lutheran church. He came again and again. He was struck by the word of God. With his wife he asked for admission. He went through the catechism lessons. It cost him a hard struggle to leave the Lodge, but he came to the realization. For the sake of Christ, he said, I will sacrifice everything. He turned his back on the Lodge, and in a public meeting of the Lodge, with cheerful courage, he confessed why he had left. In conversation he once said: Why did the Lutheran Church not begin its mission among us earlier? It is so glorious and possesses such wonderful treasures, and is so consistent and just in its practice, why do you not make it known? As I and my family were, there are thousands in this city who do not yet know about our church. How orderly everything goes on in our church, how peaceful our meetings, how quiet and solemn our services! Since we became church members, my house has been transformed. My children devoutly say their prayers and sing their songs, which they could not have learned anywhere else. Instead of going to the lodge in the evening, I prefer to stay at home with my family. Instead of gambling away my hard-earned money, I carry it home to my wife. If only we had many such churches and schools among us, it would be the salvation of my people.' In similar grateful recognition many others also speak out, publicly and privately."

The English Lutheran Conference has lost a zealous member, Rev. R. L. Goodman. The same passed away January 30, at the age of 43, in Neutral, Kans.

On the school issue. The new governor of Ohio, Campbell, has stated in his first message that all parents have the right to determine which schools will be

their children should attend state schools or private and parochial In particular, in the 323 churches of Rome, countless masses schools, and that the latter have the right to design their own for souls are continually ordered from all parts of the world. The school curriculum and choose their own textbooks. tax for such a mass is Fr. 2.50. Recently the Vicar General of

Imagined Progress. A freethinker in Chicago had recently Rome decreed that in the future the priest reading the mass been requested by a congregation calling itself Lutheran at La may only keep Fr. 1.20 for himself and must pay the rest of the Salle, Illinois, to consecrate the building of their church by an stipend to the church. Naturally, the poor clergy did not agree address at the laying of the cornerstone. This was done, and the at all with this reform. Bitter complaints about the miserable Freethinker's speech was published in the paper, "The Open situation in which the lower clergy found themselves appeared Court." A freethinker in Milwaukee censured this speech in his in various newspapers. The descriptions published by a Roman priest in the Tribuna caused a sensation. He reported that there were 500 prelates and monsignori in Rome who did nothing but received a monthly income of 1000-1500 Frs. while 500 other priests of higher rank, who were also unemployed, received 700-1000 Frs. per month. - The "Cronaca Nera", which was founded in Rome a few months ago, supposedly to represent the interests of the lower clergy, has already ceased to appear. (A. E. L. K.)

Mass and Truth. The editor of the "Kath. Wahrheitsfreund" must have been somewhat embarrassed by an inquisitive questioner, who announced the point about which he wanted information to the editor in the following words: "It is said that after death the poor and the rich are equal before God. Now two die, one poor and one rich. No holy masses are said for the poor man after his death, but many for the rich man. It seems to me, therefore, that money still rules in the other world." How the oracle thus drilled in the Redactions chair tried to help himself is shown by the instruction given to the nose-wise questioner, which reads as follows: "God's wisdom distributes the temporal goods for the best of man. No poor person can complain about God's orders. God owes nothing to any man. Now, if it is said that many holy masses are said for the rich and none for the poor, it does not necessarily follow that God will give the fruits of the holy masses to the soul of the deceased rich man. The rich person must also have earned it here on earth that the fruits of the holy masses are also given to him. Thus it can happen that the simple prayer for the poor is more effective than the holy masses for the rich." This answer, in which one cannot help but think of the proverb: "To make a lie credible, seven other lies are necessary," should perhaps satisfy the one who received it more than the one who gave it. Hopefully, the one who has been given it, and quite a few with him, will know how to make use of this answer and, on the basis of it, let the reading of the mass for their deceased relatives remain pretty. (Rh. I. Wbl.)

II. foreign countries.

Bible distribution among the soldiers. The report sent to the commandos and authorities of the army and navy for the year 1889 on the distribution of holy scriptures to the troops of the same brings the information that again, as in 1888, more than 2800 Bibles and New Testaments could be distributed, and the number of scriptures distributed since 1831 strongly approaches one million. It is lamented that for a number of years no Holy Scriptures at all have been requested from individual parts of the troops; on the other hand, it is gratefully mentioned that larger orders for New Testaments have been received from several commanders for the Christmas distribution to the crews. While the British and Foreign Bible Society has provided all translations for Catholics and in non-German languages, the supply of Lutheran Bibles and New Testaments for the Prussian Army and the associated contingents has been taken over by the Prussian Main Bible Society, for the Imperial Navy from this year on by the Schleswig-Holstein Bible Society. The Grand Ducal Mecklenburg contingent receives the Testaments in unrevised text through the Mecklenburg Bible Society, the non-Prussian troop parts of the 15th Army Corps the Lutheran translations through the relevant Bible Societies etc. at Nuremberg, Dresden and Stuttgart. - The "Reichsbote", from which we take this note, does not mention whether the latter distribute the unrevised text, as does the Mecklenburg Society.

Priesthood in Rome. In Rome, there are thousands of priests who live from reading the Mass.

Once the great persecution of heretics begins. The "Christenbote", published in Germany, reports the following in No. 50: A teacher writes: "When I was a teacher in N. several years ago, I had some Catholic girls among my schoolchildren. They remained present during the lessons in biblical history, but when the clergyman taught, they left. The girls trusted me completely, and one day one of them said to her Protestant friend: "You, when the big heresy persecution starts, then I ask for the teacher that he not be killed. The idea of persecuting the heretics hardly sprang from the child's heart; but one may see from his speech what is thought and talked about in Catholic circles, and at the same time what would be expected if the Catholic Church were to get hold of the power and authority for which it so purposefully and eagerly strives.

In Brazil, according to the government decree of January 7, all religious communities enjoy the right of worship and self-government, without being disturbed in their internal affairs related to that right.

The inauguration of the new synagogue in Ratibor took place, as the "Reichsbote" reports, with the participation not only of all the "top people" of the authorities and society, but also of the Protestant pastor Pohl, while the Catholic city pastor was also invited, but excused himself. The Protestants, if they are ready for such denial, should not be so much surprised that they are despised; for the world also feels it, whether someone gives something on his faith or not. Very sad and significant is the following confession of the "Kreuzzeitung": "The powerful from Israel jealously watch that the synagogue is honored, while nobody cares about the Protestant church, least of all its powerful. And therefore (!) it also lacks courage." Has this "evangelical church" completely forgotten the words of Scripture: "Cursed is he who relies on men, and takes flesh for his arm, and departs from the Lord in his heart!" "Do not rely on princes!" And, "With my God I can leap over the wall"? But this is the curse of state-churchism, that it accustoms Christians to trust in men, and therefore it contends against the first commandment! (Free Church.)

False Doctrine.

When Satan has seduced a man into false doctrine, he bewitches him so terribly that he cannot desist from it, but boasts and defends his blasphemy for God's word. (Heshusius.)

Inauguration.

On Sunday Septuagesimä Mr.?. C. Engelder, Jr. by order of Mr. Praeses Sprengeler, was introduced to the congregation at Calumet, Houghton Co, Mich, by E. H übn er.

Church dedications.

On the Sunday after New Year's Day, the Lutheran congregation in Eaft St. Louis, Ill, dedicated its newly built church (42X70) to the service of God. Festive preacher: the ?? . C. C. Schmidt, W. Heinemann and C. F. Obermeyer (English). H. F. C. Meyer.

On Sunday Septuagesimä the Lutheran congregation in Hanover Township, Crawford Co., Iowa, celebrated the dedication of their new church (36X68 with 93 feet high tower). Celebratory preachers: Praeses Ph. Studt and? Trinklein and M. Herrmann.

C. Runge.

All the pastors of our Wisconsin Synod

Your attention is hereby called to a pamphlet by Mr. Christian Körner, which has recently appeared in print under the title: "The Bennet Law and the German Protestant Parochial Schools of Wisconsin". Since the booklet has been sent to all pastors free of charge, they will have convinced themselves of its usefulness in the presently burning school question by reading it. The purpose of this notice is to encourage pastors to make it their business to distribute this booklet among their English-speaking neighbors and friends.

In a few days a German translation of the above-mentioned pamphlet will be published. Every member of the congregation should have a copy of it in order to orientate himself in the school question. Pastors are encouraged to place their orders soon so that the size of the print run can be approximated. The price per hundred is \$3.00, postage 35 cts. Orders will be accepted from Teacher Karl Bartelt, 772 8th St., Milwaukee.

Following this, the school committee appointed by the Synod asks all congregations of the Wisconsin District to cover the newly created school fund by means of collections, since significant claims will be made on this caste in the very near future.

Schlerf, Secretary.



Announcements.

The following has come forward for membership in our synod: Teacher Wilhelm H. Schäm, from Prussia, now near Grvton, South Dakota.

Minneapolis, Minn, Feb 17, 1890. fr. sievers,

Minnesota and Dakota District President.

The undersigned unfortunately feels compelled to "suspend" Mr. B. Georg Reisinger in Springville, Eric Co., N. A., from the synodal community, since he has given a neighboring congregation trouble by encroaching on its authority and will not listen to any further admonition about this matter.

P. Brand, President.

Revenue to the Illinois District's coffers:

S un odalkasse: Christmas coll. in B. L. Zahn's congregation K10.00. B. Schroeder's congreg. in Squaw Grvve 7. 30. P. C. Schroeder's congreg. communion coll, 7. 75 u. 9. 40. P. Strieters Gem. 36.00. From the Synodalbüchse in P. L. Lochners Gem. 1. 19 u. B. Uffenbecks Gem. 3. 50. B. Füllings Gem. 7. 47. U. Meyers Gem. in Richton 7.00. P. J. Feiertags Gem. 5.00. U. Goses Gem. 6.00. B. H. Reinkcs Gem. 44. 60. P. Bräunling by dens. 1.00. Dreieinigk.-Gem. in Osnabrück 13. 50. P. Wangerin's Gem. 11. 75. CommunionS-Coll. in P. Schuricht's Gem. 16. 25. from P. Bartling's Gem. by F. Vornhöft 4.00, Ad. Siekmann 2.00. Gem. in Covington 1. 50. Mrs. N. N. from U. Reinke's Gem. 3.00. Fr. C. H. Mueller's Gem. in Shiloh Hill 8. 80. Fr. Döderlein's Gem. in Homewood 14. 58 and 7. 37. U. Bohlcn's Gem. in Summit 5. 10. Mrs. M. Hcuke by Fr. Succop . 25. comm. at Collinsville 6. 15. p. Pissels comm. at Benson 10. 00. p. H. sieving's comm. 15. 00. p. W. Heinemann's comm. at Okawville 5. 10. b. Heerboth's comm. at Wheaton 5. 30. (p. tz275. 86.)

Washing cash in Springfield: By Kaff. Tiarks 10.00. k. G. Schroeder 5.00. By Kaff. Eißfeldt . 50. (S. K 15. 50.)

Inner Mission: Fr. G. L-chröder's parish 3. 20. U. Müller's parish, Lake View, 11. 50. Epiph. coll. in B. L. Lochner's Gem. 12. 18. P. Leeb's Gem. 8. 56. A. Beduhn through U. Wagner 1.00. Epiph.Coll. in P. Lchurichts Gem. 6. 95. from the God box of the Gem. Eagle Lake 2.00. from Prof. Homann's children, Addison, 1. 50. Adolf Siekmann by P. Bartling 2.00. Gem. in Covington 1.00. P. Bergen's Gem. in Wartburg 6. 60. F. Bachmann by P. Noack 1.00. Epiph.Coll. d. Gem. Bclleville 3. 15. P. Schröder's Gem. in Hinckley 4. 35. J. M. Schmeißer by P. A. Schüller 1.00. By P. Suceop: F. Dabelstein 5.00, W. Streger 3.00, F. Franke 2.00. By P. I. E. A. Müller: by L. Hedrich 5.00, K. Wendel 1.00, Mrs. Kohrtz . 50, F. Horn . 25, N. N . 25, Mackoll . 25. comm. in Collinsville 4. 50. P. H. Sieving's comm. 15. 51. Mrs. N. N. for glückl. Recovery by B. Merbitz 2.00. B. Lewerenz' Gem. 8. 55. bequest of weil. Konr. Kruse through B. G. A. Müller 10.00. K. Labahn by P. J. E. A. Müller 3.00. M. S. from P. Wunders Gem. 1.00. (p. H127. 80.)

Heathen Mission: By the deceased. Karoline Lampe by Fr. Hild 1. 45. Epiph. coll. of the parish of New Minden 8.00. (p. H9. 45.)

B. Bertram in New Zealand: B. Feiertags Gem. 1. 50. C. Wegert through P. L. Lochner . 50. Epiph. coll. in B. G. A. Müller's Gem. 4.00. B. Wangerin's Gem. 5.00. B. Früchtenicht 2. 50. B. H. Brauer 1.00. (S. K14. 50.)

Jewish mission: N. N. by B. J. A. Bünger 1. 50.

Taubstu in men-Anstalt: P. b. Schröders Gem. 4. 25. P. Strieters Gem. 7.00. From d. "Gotteskasten" of Mrs. D. O. 2.00. Gem. in Covington 3. 25. From the school children of the B. 8. Schwartz 1. 40. N. N. by P. A. J. Bünger 1.00. (S. K 18. 90.)

Studierende Waisenknaben: Coll. at P. Bogda and Bertha Lohrentz's wedding by B. Engelbert 6.00. From B. 8. Lochner's Dreieinigk.-Gem. in Chicago as Christmas gift: from Mrs. M. Pechel, H. Marting, E. Bauer, G. Lawall, F. Kube, C. Wegert, W. Schildt, Willie Narten, from Minnie Narten's piggy bank, M. Hahn, A. Lubölz, F. Hozzenrath, F. Korn each 1.00, G. schwarz 1. 50, A. Blank, F. Sagert each 2.00, Mrs. E. Emmert, C. Narten, C. Zinke, A. Hogen, N. N. each . 50, Mrs. Tb. Deykmann, C. Jörn, A. Stolte each 5.00, C. Stage, Alex. Katbmann 3.00 each, from Jda, Auguste and Bertha Narten's piggy bank . 75, Burkhardt . 25. from the teachers' school children: Scholz 3. 50, Nagel 8.00, Treiber 11. 20, Burmeister 5. 80, and from the confirmands 13.00. (S. H85. 50.)

English Mission: Fr. Dabelstein through B. Suceop 5.00.

Orphanage near St. Louis: Weibnachts-boll. in B. L. Ijahn's Gem. 10.00. B. C. Schröder's Gem. 4. 50. Mr. H. Sievers from the Gem. Neu-Braunschweig by B. C. Schröder 3.00. (p. 17. 50.)

Poor students in Springfield: Christmas coll. in k. 8. Zahn's Gem. for Matzat (board money) 15.00. Ges. on the wedding of Mr. W. Bandlow with Bertha Beccur for Schönpw by B. Hild 2. 55. B. C. Schröders Gem. f. Bergen und Eifert 13. 40. From Mr. H. Sievers from the Gem. Neu-Braunschweig for Knust to purchase an artificial leg 3.00, for dens. Purpose by Kass. Tiarks 6. 95. by Kaff. Geyer for Wilder 11.00, for poor stud. 16. 10. B. Gose's Gem. for Kuhlmeier 4.00. B. Strieter's Gem. for Dürr 18.00. From the "Gotteskasten" d. Frau D. O. 1.00. Through Kass. Tiarks 20. 75th Virgins' Society in B. Reinkes Gem. for Teeskatz 20.00. F. Bachmann through Fr. Noack 1.00. Through Kaff. Geyer f. Wilder 10.00. Catb. Helberg through B. Döderlcin 2.00. Jungfrauen-Verein in k. Suecops Gem. for girls 15.00. By Kaff. Eißfeldt for poor Wisconsin stud. 5. 60. comm. in Collinsville 6. 30. (p. K171. 65.)

Widows and orphans: Fr. Karl Schmidt 5.00. B. I. Feiertag 5.00. By dens. v. C. Scharbach 2.00. Mrs. N. N. by Merbitz 1.00. N. N. by Fr. Engel 1. 25. B. Ch. Kühn 4.00. Kath. Helberg by B. Döderlein 2.00. B. H. Suceop 5.00. teacher L. Kanke 5.00. P. Th. Pissel 5.00. I".

Strieters Gem. 15.00. Coll. a. J. Mesner's infant baptism in Fountain Bluff 3. 30. (S. H53. 55.)

Negro Mission: Christmas Coll. in?.. L. Zahn's parish 3.00. Parish in Fountain Bluff 4. 25. Fr. Bornhöft through Fr. Bartling 1.00. Kath. Wiechmann through Fr. Hölter for New Orleans 1.00. Heinr. Bentrupp from Fr. Schieferdecker's parish 1.00. W. Meusching through Fr. Engelbrecht 1.00. Fr. H. Sieving's parish 6.00. Bequest from Fr. Konr. Kruse by P. G. A. Müller 10.00. N. N. by P. A. J. Bünger 2. 50. (p. H29. 75.)

Needy Lutherans in Minnesota: From the Raithel Sisters of Fr. Wonder's Gem. 25.00.

For the construction of a mission chapel inValleyCo., Nebr.: By Mr. W. Völker from Fr. Hild's Gem. 2.00.

Orphanage in Addison: Christmas coll. in Fr. L. Zahn's parish 10.00. Gospel at the Christmas Eve children's service by the school children of Fr. Fritze for the orphans 2.50. From the "God's Box" by Mrs. D. O. 2.00. Gem. in Covington 3.00. Heinr. Bentrupp from P. Schieferdecker's Gem. 1.00. From ?. Th. Pissel's school children 2. 50. of A., K., A., E. & W. by P. Oetting 1. 25. 4?. Lewerenz' Gem. 1.00. (p. K23. 25.)

In defense of the Schulz wang law: ?. Grosses Gem. in Addison 50.00. P. Schroeder's Gem. in Squaw Grove 3.00. P. Früchtenichts Gem. in Elgin 10.00. ?. H. Sieving's congregation 10.00. I?. Schmidt's Gem. in Erystal Lake 13. 12. P. M. Gross's Gem. 26. 64. (p. K112. 76.)

Rockford: P. Th. Bünger's comm. 7.00. Christmas coll. in P. G. A. Mueller's comm. 5.03. P. Frederking's comm. at Dwight 4. 50. (S. N16. 53.)

Poor students in St. Louis: Coll. at the silb. Hochzeit von Ch. Flügel by Fr. Wagner for Grambauer and Eickstädt 8.00. Frauenverein der Gem. b. Fr. Schuricht for K. Albrecht 10.00. Gem. in Eagle Lake for Nuoffer 18.00. Mrs. N. N. from ?. Reinkes Gem. 3.00. Women's club in P. Wagners Gem. for Grambauer 20.00. Jungfrauenv. d. Gem. P. J. E. A. Müllers for Zitzmann 9.00 and 6.00 for dens. from Jünglingsverein das. From the God box of the Gem. to Golden for Rubland 5.00. Gem. in Richten for W. Schwenfeld 10. 75. (S. H89. 75.)

Necessitating fellow believers in Dakota: F. Wackendorf through P. Succop 3.00. Mr. W. Völker through?. Hild2.00. (S. H5.00.)

Poor Students in Addison: Coll. at the Fuchs-Heienjchen Wedding by Fr. C. Schroeder 10. 80th comm. in Eagle Lake for W. Frese 6 p.m. Virgins' Society in Fr. Reinke's comm. f. Franz Stoll 16.00. Virgins' Society in Fr. Succops Gem. f. O. Lütke and Rabe each 15.00. Women's Club in Fr. Engelbrecht's parish for H. Telger 15.00. (p. H89. 80.)

Church building in Springfield: By Kass. Geyer 8. 75. G. A. Pudewa through 1?. Hölter 1.00. By Kass. Eißfeldt 5.00. (S. K14. 75.)

German Free Church: P. C. Schröders Gem. 7.00. N. N. from 1?. Wunders Gem. 1. 75. (p. H8. 75.)

Gem. in Brainerd, Minn: P. Th. Büngers Gem. 2. 50.

Orphanage near Boston: Christmas coll. in P. L. Zahn's Gem. 6.00.

Orphanage in Wittenberg: Mrs. Karoline Temme through Fr. G. Schröder 2.00. Of the school children of Fr. Bünger in Englewood 3. 50. (p. H5. 50.)

Poor students in Milwaukee: birthday party coll. at F. Borcherding's by Fr. Leeb for Loth and Wolf 3.05. comm. in Eagle Lake for Brands 6.00. women's club of comm. Fr. Leebs for Loth and Wolf 10.00. kS.-K31.05.)

Sick pa st vren andteachers: New Year's coll. in Fr. Schieferdeckers Gem. 9.00.

Poor students in Fort Wayne: Coll. at GrimmHeissmann wedding by Fr. C. Schroeder for E. Schroeder 10. 25. Ccrist teaching coll. at Fr. Filling's parish for W. Schroeder 8. 50. Coll. at Dorn-Buß wedding by Fr. Oetting f. Knies 5.00. (S. H23. 75.)

Repor tation.

Attached to my receipt of January 1: For the orphanage at St. Louis: from Mrs. N. N. through Father Merbitz 2.00. G. Steinmann and Father Sch. each 1.00 through Father Schieferdecker. For the Widtven kasse: from Fr. Hansen in Worden 2.00. From the kasse for synodal purposes in Fr. Hallerberg's Gem. 13.00 (instead of "for Fr. Bertram"). - In the receipt of January 14, it should bite: Fr. Offenbeck's Gem. 20. 47 f. Seminary building fund in Springfield - nods Springville.

Springfield, Ill, Feb. 9, 1890.J. S. Simon, Cassirer.

Incorporated into the Canada District caste:

Student treasury: Coll. in?. Kretzmann's Gem. in Grattan H4. 86. desgl. in Germanicus 2. 12. harvest fcstcoll. in?. Schmidt's gem. at Pembroke for Brasck 5. 77. desgl. in Alice 3. 42. coll. in P. Dorn's gem. in Middleton 10. 58. C. F. chamois hunter in Deer Park, Md. 3. 70 and from the Elmira Centkasse 2. 30 for Battenberg. Coll. in Fr. Bortb's Gem. in Ottawa 8.00. Thank offering from Fr. R. Kretzmann 5.00 and Coll. in his Gein. in Germanicus 2. 25, both for Matzat. Weihnachtscoll. in ?. Weinback's Gem. near Sebringville 15.00. Hockzeitscoll. at Struck-Timm's in Wallace 2. 60. Weihnachtscoll. in P. Eix's Gem. in Wallace 6.00. From the Luth. Volksblattkasse f. Matzat 25.00. From?. Frosch's church in Flora 3.70. H. Delion in Elmira 1.00 and from the Women's Association in Elmira 2.00, all for Battenberg. Hockzeitscoll. at Gutzeit-Dryer in Grattan 1. 15 for Matzat. Hockzeitscoll. at Bald-L-ckaub near Sebringville 3. 40. N. N. near Sebringville . 70th Coll. in?. Kretzmann's Gem. in Germanicus 2. 60 for Matzat. Hockzeitscoll. at Kreis-Apel near Sebringville 4. 63. N. N. near Sebringville. 37th (S. tzl Apr. 18).

Gem. in Palmer Rapids: By Fr. Kretzmann in Germanicus 15.00. Inner Mission: From Mrs. H. D. Wahl in Wallace 1.00. Coll. in P. Dorn's parish in Middleton 10.00. J. Wurm in Magnetawan 1.00. Hockzeitscoll. at Vorbeck-Mihm in Poole 3. 20. From P. Kirmis' parish in Wellesley 2. 15. Coll. in? Germeroth's parish in Wartburg 3. 30. Thanksgiving offering by Mrs. N. N. in Wallace 1.00. Coll. in Fr. Frosck's parish in Elmira 8.00. Desgl. in Floradale 3. 25. (p. H32. 90.)

Negro Mission: Coll. in? Dorn's parish in Middleton 9.00. Coll. in P. Frosch's parish in Elmira 9.00. Thank offering by N. N. in Logan 3.00. (S. H21.00.)

?. G. Bertram in New Zealand: By ?. A. G. Döhler in Tavistock. 50. For Addison Orphans: From Mrs. Graf in Humberstone 1.00.

Preachers' and teachers' widows and orphans: Thanksgiving offering from Mrs. F. B. in Humberstone 2.00. Communion coll. in ?. Andres' Gem. in Petersburg 4. 56. (p. K6. 56.)

Synodal treasury: from Fr. Bende's congregation at Stonebridge 2.00. Desgl. at Humberstone 2. 26. Coll. at? Dorn's congreg. in Delhi 5. 91. Communion coll. in Fr. Andres' congreg. in Sbantz Station 4. 48. (p. K14. 65.)

For Boston Orphans : From Mrs. Chr. Krüger in Berlin . 50, Wellesley, Ont. 10 Feb. 1890, Geo. Renfer, Cassirer.

Incorporated into the Middle District caste:

New construction in Addison: Nachtr. from P. Gross' Gem. in Fort Wayne H12. 13.

New construction in Milwaukee: Nachtr. from P. Groß' Gem. in Fort Wayne H12. 12.

Synodal treasury: from P. Preuß' parish at Avilla H2. 80. ? Hafner's congregation in Darmstadt 9. 65. Dess. Petrus-Gem. 2. 70. ?. Wambsganß' Gem. at Newburgh 16. 80. P. Sauer's Gem. at Fort Wayne 41. 75. Dies. Gem. 68. 41. P. Schust's Gem. at Florida 2. 98. Dess. Gem. at Florida 2. 79. p. Niethammer's Gem. at 8a Porte 20. 37. p. Sieving's Gem. at Fairfield Centre 18. 25. p. Franke's Gem. at Fort Wayne 9. 40. p. Eyler's Gem. at Jonesville 10. 45. p. Querl's Gem. at Toledo 8. 45. ?. Koch's Gem. at Purcells 4. 45. P. Scheips's Gem. at Hobart 10. 10. Dess. Gem. in McCool 4. 15. P. Engelder's Gem. in Logan 2.00. P. Gößwein's Gem. in Vincennes 30. 55. D. dens. of Junghans children 4.00. P. Werfelmann's Gem. in Neudettelsau 21. 65. P. Stelter s Gem. at Denham 3. 75. P. Jungkuntz's at Columbia City Petri-Gem. 4. 83. P. Müller's Gem. at Lanesville 8. 65. ?.Böse's Gem. at d. South Ridge 17.01. ?. Stock's Gem. at Fort Wayne 24th 50th P. Lange's Gem. at Valparaiso 7th 00th P. Seuel's Gem. at Indianapolis 20th 24th ?. Dankworth's Gem. in Mt. Hope 9. 44. Dess. Gem. in Weinsberg 1.06. P. Frank's Gem. in Zanesville 14. 93. P. Heinicke's Gem. in Evansville 5. 90. P. Betdke's Gem. in Reynolds 7. 25. ?. Dunsing's Gem. in Kouts 3. 95. P. Jox's Gem. in Logansport 6.00. P. Horst's Gem. in Hilliard 8. 27. D. dens. of ^t. Renner Dankopf. for recovery in serious illness 10.00. ?. Wambsganß' Gem. in Indianapolis 56. 28. By Prof. Biskhoff from d. Gem. near Bingen 20.00. (p. H520. 76.)

Inner Mission: P. Scheips' Gem. in Hobart K4. 33. ?.. Engelder's two congregations at Sugar Grove 4.00. From the missionary church. P. Walker's congregation in Cleveland 7. 88. From P. Henkel's congregation in Aurora 12. 42. From P. v. Schlichten's congregation in Cincinnati 20.00. From a member of P. Werfelmann's congregation in Neudettelsau 5.00. From Wittwe Mauytel a. congregation in Cincinnati 5.00. ?. Schedler s Gem. in Tipton 6 20th Wif. v. P. Schumm s Gem. in La Fayette 25.00. P. Kaiser s Gem. in Julietta 7st 31st Un named from P. Sanpert s Gem. Evansville 5.00. K. Rockvw from?. Werfelmann s Gem. in Brazil 2.00. sewing club?. Frank s Gem. in Zanesville 22. 50. Unnamed from Fr. Gross' Gem. in Fort Wayne 1.00. Fr. Kühler s Gem. in Farmers Retreat 12.00. ?. Wambsganß' Gem. in Newburgh 3. 40. P. Bethke's Gem. in Goodland 4. 10. Dess. Gem. in Monticello 1. 20. By ?. Kaumeyer of Wittwe J. Hoffman" in Pleasant Townsbip 5.00. ?. Weseloh's Gem. in Cleveland 20.00. By Fr. Horst in Hilliard by Andr. Renner 1.00. P. Sckmidt s Gem. at Decatur 4.00. Dess. Gem. at Monroeville 2. 80. By P. v. Schlichten at Cincinnati ges. by H. Arend on H. Schmithorst's silb. Hockz. 19.00. By Prof. Bischofs from F. Schröder at Bingen 3.00. (p. P203. 14.)

Negro Mission: Through Fr. Niethammer at La Porte by W. Schäfering H . 50. School K . P. Franke's Gem. at Fort Wayne 3. 50. P. Matthias' Gem. at Predle 6. 45. G. Schüler das. 2.00. N. N. das. 1.00. N. N. from P. Gößwein's Gem. at Vincennes . 50. D. P. v. Schlickten in Cincinnati by Aug. Rosenfelder 1.00. Durck ?- Rupprecht in North Dover by H. E. u. P. E. 1.00. By P. Jungkuntz in Columbia City by Mrs. N. N. 1. 36. sewing school of Gem. in La Porte by Miss J. K. Bülztzingslöwen (for New Orleans) 2.00. Desgl. (for Springfield) 2.00. P. Hassold's Gem. in Huntington 4. 71. Aus?. Zorn's Gem. in Cleveland 15. 75. by P. P. Schwan in Cleveland - from Mrs. S. 1.00. A u s P. Mickael's Gem. in Goeglein 6. 60. by P. Jox of Louise Buchholz, Logansport 1.00. ?. Weseloh's Gem. in Cleveland 10.00. M. Eonzelmann (for Netv Orleans) 2.00. By Fr. Jox in Logansport by H. Potthoff 8r. 5.00. (S. H67. 37.)

Jewish Mission: Fr. Weseloh's Gem. in Cleveland H3. 16. Heathen Mission: By P. Jungkuntz in Columbia City ges. on Theo. Sckaper's Hochz. K5. 32.

En g lish e Mi ssi o n: P. Kaiser's Gem. in Julietta K11. 69. ?. Frank s Gem. in Zanesville 3. 53. (p. K15. 22.)

Emig r. -Miss, in New York: By P. Frank in Zanesville from Wittwe Nostna Schrödel K5.00.

Fellow believers in Germany: J. G. Thieme sr. from Fr. Sauer's Gem. Ft. Wayne H3.00. V. etl. Gldrn. ?. Wambsganß' Gem. in Indianapolis 2.00. M. Eonzelmann 2.00. (S. H7.00.)

Gem. in Nortb Omaha, Nebr.: Nachtr. of P. Michael's Gem. in Köglein H5. 25. M. Eonzelmann 2.00. (S. H7. 25.)

Gem. at Brainerd, Minn: P. Schaefer "s Gem. in Waymansville -H5. 60. P. Lehman "s Gem. in Brownstown 4. 90. (p. H10. 50.)

?. G. Fisch er's Gem. in Faulk Co., Dak.: women's v. ?. Trautmann's Gem. in Columbus K24.05. Of einz. Gldrn. ders. Gem. 26. 70. (p. H50. 75.)

?. Bertram in New Zealand: women's v. P. Niethammer's Gem. in La Porte O5.00. x. Sieving's Gem. in Fairfield Centre 6.00. Fr. Herzberger's Gem. in W. Hammond 6. 20. N. N. by Fr. Querl in Toledo . 50. From d. Missionk. P. Walker's congregation in Cleveland 4.00. By?. Hiller in Minden 5.00. From the church. P. Gößwein's congregation in Vincennes 3.45. P. Werfelmann's congregation in Neudettelsau 20.12. P. Stelter's congregation in Medaryville 3.02. D. P. Rupprecht in North Dover from J. R. & M. N. 2.00. P. Sauer's congregation in Fort Wayne 10.00. ?. I. G. Kunz in Indianapolis 5.00. D. P. Wambsganß das. of

Mrs. Aug. Mauke 5.00. P. Seuel's Gem. das. 9.00. By the same of L. Meyer 1.00, W. Rösener 1.00, Fr. Stahlhut 1.00, L. Holz . 50, N. N. . 50, P. Seuel 1.00, Mich. Lude by ?. Frank at Zanesville 2. 30. P. Wambsganß' Gem. at Newburgh 1.00. women's v. P. Trautmann's Landgem. b. Columbus 7.00. Jul. Knothe at Fort Wayne 1.00. N. N. by ?. Seuel in Indianapolis 5.00. W. P. Michael's Gem. in Goeglein 5.00. (p. -110. 59.)

Ar in "Students in St. Louis: By Bro. Rupprecht in North Dover from H. E. -2.00. Wom. Bro. Schumm's Gem. in La Fayette 10.00. Wom. Bro. Seuel's Gem. in Indianapolis for J. Rupprecht 10.00. Unnamed by Bro. Saupert in Evansville 5.00. Wom. Bro. Gross' Gem. in Fort Wayne 25.00. ?. Brewer's Gem. in Weites 5. 20. Misses L. M. & T. W. from ?. Schmidt's congregation in Elyria for Haserodt 10.00. Fr. Trautmann's congregation in Columbus for H. Kühn 8.00. Fr. Kleist's congregation in New Haven for W. 8.00. Fr. Michael's congregation in Göglein for H. Wein 9. 15. (p. -92. 35.)

Poor students in Springfield: D. P. Heinze in Elkhart coll. on Röder-Decker's Hochbz. -1. 65. women's v. ?. Henkel's Gem. in Aurora 2.00. women's v. Fr. Gross' Gem. in Fort Wayne 25.00. desgl. Fr. Wambsganß' Gem. in Indianapolis for Evers 10.00. J. Fackler fr. from Fr. Gotsch's Gem. b. Hoagland . 30. women s v. Fr. Seuel s Gem. in Indianapolis for Giese 10.00. women s v. Fr. Seuel s Gem. in Indianapolis for Schleicher 20.00. unnamed by Fr. Saupert in Evansville 5.00. Fr. Walker s Gem. in Cleveland 19. 33. (p. -93. 28.)

Poor students in Fort Wayne: By P. Hafner in Ingelfield for J. Reininga from M. Keck - . 50, by Mrs. Schauß 1.00, by H. Schlensker 1. 50, by D. Korff . 25, by ?. Sieving in Fairfield Centre for Val. Kern: from W. A. ?. 4. 50, by W. A. fr. 1.00. P. Zollmann's Gem. in Bear Creek for G. Gotsch 12. 43. women's v. P. Henkel's Gem. in Aurora 3.00. By P. Hiller in Minden for P. Lehmann 5.0.0. V. etl. Gldrn. Fr. Werfelmann's Gem. in Neudettelsau for Knwf 13.00. St. Petri's Gem. Fr. Jungkuntz's in Columbia City 3. 40. Women's V. 1?. Stock's Gem. at Fort Wayne for Fr. Stock and H. Müller 49. 25. Women's V. Fr. Wambsganß's Gem. in Indianapolis for Carl Schmidt 20.00, Lehmann 10.00. Mrs. L. by Fr. Kaiser in Julietta 1.00. Women's v. Fr. Seuel's Gem. in Indianapolis for Lehmann 15.00. By Fr. Thieme in South Bend by Pbil. Hanß and children 3. 50. women's v. f. Kähler's Gem. Farmers Retreat f. G. Gotsch 10.00. P. Stock's Gem. b. Fort Wayne for H. Müller 6.00. Virginsv. P. Niemann's Gem. in Cleveland for M. Brüggemann 10.00. (p. -170. 33.)

Poor students in Milwaukee: women's v. Fr. Henkel's Gem. in Aurora -3.00.

Poor students in Addison: By Fr. Niethammer in La Porte from Chr. Lay for Fr. Dubbert -2.00. Women's v. ?. Henkel's Gem. in Aurora 2.00. By Fr. Saupert in Cvansville from H. M önnig 3.00. Women's V. Fr. Niemann's Gem. in Cleveland for H. Rosenber 10.00. Fr. Trautmann's Gem. in Columbus for H. Engelbrecht 8. 25. Women's V. Fr. Michael's Gem. in Göglein for Joh. Bohde 10.00. (pp. -35. 25.)

Household in St. Louis: Durck P. Hafner v. d. Gem. in Darinstadt -8. 65. Women's V. P. Schlesselmann's Gem. in Friedheim 6.00. Sewing Club P. Frank's Gem. in Zanesville 2. 50. ?. I. G. Kunz in Indianapolis 5.00. (S. -22. 15.)

Household in Springfield: Fr. Häfner's St. PetrusGem. -2. 20. From d. Gem. Fr. Henkel's in Aurora 2.00. Sewing Club Fr. Frank's Gem. in Zanesville 2. 50. (S. -6. 70.)

Springfield Laundromat: Women's V. P. Seuel's Gem. in Indianapolis -5.00.

Household in Milwaukee: From ?.Henkel's Gem. in Aurora 5.00. Sewing Club?. Frank's Gem. in Zanesville 2. 50. (p.-7. 50.)

Household in Fort Wayne: women's P. Schlesselmann's parish in Friedheim -6.00. By dens. of N. N. 1. 50. From ?. Henkel's parish in Aurora 5.00. From P. Preuß' parish in Auburn 2. 10. P. Rupprecht's parish in North Dover 12.00. ?. Muller's Gem. at Lanesville 8. 85. Fr. Seemeycr's Gem. at Schumm 12. 75. Fr. Seuel's Gem. at Indianapolis 20. 37. Sewing Association Fr. Frank's Gem. at Zanesville 2. 50. (p. -71.07.)

Household in Addison: Fr. Häfner's St. Peter's comm. -2.00. Ans?. Henkel's Gem. in Aurora 3. 00. sewing club ?.. Frank's Gem. in Zanesville 2. 50. (p. -7. 50.)

Orphanage in Addison: P. Schlesselmann's Gem. in Frietheim -9. 85. children's service coll. P. Trautmann's Gem. in Columbus 11.00. Wittwe Niemann from thes. Gem. for A. and H. Wagester 5.00. (S. -25. 85.)

Orphanage near Boston: P. Zollmann's Gem. at Bear Creek -10. 65.

Orphanage at College Point: school c. Mueller's teacher at Fort Wayne -4. 80.

Orphanage in Indianapolis: By Fr. Hafner from Dora Keck -1.00. Mrs. J. Ortstadt in Kendallville 1.00. By Lehr. Arnhvld in Cleveland from Leonh. Zismer's Sparb. . 25. from einz. Gldrn. P. Henkel's parish in Aurora 5.00. Surplus from Christ's parish in Evansville 4. 30. By ?. Rupprecht at North Dover by H. E. 1.00. N. N. by ?. Stock at Fort Wayne 2.00. By P. Mohr at Ingelfield by Wittwe E. Böbne 5.00. P. Mertz's Gem. at d. Clifty 8. 10. Teacher Müller's Schult, at Fort Wayne 3. 75. Ueberschuß v. d. Koll. für Weiknachtsbesch. in P. Kock's Gem. at Elmore 1. 70. Etl. Schulk. Rechlin's teacher in Cleveland 2. 50. Filialgem. ?. Bachmann's in Evansville 4.00. By?. P. Schwan in Cleveland from A. G. 2.00. By P. P. Schwan in Cleveland from Mrs. F. G. 1.00. By P. P. Schwan in Cleveland from Women's V. 5.00. By P. P. Schwan in Cleveland from Young People's V. 5.00. By P. Meytr's Gem. in Gar Creek 3. 90. By ?. Lehmann in Brownstown from the same H. Otte 2. 50. P. Weseloh's Gem. in Cleveland 8.00. Through P. Horst in Hilliard from Andr. Renner 1.00, by H. Kühn . 50th children's service coll. ?. Trautmann's in Columbus country school -4.00. By ?. Schmidt b. Decatur coll. on W. Mailing's Hochbz. 3. 50. by ?. Sugar from Mrs. Henr. Schmidt in Defiance 5.00. By ?. Katt in Terre Haute by Mrs. C. Wabler 10.00. School k. d. ZionsGem. P. Jungkuntz's, Columbia City, 1.00. School k. d. PetriGem. dess. 1.04. (S. -93.04.)

Orphanage near Pittsburgh: From einz. Gldrn. ?. Henkel's Gem. in Aurora -3. 10. By teacher Malich at Fort Wayne ges. on Christmas Eve in his school 2. 52. (p. -5. 62.)

Orphanage near St. Louis: Fr. Schlesselmann 's Gem. in Friedheim H9. 85. By Fr. Gößwein in Vincennes from N. N. 5.00. By Fr. v. Schlickten in Cincinnati from Wittwe Werner 1.00. By?. Jungkuntz in Columbia City from Mrs. N- N. . 50. by P. Saupert in Evansville from Gerb. & Lil. Böhne's Spark. 2.00. (SEE H18. 35.)

Hospital in St. Louis: By?, v. Schlichten in Cincinnati from Wittwe Werner G1.00.

Taubst ummen-Anstalt: By P. Hafner from B. Umbach K2.00. By P. Evler's Gem. in Joncsville 19. 85. By P. Zollmann's Gem. in Bear Creek 10. 65. By P. Rupprecht in North Dover from J. R. 2.00. By P. Jungkuntz in Columbia City from N. N. 1.00. By?. Saupert in Evansville from H. Mönnig 3.00. By P. P. Schwan in Cleveland from A. G. 2.00. Desgl. from Mrs. F. G. 1.00. By P. Weseloh's Gem. in Cleveland 8. 35. By P. Franke at Fort Wayne ges. on Stellhorn-Lapp's Hochz. 10. 80. (S. G60. 65.)

Pilgrim House in New York: By Fr. Katt in Terre Haute by Mrs. W. Chisel H5.00.

Districts support fund: Petrus-Gem. P. Häfner's H3.00. D. dens. from d. Gem. in Darmstadt 9. 15. Mrs. Umbach das. 2.00. P. Pohlmann and Gem. in Dudleytown 15.00. By P. Ouerl in Toledo from N. N. 1.00. By ?. Schlesselmann in Friedheini by Mrs. M. 1.00. Fr. Niemann in Cleveland 5.00. Fr. Huuziker's Zion congreg. at Edgerton 2. 66. ?. Gößwein's Gem. at Vincennes 8.00. Fr. Werfelmann at Neudettelsau 4.00. Fr. Stelter at Denkam 3.00. Fr. v. Schlichten's Gem. at Cincinnati 26.06. By Fr. Rupvreckt at North Dover of H. E. 2.00. Fr. Böse at Defiance 2.00. Dess. Gem. at d. South Ridge 13. 85. P. Stock's Gem. at Fort Wayne 27. 25. ?. Diemer's Gem. in Peru 10. 85. D. dens. Proceeds from donated sermons by Fr. Jox 2. 55. Fr. J. G. Kunz in Indianapolis 5.00. Fr. Mohr's Gem. in Ingelfield 10.00. Fr. Wambsganß' Gem. in Indianapolis 23. 55. By Fr. Skumm in La Fayette 2.00. Fr. Werfelmann in Brazil 3.00. Fr. Michael in Göglein 5.00. Fr. Heinicke's Gem. in Evansville 5.00. ?. Bauer's parish in Weites 5. 10. Fr. Kähler's parish in Farmers Retrcat 17.00. Durck Fr. Lehmann in Brownstown by the late H. Otte 2. 50. Fr. Jox in Logansport 5.00. Fr. Kühn's parish b. Dudleytown 12. 25. M. Conzelmann 8.00. Women's v. ?. Heinicke's St. Paul's comm. in Evansville 10.00. P. Schmidt near Decatur 4. 50. Dess. Gem. that. 7. 20. by P. Niemann in Cleveland of Wittwe H. 10.00. (S. H273. 47.) Total: G2042. 87.

Fort Wayne, Ind, Jan. 31, 1890.

D. W. Röscher, Kassirer.

Revenue to the Nebraska District's coffers:

Inner Mission: By P. W. G. Bullinger of sr. Gem. at blearwater K4. 30, at Conley 4. 50. P. W. Rudolph of sr. Gem. at Humpbrey 2. 70. P. E. Flach, Festcoll. sr. Dreieinigk.Gem., 6. 25. P. F. Düver, Weihnacktscoll. sr. Congreg. 9.00. ?. Aug. Leuthäuser, Coll. sr. St. Pauls-Gem., 5. 26. Fr. H. Frincke of sr. Gem. 5. 15. P. J. H. Iahn, Weihnacktscoll. sr. Gem., 12. 50. P. Ed. Tappenbeck, mission coll. at Alliance 1. 65 and 1. 70, at Crawford 1.00, of sr. Gem. at Chadron 3. 75 u. 3. 25. ?. G. J. Bürger, thank offering for this year's. Harvest, from Jac. Tröster sen. 1.00, N. N. 5.00, N. N. 2.00. Alb. Kemps . 50, Collecte 1. 50. Mr. C. Schneider of the Louisville Gem. 8. 62. (p. G79. 63.)

Negermission: P. H. Bremer von Aug. Röpke 1.00. ?. Job. Meuer von sr. St. Paulus-Gem. 2. 13. (S. K3. 13.)

North Omaha Missionary Society: P. H. Frincke, 3rd Sdg, 1.00. Kass. C. Spilman a. d. Eastl. Distr. 11.00. Kass. J. F. Geyer a. d. Southl. Distr. 4. 85. Kass. D. W. Röscher a. d. Mittleren Distr. 22. 50. (S. G39. 35.)

Synodal treasury: P. E. Flach, Festcoll. sr. Dreieinigk.-Gem., 9.00. Fr. F. Düver, Neujabrscoll. sr. Branch, 2.00. Fr. G. Weller, Weihnackrscoll. sr. Gem., 21.00. Fr. M. Adam, desgl., 13.00. ?. H. Frincke, desgl., 9. 65. P. J. P. Müller, desgl., 8.00. ?. S. Meeske, Coll. sr. Gem., 10.01. P. J. E. Baumgärtner, Thanksgiving Coll. sr. Greendale Gem., 3. 78, Nenjahrscoll. 1. 36. ?. W. Harms of sr. Gem. 12.00. P. C. Gutknecht of sr. Jmm.Gem. 5. 75. P. Tr. Häßler by sr. Gem. 16. 25. (p. K111. 80.)

Widows and orphans: P. G. Weller of N. N. . 50. ?. M. Adam 5.00. P. Ad. Bergt of Wittwe Schürmann 1.00. ?. C. Gutknecht from sr. Jmm.-Gem. 10.00. (S. K16. 50.)

Orphanage near St. Louis: Fr. C. H. Becker on s. schoolchildren 7.00, on bl. Evening ges. 12.00. Fr. M. Adam, on hl. evening ges., 4. 50. Fr. Chr. Bock, on C. Schulz's wedding s., 3. 50. Fr. Chr. Bock . 75. (S. K27. 75.)

Orphanage in Addison: Fr. A. Baumhöfener of C. Noffke 1.00. Fr. Joh. Meyer of Willie and Anna Freitag . 50. (S. K1. 50.)

Orphanage in Wittenberg: Fr. M. Adam, s. at the children's service, 4.00. Fr. H. Frincke of sr. Gem. 5.00. ?. Th. Möllering from sr. Congregation 5. 50. (p. K14. 50.)

Orphanage in Indianapolis: Fr. G. Weller from the pew sr. Gem. 10.00.

Poor students in Springfield:?. S. Meeske from the collection bag sr. Gem. 7. 61. P. G. J. Bürger v. H. Rohrs 1.00. (S. K8. 61.)

Poor students in St. Louis: Fr. Wm. Hüsemann v. Mrs. Sautter 5.00.

Poor students in Addison: Fr. G. Weller a. d. bell bag sr. Comm. 10.00.

Poor students in Milwaukee: Fr. G. Weller from the pew sr. Gem. 10.00.

Poor students: Fr. W. Harms from sr. Gem. 6.00. ?. C. Gutknecht, desgl., 12. 40. P. J. Hilgendorf, desgl. 19. 14, by Ed. Wolf . 50. P. L. Lange by sr. Gemmingen of sr. Gemmingen von sr. Gemmingen 5. 50. P. Aug. Leuthäuser, desgl. 5.00. (p. S57. 54.)

Stud. Salchow (Addison): P. J. G. Lang, ges. on Salchow-Niermann's wedding, 6. 36.

Pr og n m nasi u m i n M i l w a u k e e: P. J. E. Baumgärtner of sr. Gem. at Sweetwater 6.00, at Greendale 1. 66. (p. K7. 66.)

Districts-Baufond: P. Joh. Meyer von sr. BethlehemComm. 6.00. P. N. N. 50.00. (p. S56.00.)

Gem. beiKearney: P. G. J. Bürger, thank-offering by Jac. Fröster Sr. for this year's Harvest, 5.00.



Sick pastors and teachers: IN G. Weller from the bell bag sr. Gem. 2".00.

IN Bertram in New Zealand: Fr. J. P. Kühnert 1.00. k. J. P. Müller from sr. Gem. 4.00. IN J. G. Lang from the collection bag sr. Gem. 8.00. I". Chr. Bock . 50, Coll. sr.^em. at Deshler 6.00. (p. -19. 50.)

Free church in Drutsch land: P. G. Weller from the collection bag sr. Gem. 10.00.

Lutherans in need in Dakota: P. C. H. Seltz of sr. Gem. to Elk Creek 5.00. P. G. Storm, Weibachtscoll., 9.01. P. J. M. Maisch of sr. Gem. 7. 50. (p. -21. 51.)

T a u b s t u m m e n -An stal t: IN F. Düver of s. Schoolchildren 1. 50. I". J. P. Kühnert, Christmas coll. sr. Gem., 8. 50. P. S. Meeske, communion coll., 3. 20. IN Chr. Bock 1.00, ges. on C. Schulz's wedding, 3. 50. (p. -17. 70.) Total -559.04.

Correction.

In the "Lutheraner" of 14 January read under "Gem. in Hanover": ges. auf H. Röebke und Louise Gades Hochzeit statt "H. Rörbke unv Luise Hades."

Lincoln, Feb. 1, 1890.

I. C. Bahls, Cassirer.

Revenue to the Western District's coffers:

Synod Fund: Fr. Meyr's congreg. in Friedheim-6. 10. Fr. Schäfer's congreg. in Tilsit 6.00. By Mr. R. N. in Trinity congreg. in St. Louis 11.00. (S. -23. 10.)

Progymnasium in Concordia: IN Schäfers Gem. in Tilsit 5. 85.

New construction in Concordia: P. Matuschka's Gem. in New Welle, 2nd Send., 25.00. By Kassirer Mangelsdorf 53.02. IN Pennekamp's Gem. in Point Prairie, J. Zahig., 26.00. P. Bundenthal's Gem. in Augusta 23. 75. P. Schwankovsky's Gem. in Baden, 1st Num., 13. 50. P. Miller's Gem. in Little Rock 60.00. (S. -201. 27.)

Walther College in St. Louis : Coll. at the dedication of the same in d. Dreieinigkeits-Kirche by Mr. A. Brauer 113. 65.

Inner Miss! on of D i s t r i c t: IN Matuschka's Gem. in New Melle 12.00.

Fr. Janzow's Gem. in St. Louis by Mr. Schwartz 10.00. IN Schäfer's Gem. in Tilsit 4.00. (iL>. -26.00.)

Negermission: IN Demetrios Gem. in Emma 4. 50.

Support fund: thank offering from Mrs. Pastor Bartels in St. Louis 5.00. IN Bundentbals Gem. in Augusta 1. 45. k. Schäfer's Gem. in Tilsit 3.00. (S. -9. 45.)

Orphanage near St. Louis: By I?. Wangerin in St. Louis by Mrs. Kaiser 10.00.

Hospital in St. Louis: By IN Wangerin in St. Louis by Mrs. Kaiser 10.00.

Dau bstu m m ent: IN Heynes Gem. in Lake Creek 5.00. Thank offering by Rev. Bartels in St. Louis 5.00. (S. -10.00.)

Poor students in St. Louis: Through Fr. Albrecht in Perry Co. from the Young Men's Association 5.00.

Poor students in Springfield: By IN Albrecht in Perry Co. from the Young Men's Association 5.00. By IN Mayer in New Wells from etl. members for A. Wunderlich 12.00. (S. -17.00.)

Poor students at Concordia: By IN Albrecht in Perry Co. from the Young Men's Association 5.00.

St. Louis, Feb. 18, 1890. H. H. Meyer, Cassirer.

2814 N. 14td 8tr.

Received from the Jünglingsverein der Zions-Gemeinde dahier - 100.00 and distributed to the following students: Pardieck, Deletzke, H. Brandt, C. Meyer, Höneß, Wentz, Schild, Hanow, Fleckenstein, Nagel (each -10.00). C. F. Ob er meyer.

Received a freight car load of grain for the needy in my community at Gordon, S.Dak., from the community of IN J. Rubels near Lakefield, Minn. Heartfelt thanks to the kind givers! A. H. Kuntz.

With heartfelt thanks, the undersigned received 28 bust shirts for poor students from the Women's Association of the local parish of the Holy Cross. F. Pieper.

Just published:

Statistical Yearbook

of the German

evang.tulh. synod of Missouri, Ohio, & a. St. for the year
1889.

Price: 25 cents.

Changed addresses;

Uev. 8th -dmlmeker, I-uoe IN O., Lullrrlo 60th, 8ebr. liev. IVilcker, krz'OurZli, ^UtriuGe Oo., Oliio.

The "Lutheraner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by carriers, the subscribers have to pay 25 cents extra. To Germany, the "Lutheraner" is sent by mail, postage paid, for Pl. 2S.

Letters containing business, orders, cancellations, monies, etc., are under the adiesse t,utk. < onvoickiu-Vvrlup: (51. IN Ijurtkvl, ^Bi'nt-, Corner ol'dlinmi 8tr. L Inctiunn ^ve., 8t. I^ouiü, Llo., anhrzusenden.

However, those briefs that contain information for the paper (articles, advertisements, receipts, adregvrrändernngen rr.) should be sent to the editorial office at the address: "Imtdvrniivr", Oöncorüi" 8emluarx;".

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Lutereck at tlle cost OMoe s.t 8t. I-ouis, I "lo., as 86ooQtI-ols, "8 matter.



(Submitted on

Consequences of the school

The opinion has been widely held that the new compulsory school law is quite innocuous and harmless to our parochial schools. The first and next cause for such an opinion was undoubtedly the following public statement by the State Superintendent of Schools, Edwards of Springfield: "The Compulsory Education Act does not, in my opinion, necessarily interfere with the internal arrangements of a private or parochial school unless the said school fails to teach the subjects mentioned in English. Under the provisions of the law, there can be no objection to the teaching of German and religion in these nonpublic schools, provided that the ordinary subjects of instruction are well taught in the English language."

Now it is foolish to disregard the clear letter of a law and rely on the opinions and views of one man. Moreover, in the above words and in his whole statement, Mr. Edwards again expresses himself so cautiously in **favor of** the compulsory school law that the individual school authorities are left free to do harm to the parochial schools if they are hostile to the church.

A second reason why many say: It is peace! There is no danger! lies in the fact that in many places our parochial schools have remained unmolested until now. Individual attacks on parochial schools that have been reported in newspapers have either not been read or have been forgotten. And so Christians allow themselves to be lulled into the highly dangerous dream that the whole thing was nothing but blind noise. Yes, here and there the new compulsory school law is even considered a good and useful law.

But while many are going along so carefree, the School Committee appointed for the Illinois District is living in constant turmoil and anxiety, and has much trouble and labor to advise and assist wherever the compulsory school law is or shall be carried into execution against our schools.

Therefore, it is certainly our duty to give a public report of what has happened in our state so far. We have compiled all the cases that have come to our knowledge, both inside and outside our synod, and herewith give a historical report.

I. Cases in court, namely:

a. within our synod:

1. Wine Hill, Randolph Co. (U. Love.)

The school board of the fourth English school district, consisting of an American, a "lady" and a German, sent notice through its "truant officer" to two members of the community that they must send their children to the state school or they would be sued. The community testified in a letter to the **truant officer** that the five required subjects were taught in English in their school. But the officer took no notice of the letter and went to the prosecutor to file the suit. The district attorney seriously discouraged the suit, emphasizing that this parochial school was perfectly in compliance with the law; it was therefore quite useless to sue these parents, indeed, the school board was only causing unnecessary expense to the county. But the anti-clerical school directors allowed themselves to be

(Sent in by resolution of the Northern Illinois Pastoral Conference.)

Consequences of the compulsory school attendance law in the state of Illinois.

Not to be misled, they found a like-minded justice of the peace, Bilderback in Mill Creek County, before whom they brought the suit. In the meantime, our school committee had sent to the community the statement of State Superintendent Edwards, "On the Scope and Meaning of the Law," and hoped that if that school board read it, it would refrain from filing suit. But in spite of Edwards, in spite of the prosecutor, the suit did come forward. Advocate Harze, engaged by the Committee through the kindness of Vice-President Müller in Echester, proved before the Justice of the Peace that the parish school was entirely in accordance with the law,*) that it was a matter of conscience for the parishioners to have their children educated in a Christian manner, and finally that the state was stepping between parents and children and robbing the former of their authority. But all was in vain, because the counter-advocate and justice of the peace concluded, "The school- board at Mill Creek has not approved this school." (When our advocate asked whose fault it was that that school was not "approved," the fault of the township or of the school board, no attention was paid to that, but the justice of the peace, taking the school law in his hand, said, "This is my guide, I fine Mr. Lindenberg \$12.00 and cost." (This is my guide, I fine Mr. Lindenberg \$12.00 and court costs). On the advice of the Committee, an appeal has now been made to the Circuit Court.

From this it is clear that even if a parochial school has quite good English instruction, an anti-clerical school board can still harm the school under the new compulsory education law by simply not "approving" the school. This is because the law does not mandate "approving" but places it entirely at the discretion of the school boards. And State School Superintendent Edwards, in his statement, says exactly the same thing: "The compulsory law provides that directors may approve any private school and permit pupils to attend it, provided such private school teaches the subjects of reading, writing, arithmetic, history of the United States, and geography -all in the English language." So principals may, may, may approve a parochial school, but if they don't want to, they don't have to, because the law doesn't say they have to approve the parochial school. Thus, this law leaves us, our children and schools at the mercy and disfavor of individual state persons, so that we are dependent on their enmity and malice.

2. Woodworth, Iroquois County. (P. Hartmann.)

After some members of the community there refused to send their children to the state school, they were sued, arrested like criminals and only released after a guarantee was provided. On November 12, the trial took place. Our counsel, however, had advised that the suit be taken away from the justice of the peace chosen by the plaintiffs and brought before another judge. The trial lasted a long time, was very interesting and ended in our favor. The defendants were acquitted. Publicly before the judge, the Advocate called the compulsory school law "a cruel law". On the books used in our school he proved that we literally fulfilled the law.*)

*) See on this the article "on the school question" in the main sheet.

Why did this justice of the peace not give the same verdict as the one in Wine Hill? If one takes it exactly according to the law, then he should have given the same verdict. Without doubt, the judge, whether consciously or unconsciously, kept his oath of office by acquitting. For all judges must swear that they want to help uphold the constitution of the state. It states: "The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed. (The citizens shall be guaranteed, firmly assured and guaranteed for all times that they may freely exercise and enjoy their faith and worship, without distinction of confession). One more thing should be pointed out here. Every defendant has the right to transfer his action from one justice of the peace to another, as soon as he has to fear that he cannot obtain an impartial trial before the first judge. This is called a "change of venue." One need only swear that one has the fear of not receiving a "fair trial" here. Therefore, congregations should probably inquire how the justices of the peace in their area stand on the compulsory school law, whether they are fanatical German-haters or enemies of the church schools. A school board will certainly look for such a judge immediately for its accusation. According to the law of the state, however, no citizen need put up with the fact that plaintiff and judge are party comrades from the outset.

3. Bible Grove, Clay County, (k. Hornung.)

Here we are dealing with a school, which the pastor serves willingly and diligently in addition to his heavy parish duties, as far as it is in his power. Until now, the congregation did not want English instruction in the school, but only wanted to give it to their children after confirmation in the district schools. However, they recognized how useful and important English instruction was for their children in their own school and introduced it. But the school directors nevertheless threatened the community members, most of whom are very poor, with lawsuits and great costs. The sad consequence was that two members handed over their children to the state schools. Since the other members remained steadfast, the school board seized one of the poorest members. On December 18, the father was arrested and quickly, in order to catch the people off guard, the complaint was presented to the justice of the peace already in the afternoon. Pastor and parishioners were questioned as witnesses and a "jury" of six men could not agree. On December 20, the suit was reopened. The congregation had now hired an advocate. But the result was that the father was sentenced to a \$1.00 fine and all court costs on the grounds that "our pastor could not speak English enough. But the most amazing thing was that the school board declared afterwards that if the parish would not continue the lawsuit and pay all the costs, they would leave the parish alone and allow them to send their children to the parish school.

So here we see how dangerous the words of the compulsory education law are: "But if the person so neglecting, shall show to the satisfaction of the Board of Education or of directors, that such child has attended. ... a private day school," etc. (But if a father neglects to do so [namely, to send his child to the state school] he shall show to the satisfaction of-

But what an elastic and broad term this is: "to the satisfaction"! What is sufficient for one is far from being sufficient for another. And an anti-clerical school board may simply say: the English teaching of the parochial school is not sufficient for us, therefore we do not recognize it. And fanatics are able to declare such even where the English teaching is quite good.

4th Conant, Perry County, Ill (n.d. Mueller.).

Two parishioners, who together send seven children to the parish school, are asked by a "truant officer, "who can hardly write his own name", to send their children to the "Public school". When he was told that yes, the required English would be driven, he replied briefly: "Your children belong in this district, they *must* attend the district school in *their own district*. I await a definite answer from you by New Year. If you don't send your children, you will be sued."

Mr. Pastor Müller, who himself teaches school and can teach English well, immediately received the necessary instructions from the school committee. Thereupon he wrote under January 11, among other things, the following: "It serves a venerable committee for preliminary news that I have so far succeeded in speaking with only one of these school principals in question and at the same time also with the State Attorney of our County. The former told me that they (the directors) had not yet taken any further steps because they always hoped to receive an invitation from our community to inspect our school. He assured me that they would never have done anything if they had not been driven to do so. They had received a request from 'higher authority' to immediately appoint a 'truant officer'. This officer reminded the two families of our community in writing of their duty (?) (namely: they had to send their children to the public school!) and now handed the matter over to them - the directors. However, they had now been threatened from another side that if they did not take further steps, they would be sued for 'neglect of duty'. He asked me and a community member who was with me to invite them to visit our school, so they would surely approve it (that is: if I teach the five subjects) and all the trouble for them and us would be over. The State Attorney also asked us at least a dozen times to do this. I explained to the gentlemen in detail that and why we could never do that. I finally told him: 'If you are not willing to approve our school on testimony, as directors of other districts do and have done, well, then go to Law. We shall not give up, but fight to the utmost for our precious rights.' He then went his way and promised to talk to the other two directors. What they will do now, the future must teach. The State Attorney tells them that they should not sue before the end of the month. . . . At the end of this month there will be such a case, just like ours, from a so-called evangelical community. The *trial* took place once before, about six weeks ago, on which occasion one of my church members was on the jury. At that time it came before only one judge and they had only six men jury, three Americans and three Germans. The former voted for punishment, the latter against. So they could not agree and the matter was postponed until a called court on January 27. Everyone is now anxious to see how the thing will end. After that, the State Attorney told me, all other cases will be judged.

Here we see how the following words of the compulsory education law can be used against our schools:

"Every person, having under his control a child between the ages of 7 and 14 years shall annually cause such child to attend for at least 16 weeks . . some public day school in the city, town, or *district, in which he resides.*" (Every father who has a child from 7 to 14 years of age shall annually cause his child to attend the public day school in the district where he resides). Now, within the boundaries of a municipality are often three to four state school districts. The parish school is located in only one of these districts. Thus, all community members living in the other three state school districts can simply be forced to send their children to school in whichever district of the state they belong to. The school board does not have to worry about the community school that is located in another state school district.

That Pastor Müller did not invite the school principals to inspect his school, he acted rightly and wisely. For woe to him and his school if he did so! The enemies would rejoice and say that he recognizes the law, and would soon find means to ruin his school from the compulsory school law.

b. Outside our synod.

It is certainly not only interesting, but also important to learn how other church communities are also affected by the law on compulsory education. Therefore, the following cases may be briefly mentioned here:

5th Campbell Hill, Randolph County.

(Augsburg Synod.)

The school was not recognized, although all subjects prescribed by law were taught in English and the students were promoted to such an extent that they later passed quite well in the public schools. The Dudenbostel brothers were sued several times. The outcome of the first suit was favorable to them. In a second suit they were ordered to pay \$15.00 each and costs. The community had to close the school to prevent further drudgery. It appealed to the higher courts.

An independent pastor of Campbell Hill told us that even though his school was taught only in English, they lost the case and were ordered to pay \$3.50 and court costs. This community has also appealed to the Circuit Court. At the same time, he reported that four lawsuits had been filed by the school district in question.

6. Centreville Station, St. Clair Co. (Catholic.)

All parents in the Catholic community were asked by the school board to send their children to the Public school. No reasons were given. Bishop Jansen of Belleville promised the parish to reimburse all expenses. In response to the circular from the Bishop and Priest, the School Board replied as follows :

"We are in full compliance with the new compulsory education law; for this law commands that all children from 7 to 14 years of age shall attend the state school at least 16 weeks a year. However, the same law also provides that anyone who fails to send his children to a state school may, in order to satisfy the school boards, furnish proof that he has sent the children in question to a private school for an equally long period of time; but according to the same law, the private school must be formally recognized by the Schulrath of the state schools. And with respect to this recognition, the law provides: 'But no school shall be recognized unless it teaches reading, writing, arithmetic, United States history, and geography in the English language.

is taught.' We have had an opinion given us by the State Superintendent of Schools in regard to this clause, and on the basis of the same we declare that we cannot approve any school which maintains as a secondary purpose the teaching of catechism, religion, and manual labor, while its main purpose is no other than to keep the children out of the public schools! We have enjoined all parents in our district to send their children to the public schools; and those who do not comply, and cannot show good cause for doing so, will be prosecuted according to the provision of the law." There was a long newspaper controversy over this statement of the school board, and the chief school authorities in Springfield publicly declared that such was not their opinion at all; but, first, the school board does not say above that Mr. Edwards literally gave this advice, but only that he gave them an opinion, on the basis of which they, the school board, now believed they must so judge. Be that as it may, one can clearly see here what school boards have dared to do against church schools since the enactment of the compulsory school law, and that many Americans and the unbelieving Germans are shouting: Our public schools should be the only legitimate schools! Down with the church schools!

7th Shelbyville.

But what does the reader say about the following article published in the "Chicago Daily News" on January 6 and 9?

Case? A poor widow, Mrs. Johanne Axford, who sent her son to work out of necessity, was finally sued because she did not send the boy to the state school despite having received a notice. The judge sentenced her to a K5.00 fine and payment of court costs, and because she could not pay the money, she was put in jail.

Americans like to brag about their support of the poor in the county. Why not support the widow and make it possible for her son to receive schooling? The Daily News adds, "Such an act is quite calculated to make the compulsory school law hateful."

II. other actions taken by school boards against community schools.

a. within the Missouri Synod.

1. Thornton, Cook Co., Ill (? . Keller.)

In August 1889, the school board requested the following in an official letter to Pastor Keller:

"1. That the five subjects mentioned in the act shall be taught in the parochial school and shall be taught during a sixteen-week uninterrupted period commencing September 2, 1889;

"2. That each pupil receive for the above five subjects the textbooks in use in the free schools of this District.

"3. That the school be open to the attendance of the directors at any time, as well as to monthly examinations, as in free schools."

2. carlinville. (P. Br. Mießler.)

Here the Schulrath has decided to demand the timetable from all municipal schools, Lutheran, Catholic, Protestant. The principal of the city school has already visited the Lutheran (Unirte) school and given the instruction: to teach more English. Next it will be the turn of the Lutheran school.

It is also significant what the County - School Superintendent Mr. Harrington wrote in his paper: "Macoupon



County School Journal": "The law does not want to come into conflict with the community schools if only the English subjects are properly taught in them. The patrons of the community schools should be protected against incompetent teachers. In some cases, the teachers of such schools have little knowledge of the English language."

Strange, all of a sudden the civil servants want to take care of our municipal schools in such a motherly way. They would like to see to it that the enormous army of incompetent state teachers, or rather school mammals, is eliminated. Mr. Raab, who was State Superintendent of Schools before Edwards, knows the matter well and told the "Teachers' Association" assembled at Springfield after Christmas frankly and freely: "Before the State undertakes to force my children into school, I may also demand of the State that it give my children the best education, that it admit to its schools only teachers who are excellent in knowledge and character. Is this perhaps the rule? Go to many rural and village schools and see how much time is spent teaching children the elementary subjects of reading, writing and arithmetic. Work that should be done in two years is not even completed in five years. How else would it be possible that boys and girls from 14 to 15 years of age cannot even read with understanding, are not able to calculate simple arithmetic problems in the four species, not to speak of their inability to write a business or friendship letter? True instruction in geography, history, essay writing and other things worth knowing cannot be given, because all available time must be spent on teaching the elementary subjects, which are supposed to give the children only the means to acquire higher knowledge.

"This will be the case as long as the state fails to better promote the education of teachers. Virgins and youths, who should themselves still attend elementary school to acquire knowledge, are placed in school to educate the soul and body of the growing sex." (See Illinois State Journal, January 2, 1890.)

So talks a former superintendent of Public schools in Illinois. And he is right. It is truly ridiculous when some German parents think it is a miracle what their children have learned in the public schools when they can speak English proficiently; and the poor children have remained so stupid and simple-minded that they are to be pitied. Hence the experience of our parish teachers is this: if they get children from the state schools, they have to put them in the lowest classes and start with them almost from the beginning in all subjects; while if children who have attended our parish school up to confirmation enter the state school, they soon have to be put in higher classes, as much as the "*ladies*" do not like it.

3. dorsey. (P. D. Lochner.)

Mr. Heuer in the local community received notice three times, once verbally, then in writing, and then again through the constable. Heuer was not at home, the constable inquired from the woman how many school-age children they had, to which school they were sent and whether English was taught there. He then said that he had been commissioned by the school director to inspect the German school (to search the German school; but he had no desire to do so). The school director could take care of that himself.

4th Defiance. (U.M. gap.)

At the beginning of September, individual families were threatened that they would be sued if they did not send their children to the state school. A little later, the local school beadle demanded our school list, which he received, and announced that he would inspect our school one day. Teacher Lücke, however, told him that he would not be allowed to do so under any circumstances. Since those omissions, everything seems to be quiet.

5. addison. (P. J. Great.)

Teacher Bäder at the branch school in Elmhurst was required to take a state examination. But when one of the school directors was rudely told by a German resident of Elmhurst: "If you don't leave our school alone, you will have been in office for the longest time," they backed down. For the gentlemen knew only too well that the citizens could carry out this threat.

Mr. Wilhelm Heuer, who sends his children to our North District School, but belongs to School District No. 2 to Bensenville, received peremptory written notice that his children from 6 or 7 years of age to 14 years of age, as they reside in this District, were to report to the Uu01io 8ouool at 9 o'clock on Monday, September 2, 1889. The school board simply did not care about our parochial school located outside of this district. Further, a poor Lutheran family living in Bensenville was threatened more than once that if they did not send their children to the state school it might cost them \$50.00 in fines. The family moved to another district for peace of mind.

6. altamont, effingham co.

Mr. J. Lenz, teacher, inquired of the School Committee, because the County School Superintendent was also about to visit his school in the very near future, how he should act against the man, whether he should refuse him admission or not?

7. belleville. (P. Kühn.)

Also interesting and important is what Mr. Raab, the above-mentioned former superintendent of the state, now superintendent of that county, who is an opponent of the compulsory school attendance law, has done. Pastor Kühn received the usual notice. From the same it appears that even Mr. Raab must say, according to the letter of the law, that all children properly belong in the State schools, and that parochial children may only be graciously excused, provided the parochial school may be considered a lawful school under this law. Soon after, however, Mr. Raab explained in a conversation to Mr. Pastor Kühn: "The law was certainly not constitutional. Everything would stop if a father no longer had the right to have his children educated wherever he wanted. Hopefully there will soon be a complaint somewhere, then the law will undoubtedly be revoked. But it was not necessary that there should be a complaint here. Pastor Kühn should not take his Bries as a threat. It was not his intention at all to chicanery them in any way." Thus, Mr. Raab also publicly showed himself to be an opponent of this compulsory school law in a lengthy speech before the Teachers' Association in Springfield. This speech was published in various German newspapers.

8. Rockford. (U. Dorn.)

Pastor Dorn, with great difficulty, has nurtured this mission post in the great beautiful city and the congregation is beginning to flourish. He also immediately founded a school and gives the lessons himself. Now this little school is already in danger, as an article in the "Rockford Daily Gazette" shows. The boastful headline reads:

"Must go to school. The five Hundred Children of the City, who do not attend the Public Schools." The story is told of how successfully the truant officer, Chief of Police Webb, works- driving the children in droves to the public school. For the time being, this hits hard the Swedes, who are very numerous there and in whose schools the children are taught in their mother tongue.

b. Outside our synod.

Piano, III (Unirt.)

On November 6, a father there published the following in the "Deutsche Warte": "I am being formally persecuted by the local school board of the public school in that it wants to force me to send my already grown-up children to school. My stepdaughter Elisabeth is 15 years old, my son Ferdinand 14-1/2 and the youngest daughter 13-1/2. The school servant came to me and ordered me to present the baptism and birth certificates. The youngest daughter goes to the Lutheran church for instruction and is to be confirmed by Easter. The mayor told me that she did not have to go to school with the pastor, but had to go to the English school, otherwise I would be punished. I should also take my son away from work and send him to her school. It goes on like this all the time, I have no peace at all from the people.

Peter Solomon."

So even in the confirmation lessons a spiteful school board can interfere and that on the basis of the school compulsory law, because that says that the date of the school compulsory time set by the school board must be uninterrupted.

Isn't it quite strange: we have always been told that the law was made to bring to school the children strolling in the streets and put into the stores, that it was not directed against the church schools at all. Now go to Chicago, for example: thousands of children are still running around in the streets, the almighty business houses still have their errand boys, cash-girls, etc. Nobody cares about this, but our schools are not the only ones in the city. Nobody cares, but there is a real fervor against our schools.

Well, dear reader, do you still believe now: It is peace! It has no danger? Consider:

It is of no help to anyone if he wants to interpret the law on compulsory education as well as he can and thinks that he can discover nothing of all the things that school boards find in it. Facts are stubborn things, the Americans like to say, i.e. facts cannot be disputed. The school boards read out and find in it what, according to their hatred of Germany or their enmity against church schools, gives them most welcome grounds for destroying our schools.

If the superintendent of the state school were to give the best possible interpretation and explanation of the law on compulsory school attendance, this might at least be decisive for a number of school boards at the moment, while others do not care a jot about it. And those to whom such explanations are authoritative have in part quite different reasons why they do not yet proceed vigorously. In the case of one, it is the little something that he would like to keep and why he would not like to spoil it with his fellow citizens. Another sees what significant expenditures would be necessary if all children were to go only to the state schools. That's where the wallet comes in.

What fools we would be if we were to accept opinions and views of a school official against the clear letter of the law as the real law! How, if we now get other school officials and they put the worst and most dangerous into the wording of the law, shall that then also be our law? Then many, who are now so sure, would soon cry ah and woe.

(4) The individual school boards may interpret and administer the law quite independently of the declarations and interpretations of the State Superintendent of Schools. He does not hold them accountable; he does not control or resist them. Yes, according to Edwards' declarations, school boards are within their full rights. For in his "Scope and Meaning of the Law" of November 19, as published by the "Chicago Herald," it says, among other things, "The compulsory law provides that directors *may* approve any private school and permit pupils to attend it," etc. (The compulsory school law provides that directors may [not: must] approve a private school, etc.) Further:

"The *responsibility* of approving these private or sectarian schools rests upon the boards of directors and boards of education of the public schools." (The responsibility of approving these private or sectarian schools rests upon the boards of directors and boards of education of the public schools).

5. it should also be remembered that a movement is now sweeping through the entire country which blatantly wants to put an end to the parochial schools. That, and nothing else, is what the infamous Blair Bill, now before Congress as an amendment to the Constitution of the United States, has in mind. And that ill-fated bill in the state of Massachusetts set the clearest tone as to what one actually wants to achieve with the compulsory school laws. There, the bill stated:

"a. The unlimited right of inspection and supervision of any private school in which children 8-14 years of age are educated by the State School Committee of the District.

b. Any father or guardian who fails to send a school-age child under his control to a public school or to an institution approved by the public school authorities during the years 8-14 shall pay a fine of \$20.00, whether or not he otherwise provides the child in question with a good education.

c. The local school committee shall declare a private school permissible only if English is the language of instruction and if the subjects taught in public schools are also taught therein" (e.g. also the teaching of temperance); "furthermore, if the textbooks used in the institution in question have received the express approval of the state school committee; finally, if the progress of the pupils and their entire condition make such action appear advisable.

d. Whoever attempts to influence any person who has a child between 8-14 years of age under his or her care not to send the child to a public school or any other school approved by the state, and who for such a purpose has recourse to any

threat of social, moral, political, religious, or ecclesiastical disenfranchisement, or punishment, as the case may be, shall be fined from \$300.00 to \$1000.00 for each such instance."

After all, this bill fell through. But it only did so because the horse's foot looked too clumsy. The states of Illinois and Wisconsin have learned from Massachusetts' damage and have covered up the horse's foot better. But the meaning and sentiment is the same. And this movement is not just yesterday's news. As early as December 19, 1871, a certain Stewart proposed a 16th Amendment to the Constitution of the United States by which "all sectarian schools" would be banned. (Cf. "Doctrine and Weirs." XVIII, 27.)

Add to this the debates that have been publicly printed in the Massachusetts newspapers, and everyone can see with his hands that Satan has cunningly planned a terrible blow against our dearest treasure. One newspaper man, D. A. Buckley, wrote: "The private schools must be destroyed. For attachment to them is treason against the state!" (Fealty to the parochial school means treason to the state!;) Mr. Lund justified this also on the national side with the words: "The security of the republic depends on all the youth being educated in the English language and won to the same," and added in an anthem: "That the right of the state is above that of the parents in regard to the education of the children" ! Bartlett, the superintendent of the state schools in Haverhill, where the spark was first ignited, and" the local lawyer Moody stand by these men and agitate that after the adoption of the new law no private school at all should be approved by the state whose language of instruction is not English; and especially Moody emphasizes that the education of the children is a secondary matter, but the main thing is that they are won over to the English-American language spirit! (Cf. "Rundschau" of May 29, 1889.)

In short, the compulsory school laws are powerful blows in the hands of the enemies of the church:

1. against freedom of conscience, because on the basis of the laws:
 - a) deprive our children of Christian schools and force them into the religionless state schools;
 - b) seeks to foist upon us textbooks imbued with the poison of either unbelief or false faith;
2. against the free practice of our religion, because on the basis of the law:
 - a) interfere with our religious education in school,

-
- b) complicate and frustrate confirmation classes,
 - c) make it impossible to celebrate holidays during the week during the school compulsory period,
 - d) can declare many faithful teachers and pastors unfit for school teaching;

3. in general, against our civil liberty, because on the basis of the law one can cause unfair, unjust, burdensome, oppressive conditions for our school system. Eight or sixteen weeks of instruction are to be uninterrupted. How hard this hits the schools, where classes can be held only three days a week! How unjust this is, since such three-day weekly schools are held throughout the year! And how can school principals chicanery and torment our children and teachers in monthly examinations, cross the timetable, fail teachers and students! It should be mentioned only briefly that even a fair trial in court is suspended in the school matter, for the school board is actually both plaintiff and judge at the same time.

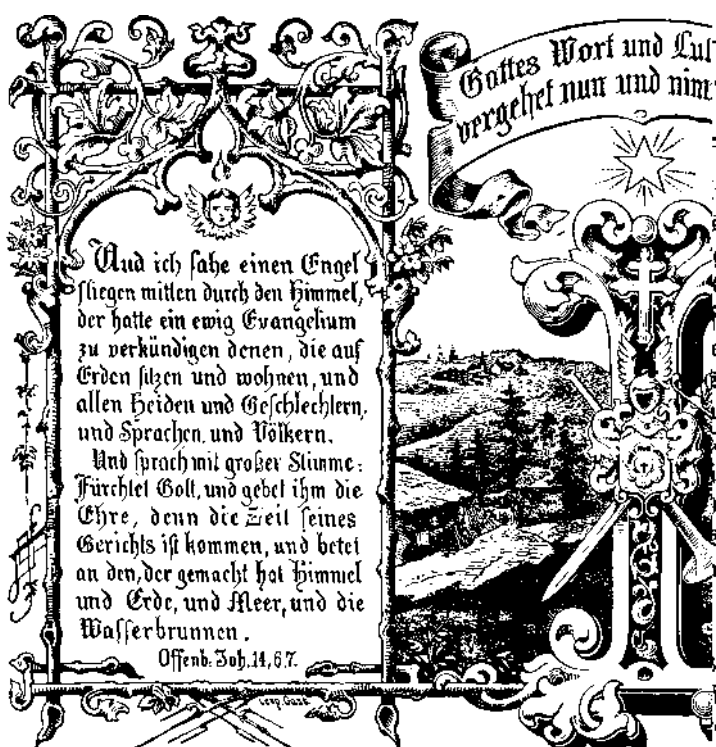
O Lutheran Christian people! Wake up and realize the danger in which you stand! This land has been an asylum for all the oppressed and afflicted of other lands. Here the church could build itself in peace on its most holy faith. Here was freedom of religion and conscience. These golden words still stand in our state and national constitution, nor can the laws dangerous to this basic law be removed with God's blessing. The state law itself gives us the right to overturn dangerous and unconstitutional laws at the ballot box by electing the right officials, in the courts by appeals and test cases.

Therefore, you dear congregations of the Illinois District of our Synod, fulfill now also your promise and send in funds, **and that quite soon!** so that the School Committee will be able to take a good and sure path to the removal of the School Law. Without money, lots of money, no proper case can be made in the courts up to the Supreme Court. All monies are to be sent to Mr. Kassirer Simon, who will then transmit them to our private treasurer.

The King of kings and Judge of all the earth, the faithful, merciful and almighty God, go with us into the courtrooms and guide and direct our judges to render a just and fair verdict.

Addison, January 22, 1890.

T. Johannes Große, Secretary
of the School Committee.



Herausgegeben von der Deutschen Evangelischen Mission
Redigirt von dem Lehrer

Vol. 46.

The "Young Men's Christian Association."

In 1841, a young merchant servant from Bridgewater came to London, England, and joined a large Ellenware business there. The young man's name was George Williams, and the trading house was Hitchcock & Co. where, in addition to the newcomer, eighty or more young people were employed. A distressing impression was made on young Williams by the fact that he found so little spiritual life among his new comrades. Only a few of them willingly entered into the Christian conversations that he initiated with them, and with these he used to retire after the day's work to one of the bedrooms that had been set up in the business building for the employees, in order to read the Bible together and talk about spiritual things. Gradually, however, the circle expanded; the bedroom became too small, and Mr. Hitchcock, the principal of the house, granted the young people a more spacious room at their request, and also took part in their hours of edification himself. Another merchant, who learned of this movement among Hitchcock's people, set up similar hours among his employees. On June 6, 1844, the first Young Men's Christian Association was founded. -

Today Mr. Williams, the "oldest young man," as he has been introduced to a congregation, is part owner in the firm of Hitchcock, Williams & Co, and the "(Young Men's Christian Association, as it reports itself, counted in 1885 in Africa 11, in Argentina 1, in Australasia 29, in Austria 2, from Bermuda 1, in Belgium 21, in British Guiana 1, in Canada 58, in Chili 2, in Denmark 21, in France 72, in Great Britain and Ireland 427, in Germany 407, in Hawaii 69, in Holland 396, in India 5, in Italy 10, in Japan 3, in Russia 3, in Spain 14, in Switzerland 219, in Sweden 75, in Syria 5, in Turkey 10, in West India 3, in the United States 810 branches. Already in 1855, representatives of such associations from all parts of the world held the first "World Conference". On this occasion, the "Paris Basis" was established, which reads:



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., March 11, 1890. No. 6.

"The 'Young Men's Christian Associations' seek an association of those young men who regard JEsu[m] Christum as their God and Savior, as the Holy Scriptures teach, and desire to be His disciples in their teaching as well as in their lives, and to work together for the spread of His kingdom among young men."

When one considers for what purposes young men and old men join together in associations and societies, one would like to rejoice when one hears and reads how so many young men want to join together as Christians, as disciples of Jesus Christ, their Savior, for the express purpose of spreading the kingdom of Jesus Christ on earth, that is, to carry out the most glorious, most delicious work that any human being can undertake. And if we think especially of the times in which we live, and how the evil enemy is so busy setting thousands of traps for the growing youth and laying ropes and nets to bring them to ruin according to soul and body, and how he has his messengers and tools on every path, And how he has his messengers and instruments on every path, who are busy promoting and working for his kingdom, one would like to rejoice again with all one's heart when one hears how thousands of young Christians want to place themselves together in God's and our Savior's service in order to save souls from the devil's snares, which Christ has bought with his blood. How one would like to rejoice over the clubhouses which these associations erect as gathering places for Christian young people, especially in the large cities, where so many palaces and dens of carnality, playhouses and drinking houses and clubhouses and playhouses are open like the gullets of hell, in order to draw especially the young people into the dreadful depths in which the ways of sin end! Yes, to do God's work on earth, to build Christ's kingdom and to break up Satan's kingdom, and all this both alone, where opportunity offers, and in community with other Christians, that is also our task, which we as Lutheran Christians, preachers and listeners, have to do under our Lord and Savior.

It is a joy for us when doors open again and again, new areas open up, new opportunities present themselves that invite us to lend a hand where God's work is being done according to God's good pleasure.

And yet, when recently such a "Young Men's Christian Association" appointed him an honorary member and sent him his membership card, the author of the present treatise felt compelled, for reasons of conscience, to refuse to belong to such an association; and in the same way he must also bear witness to his Lutheran fellow-Christians and bring to their minds with all seriousness that they too cannot join such an association without denying the recognized truth and not without danger to their souls.

Let's take another look at the "Paris Basis". An association of young men who want to be disciples of Christ "in their doctrine and in their life" is stated as the aim of these associations. So first of all in their doctrine the members of the Y. M. C. A. *) are to be Christ's disciples. Are they really? Is the doctrine, which is led and spread in the Bible studies, the Methodist prayer meetings and other worship events of these associations, really the true, pure doctrine of Christ? We have before us, among many other books concerning the Y. M. C. A., almost all of which are published by it, a "Manual for Bible Classes. It is originally written in English, and the introduction begins with the words: "This little manual is given to the Young Men's Christian Association for use as a "Textbook for Bible Study Classes". The translator says in his preface: "I present this translation for use by the German branches of our great association, in the hope that it will be as much of a blessing to my dear German countrymen as the original was to our American brethren." It is thus a book which should be used as a guide for the instruction given in these associations.

*) This is the common abbreviation for Young Men's Christian Association.

is to serve. Each lection is divided into two parts, the first of which deals with "the word", the second with "the work". The first part gives instructions for the treatment of the biblical books and their contents, the second part is dedicated to the "individual work" and deals with all kinds of objections that may be made by "weak Christians", "demanding sinners", "hesitating", "discouraged", "indifferent", "unbelievers", "new converts". Thus, in the very first lection we have the objection: "I am not sure of my blessedness", and it shall be shown, as in all following objections, first the "cause" and then the "remedy", both from Bible verses that are given. Now how would a Lutheran pastor seek to help a "weak Christian" who in temptation said, "I am not sure of my blessedness"? * Certainly by holding up God's promises of grace to him, such as John 3:16: "God so loved the world (and therefore you also) that he gave his only begotten Son, that all might be saved," etc. 1 Pet 1:5: "You who by God's power are saved through faith to salvation. Phil. 1, 6: "He who began the good work in you will carry it out until the day of Jesus Christ. 1 Cor. 1, 9: "For God is faithful, through whom you were called to the fellowship of His Son." Is. 54, 10: "Mountains shall depart and hills shall fall, but my grace shall not depart from thee, neither shall the covenant of my peace (which I made with thee in baptism) fall from thee, saith the Lord thy merciful" - and such like sayings. Some of these sayings are also given in the Manual; but the very first one is 1 John 5:2: "By this we know that we love God's children, if we love God and keep His commandments". This saying is certainly not meant to lift up someone who is challenged because of the certainty of his blessedness. For if our love for God and the brethren and our keeping of God's commandments were to matter, we could not become or remain certain of our blessedness in temptation. This means to mix law and gospel, faith and works. In the third lection the objection: "I have not found rest" is mentioned. And the remedy? Again, the saying is given at the beginning: Rom. 14:19, which reads: "Therefore let us pursue that which is for peace, and that which is for the betterment of one another." Again, this means a weak Christian heart that has "found no rest" points to its sanctification rather than to God's grace and Christ's merit, where the weary and burdened alone find rest for their souls. For the fifteenth lection, the "Manual" has the interjection, "I believe, but do not feel that I am saved." To someone who complains in this way, it should first of all be said that we should not rely on our "feeling" at all, but believe God's word and promise, regardless of whether we "feel" or not, and that it is a dangerous thing to rely on feeling where one should believe. The "Manual" refers this patient to John 3:1-8, the story of Nicodemus, to whom the Savior says: "You must be born again," so that the one who made the objection must think: "So I lack this: I believe, but I am not yet born again, and therefore I am not born again.

I do not feel that I am in God's grace. And if he tries to bring it further, he is in danger either to work himself into a rapturous feeling and to take this for the proof of faith or rebirth, or, if it does not come to a feeling with him, to sink into still heavier contestation, instead of living happily of his faith. But the author of the "Manual" obviously does not have a proper idea of the way of salvation himself. In the "Cursus for Advanced Clares", in Lection 27, "Conversion and Forgiveness", in Lection 28, "Rebirth", in Lection 29, "Justification" should be discussed, as if "Forgiveness" were something different from "Justification". In the 48th lection it should also come to the turn - the "millennial kingdom".

As in this manual, so also in other writings of the Y. M. C. A. contain erroneous teachings. A tract by Dr. Darling, published by the "International Committee" of the Association, also speaks of the millennial kingdom, which is near, when "the sweat will be wiped from the face of labor" and there will be only one church. In the "Report on the Tenth International Young Men's Conference in Berlin" there is much talk of conversion. It is true that the members of the association are divided from the outset into "converted" and "unconverted". "Conversion is an indispensable requirement for all active members," also says this report (p. 93). "We believe that every association must have among its members a number of converted, faith-firm young men These members, who alone are entrusted with the task of communicating the truth of the Holy Scriptures to others, bear with us the name 'active members'. They form the association in the true sense" (p. 92 f.). And yet it is again said that "even the best members of the association must strive to make conversion a fact among them as well" (p. 94). So even the best. *) the young men of strong faith, should strive to make conversion a fact among them. Whoever speaks of conversion in this way either imagines something quite wrong under conversion, or he does not know what "to become a fact" means. And this is not an expression that occurs only occasionally, but "conversion must become a fact among the members of the association" has been the subject of an extensive debate.

What doctrine is professed at all in this Young Men's Association? On p. 87 of the Berlin report, there is talk of the "excellent Heidelberg Catechism," a reformed confession, which is not excellent, but leads to false doctrine. One speaker places Dr. Luther and the reformed John Knox, a disciple of Calvin, next to each other. On the other hand, "treatises and debates on denominational questions are not permitted in the club's meeting room" (Art. 10, § 3 of the constitution of a German, Art. 6, Sect. 4 of an English branch club). Thus, for example, no member in a doctrinal meeting may advocate Lutheran doctrine as the only true and scriptural one. Yes, that a young Christian should stand as our confir-

*) Highlighted in the report.

manden stand at their Confirmation and confess before God and the congregation, the Y. M. C. A. denotes.

as a major deficiency that should be remedied. Our confirmands are asked: "Do you consider all the canonical books of the Holy Scriptures to be God's revealed Word and the doctrine of the Evangelical Lutheran Church drawn from these books, as you have recognized it from the small catechism of the same Dr. M. Luther, to be the only correct one?" and they answer: "Yes". And they are further asked, "Will you also always persevere in the confession of this church, and rather suffer everything, yes, death, than fall away from it?" and our confirmands answer, "Yes, with the help of God," and the whole congregation sighs to God that He may preserve them in such confession. Now the Y. M. C. A.. comes here and says in a tract entitled: "Why should we have a Y. M. C. A. in our city?" among other things the following: "There are still a few in the church, in our city for example, who, if they heard that we (Presbyterians) had 'lost' two or three members to the Methodist Church, or to the Congregalists, as they would call it, would feel, notwithstanding their confidence in God's counsels, as if the progress of the kingdom of God had been hindered by as much, at least until by reprisals the loss had been made good with interest. An association of Christians in our city, working together in love, would help the world to understand that in every vein in every member of the Body of Christ, which is called the Church, life and blood pulsate from the pulse of the one Heart of Christ, and could help some of us to do so, that we might more vividly realize that the place where we should desire to see every Christian is precisely that in which he might most effectually serve Christ and best exalt God's glory, whether in the Methodist, or in the Episcopal, or in the Presbyterian Church." That is, in other, simpler words, to hold the doctrine of a church to be the only right one, to regard deviation from that doctrine as apostasy, that should cease; and that this should cease, to this end the

Y. M. C. A. is a good means. This spirit of association wants us to stand in such a way that it makes no difference to us to which church our children belong, whether they become Methodists, Presbyterians, Episcopalians; and that we, or at least our children, attain to such a mindset, the Y. M. C. A. should help to achieve this. And we say: Yes, unfortunately it can do that. A Lutheran youth who gives himself up to the spirit of these associations has not only, by joining such an association, professed false doctrine, which is led in the same and in its name, but also stands in the greatest danger of falling away in his heart from the recognized Lutheran truth. A. G.

(Conclusion follows.)

(Sent in by H. G. Schmidt.)

What is the binding nature of municipal resolutions?

(Conclusion.)

But how are these things, which are left free in God's Word, to be settled? It is best, of course, if the whole congregation agrees on these things, so that also



the decisions of the municipality, which relate to matters of means, must be taken unanimously. This should be achieved by diligent, careful and loving handling of the matter wherever possible. But if this is not possible, it is in accordance with nature that the majority decides and the minority yields. But a congregation or majority can never demand obedience for its decisions for the sake of conscience. A congregation can never say, "This is what we have decided, therefore you must do it. In the case of divine commandments it is said: Thus it is written, therefore you must obey; but for human orders one can only expect submission for the sake of love and peace. Even to the regulations and commandments of the worldly authorities, as long as they do not demand sin, one owes obedience for the sake of conscience, but the regulations of a congregation do not have this binding force.

The false church demands listening for the sake of its commandment, referring to 1 Peter 2:13: "Be subject to all human order for the sake of the Lord." But they wrongly refer to this passage. For it does not speak of church ordinances, but of the secular authorities. That this is so is shown by the following words: "Let it be to the king as the ruler," etc., by which the preceding term "human order" is explained. Since the apostle in this saying speaks only of the authorities, a congregation cannot refer to this passage in its decisions that concern middle matters.

A congregation also violates Christian liberty if it derives its decision in middle matters from guilty obedience and not from free love alone. For Christians, through faith in Christ, are not only free from the curse and compulsion of the law, from the ceremonial law, from the dominion of sin and the devil, but also free from the guilt of obedience to human-ecclesiastical laws and orders. And God's word calls out to the Christians: "You were bought with great price, do not become servants of men", 1 Cor. 7. Gal. 5. says: "Stand therefore in freedom, that Christ may set us free, and do not be caught again in the bondage yoke." No Christian should therefore keep a human ecclesiastical ordinance if keeping it is demanded of him as a work of owed obedience to be performed for God's sake. Luther writes about this: "Wherever there is a doing and leaving, where God has not taught, commanded or forbidden, one should let it remain free, as God Himself has let it remain free. But whoever leads over it, and teaches or forbids, falls into God's own office, burdens the consciences, makes sin and sorrow, and destroys everything⁷ that God has freely and safely given, and also chases away the Holy Spirit with all His kingdom, work, and word, so that only devils remain there." (20, 250.)

If the decision of the congregation demands not only the observance of an external order, but also certain achievements on the part of the minority or individuals, then even there one must not insist on guilty obedience. St. Paul teaches us this by his example. In the 8th chapter of his 2nd letter he writes to the Corinthians: "I do not say that I command anything, but because others are so diligent, I try your love, whether it is right." The apostle had in fact called for a lenient tax for the poor, with reference to the abundant gifts of the

churches in Macedonia. It seemed as if the holy apostle could act commandingly and imperiously in such a case; for did not God command charity against the poor? The latter is true. God has indeed commanded charity in general, but he has not commanded the specific persons on whom this virtue is to be practiced and the manner in which it is to be shown. Therefore even the apostle himself testifies that he did not want to command the tax. In the same way, a congregation may not command its individual members, for example, to do something for certain purposes in a certain case; it may not impose a tax but may only seek to convince them where their love is needed in a case, but it must leave the decision to the consciences of the individuals. A congregation may decide that each member shall contribute to the preservation of the church and school to the best of his ability; but how much each member shall give, it cannot determine, but must leave this to the conscience and voluntary love of each. 2 Cor. 9 says: "Each one according to his own will, not with unwillingness, or out of compulsion; for God loves a cheerful giver."

If, however, a congregation or majority demands compliance with its decisions in matters of means, not as a duty of obedience or for the sake of conscience, but solely for the sake of love and peace, then the minority or the individual should be prepared to submit to the order of the congregation or the majority.

First of all, because God's word says: "Let everything be done honestly and orderly. Now in a congregation where no one may command another, but all are equal, there is no more natural way of ordering things in which God's Word has not determined anything, than by majority vote. Wherever there is a social association, this principle that majority decides finds its validity in those things which are not already determined by the constitution of such society. The holy Scriptures are the actual constitution of Christians. What is already determined in it is a priori fixed for all. But where the Scripture has left something free, it is the most natural way that few send themselves into many. If this principle is abrogated, only disorder and confusion can be the result.

also please everyone in all things, seeking not what is pleasing to me but what is pleasing to many.

God's word further admonishes Christians: "Have peace among yourselves", Marc. 9. "Pursue peace", Hebr. 12. But peace cannot be where one obstinately does not want to send oneself into the majority. Peace, strife and quarrels are the result. But what terrible trouble is caused when there is strife and discord in the congregation! It is very easy for one or the other to be shipwrecked in the faith, and even the unbelievers are frightened away from the church. Therefore, so that the peace willed by God is not disturbed, the minority should gladly submit to the decisions that relate to middle matters. They should also be moved to do so by the glorious promise of the 133rd Psalm, where it says: "Behold, how pleasant it is when brethren dwell together in one accord. . . . For there the Lord promises life and blessing forever and ever."

This is already required by Christian humility and modesty. Peter writes in his first epistle Cap. 5: "All of you be subject to one another and hold fast to humility. "Do not consider yourselves wise," St. Paul calls out to the Christians, Rom. 12. Humility, since one does not think that he alone is wise and does not always consider his own advice and opinion to be the best and wisest, but also respects the advice and opinion of others, should move a Christian to submit to the judgment of others and therefore also to submit to the decision of the majority in middle matters, even if he must sacrifice his most beautiful favorite opinions in the process.

In addition, every member of the congregation has already promised, when he enters the congregation, to send himself to others in matters which God's Word has not determined. Most congregations already have a constitution in which it is expressly stipulated that a certain majority of the members should decide on matters of middle importance, and that the minority should give way to the majority for the sake of love and peace. By signing his name, each member has pledged himself to observe the Constitution. This promise should move each one to comply with the decision of the community, even if he voted against it.

God's word further says: "Let all your things be done in love", 1 Cor. 16. But love serves and gladly yields when it concerns things that are not determined by God's word. Therefore, if a congregation turns only to love in its decisions on matters of substance, a Christian should immediately be ready to submit. He must not refer to his Christian freedom, because it is not in danger here. Luther says in his Sermon on the Freedom of a Christian: "A Christian is a free lord over all things, a Christian is a servant of all things and subject to all. (19, 1207.) He is a free lord before God in conscience, and a servant to his neighbor according to love. Those things, therefore, which are free in themselves and which are not imposed on us to keep for the sake of freedom, for the sake of others with whom we are, that we may rhyme and agree with them. (12, 118.) 1 Cor. 10, 33.: "Just as I

Christians pray in the Lord's prayer, "Thy will be done." The whole of Holy Scripture, however, testifies to us in words and examples that God's will and His ways, which He leads the individual Christians as well as His Church, are not always clearly before our eyes as God's ways, indeed, that His ways and those which we are inclined to think are God's ways are often far apart, even when one conscientiously seeks to discern God's ways. Therefore, even a Christian should not insist under all circumstances in such matters that God's Word has not expressly determined, in matters in which one can act this way or that: My opinion in this matter is God's will. A Christian in congregation, however, discusses a matter, implores God in prayer to let it do what is right, and then votes and trusts that God will guide and direct it, and also, where it lacks, will finally direct everything for the best. After all, it is God who guides the hearts of all people. There is no other way to learn God's ways in such matters. Therefore, if a Christian thinks something

for God's will in regard to the external government of the congregation, he has not only the right but also the duty to state his conviction and, where possible, to substantiate it; but if his opinion does not prevail, he also has the duty to submit to such a decision, for the sake of love and peace and to avoid trouble, and to entrust the matter to God and pray devotedly, "Thy will be done."

In the synodal report of the Synod of Delegates of 1874, where the transfer of the practical institution from St. Louis to Springfield was discussed, the following statements are found: "When appealing to conscience, one should not forget that conscience can err. One should not act against one's conscience, but neither should one want to judge the conscience of others and bind them to one's conscience. We have no such question to decide here, which can be settled by a clear word of God. Here Christian wisdom and therefore finally the majority must decide and its decision, if it happens before the face of God, is to be respected as a matter of God's gracious providence,to which one can submit without hesitation. In no other way do we know how to calm ourselves for the sake of love and peace and without violating our conscience. To wait until God spoke to us from heaven in this matter would be a vain fancy, from which we may be preserved in grace."

But how is action to be taken when the minority or individuals do not want to yield to the majority? Here a threefold case can occur: 1. Those who stand against the majority are weak, who may not yet be able to consider the things in question to be middle things, and thus have misgivings of conscience. They would gladly yield to the majority for the sake of love and peace, and would also like to be instructed by another, but for the sake of conscience (of course in mistaken conscience) they cannot consent. They fear to violate their conscience. Here St. Paul shows the correct procedure in Romans 14. Namely, the majority should not ruthlessly insist on their decision, but should lovingly make use of their human right, so that the weak in faith are not annoyed and harmed. "It is better," saith St. Paul verse 21st, "thou eat no meat, nor drink wine, or that at which thy brother offendeth, or is vexed, or faint." So also the holy apostle, out of consideration for the weak believing Jewish Christians, circumcised Timothy, Acts 16. In this case, therefore, the majority should yield to the minority or individuals in love, either by not taking the decision at all or by rescinding it. The majority can do this because it is not something that unites consciences.

However, those standing against the majority may also be 2. those who are disruptive, opinionated, obstinate and arrogant people who are not guided and driven by an erring conscience but by ill will to oppose the decision of the majority. If this is evident, the community must first refrain from adopting or not adopting its resolution. Their

In this case, it is rather the duty of the spiritual director to bring those who are entangled in an obviously ungodly nature that endangers the souls to the recognition of their sins. If she succeeds in this, the resistance falls away of its own accord. If she does not succeed in this despite all patient and earnest admonition, there is nothing left for her but to declare those who want to remain in their obviously ungodly ways to be heathens and tax collectors, Matth. 18.

If, therefore, it must be assumed that a member of the congregation does not want to comply with the decisions of the congregation out of pure stubbornness, quarrelsomeness, etc., he is to be seriously admonished and punished for the sake of these sins, but not because of a mere transgression of a human order; for such sins belong, according to Gal. 5, to the manifest works of the flesh. And if the case is too gross and quite eclatant, then church discipline is finally to be applied.

Finally, those who stand against the majority can be those who have certain reservations of reason peculiar to them with regard to a decision in middle matters. For instance, they cannot recognize the expediency of a certain resolution, indeed they think it is most unwise and wrong, or they have other reservations of reason. They are not otherwise known as quarrelsome and obstinate people, but in a certain case they do not want to comply. For example, some are reluctant to write their names under the Constitution, as the congregation has determined. How should we deal with such people? Nothing can be done with them if all instruction is fruitless. Rather, as Dr. Walther says, "they must be let go. Such people are gnarled branches, which Christians must also tolerate. It is not easy to always find grade wood." (On the duty of Christians to affiliate with a local orthodox congregation. S. 53.)

In general, a congregation should not make noise at every transgression of a human ecclesiastical order, but should also look through its fingers and thus prove that it does not place its decisions on an equal footing with God's Word and commandments. It can even happen that the congregation or the majority annuls a decision completely. This should be done "if, by ruthless execution of a majority decision, discord or even division would result despite the release of the minority." (Walther, Pastorale p. 374.)

In middle matters, therefore, since God's Word has not determined anything, not human law but love should be the queen among Christians. The royal commandment of love should be the guiding star both in the acceptance of decisions in middle matters and in submission to them. If this does not happen, the door is opened to ruin.

Luther writes: "From little things such quarrels and enmity can arise that afterwards bring great harm to a whole multitude . . . For to begin to love is not such a great art; but to remain in love, that is the right art and virtue. But when those who should put together and hold together the hardest tear each other apart, so that they become the worst and bitterest enemies.... . Christianity suffers murderous damage from this; for where love is not, doctrine cannot remain pure." (Walch 8, 390-393.)



(Submitted.)

From the history of the first German Americans.

America is destined by God to be a refuge of religious freedom in these last times of the world. This is also shown by the oldest history of German Americans.

As a result of the Thirty Years' War, Germany had become a desert. A general savagery of morals had taken over. In many cases, only dead Christianity prevailed in the churches. Anyone who sat in the pew was therefore considered pious, for the outward use of the means of grace was praised as a beatific work, without recognizing the Spirit of God who works through them. Of the witnesses against such dead orthodoxy, many let themselves be driven into the opposite error again, that they insulted the divine power of the means of grace and obscured the center of the Christian doctrine, the justification of faith. Because they had recognized too little the source of all true godliness, they relied more than they knew on their own strength or, in a fanatical way, expected God to have an immediate effect on their souls, to which they wanted to pave the way with their prayers and good intentions. The mockery of the world and the pressure of the state church did not straighten out the erring consciences, but only awakened in them the desire to leave their fatherland and their friendship and to move to a distant country.

Among them was the jurist Franz Daniel Pastorius from the small Franconian imperial town of Windsheim. Driven by his troubled conscience, he, like the eternal Jew in the fable, wandered through half of Europe in search of peace for his soul. "I have," he writes, "in all places and ends turned my greatest diligence and effort to nothing else than to actually find out where and among which people and nations a true devotion, love, knowledge and fear of God could be found and learned. I found at universities and academies of learned people almost without number, but so many different heads, so many different religions and sects, high-minded senses and pointed quaestiones (questions); in sum, there was so much talk and bustle of the vain worldly wisdom, of which the apostle speaks: *Scientia inflat*. (But that I should have seen in some place in the Netherlands and France a professor who with all his heart should have instructed the soul of a boy and disciple to the pure love of Jesus and to the knowledge of the Holy Trinity with earnestness, that I cannot write of myself with a good conscience." - I saw in Orleans, Paris, Avignon, Marseille, Lyon and Geneva many thousands of young people from Germany, mostly from the nobility, who have in use only to follow the vanities of dress, languages, foreign customs and ceremonies, and in learning horse jumping, riding, dancing, fencing, piquen-ing, and the like, They make unbelievable depensen (expenditures) in learning horse jumping, riding, dancing, piquen and flag swinging, so that a piece of their German patrimonii (inheritance) is spent on useless world vanity, but at the same time the love of God and the God-pleasing prudence of following Christ is not thought of even once. Yes, who of the holy Augustini, Tauleri,

Arndt" and other godly men's writings, he must be called out for a pietist, sectarian and heretic, and no man drowned in Aristotelian worldly wisdom wants to be persuaded anymore, nor to be punished by the spirit of God."

In England, Pastorius came into contact with enthusiasts who had a great influence on him, although he always adhered to the Lutheran Church. He believed to have found the true knowledge of God, although his conscience tasted only a little of the freedom of the children of God. He had despaired that true godliness could ever rise again in Germany. Like a monk in his hermitage, he sat in his cabinet in complete seclusion and sighed for a refuge for true Christianity. Around this time he received an invitation from W. Penn, who had been appointed governor of Pennsylvania by the English king, to emigrate to America. He saw in it a divine hint, joined with other like-minded countrymen to form a German company, bought as its leader 30,000 acres of land in Pennsylvania and arrived in Philadelphia in August 1683. There he first built "a little house (30x15), the windows of which were made of oil-washed paper because of the lack of glass, and wrote over the house door: *Parva domus, sed arnica bonis; procul este prophanil!* "(Small is the house, but friendly against good people; stay away, you wicked!) "About which our governor," writes Pastorius, "when he visited me, gave a laugh and further urged me to continue building." On October 24, 1685, he and twelve more German artisan families laid the foundation for the town of Germantown or Germanopolis, which was to become a refuge for harassed German Christians. "It is to be known," Pastorius wrote to his father, a legal scholar in Windsheim, "that our German company was begun by some pious and God-fearing persons, not so much for temporal gain, as to have before them and other honest countrymen a pella or place of refuge when the righteous God would pour out his wrath upon sinful Europe." (Pastorii Circumstantial geogr. description of the very last invented province Pennsylvaniä, in which end borders Americä in the west world Iain. Frkf. and Lpz. 1700. p. 90.)

The first German-Americans regarded religious freedom as their highest good. Pastorius praises nothing more highly of W. Penn than this: "Although he belongs to the sect of the Tremulants or Tremulants (Quakers), he does not force anyone to some religion, but leaves freedom of faith to every nation. While in the old world everything was to be crammed by force into one stable, here from the beginning what did not belong together was separated in order to build up in civil peace next to each other. "Because experience proves that by the compulsion of conscience nothing but hypocrites and muzzlers are made, of whom now almost the whole world is full, we have therefore found it good to allow freedom of conscience, so that each one may serve God according to his best understanding and believe what he can believe", without the authorities interfering. (Ibid. p. 33. 86.) Pastorius stood up for the upholding of religious freedom even more decisively when he was elected justice of the peace.

In 1692, he sought to use him as a tool for the suppression of an ecclesiastical community; however, he maintained that the supreme law of the land was: "No one shall be incommoded for the sake of faith, but freedom of conscience shall be left to all inhabitants of the land, that each nation may build and establish churches and schools as it pleases. (Ibid. p. 21.) He considered the freedom of education all the more a main part of the freedom of religion, as he was convinced that the ecclesiastical misery of the old world was mainly rooted in the schools. If the present attacks on freedom of instruction were successful, they would have a profound effect on the history of America. G. G.

(Submitted.)

Sioux Falls, South Dakota.

Far in the Northwest, namely in Sioux Falls, a small town in South Dakota, which lies about 8 miles from the western border of Minnesota and 40 miles from the northern border of Nebraska and Jowa, on the second Advent of this year a very merry church celebration took place. This time the "Lutheran" shall not present this event to its readers in a vain short note, but at the same time it shall tell them about the wonderful workings of God in his kingdom; it shall tell how God can gather and preserve his flock even in the hours that are often darkest for us Christians through the light of his word; how he plants the banner of his word in the midst of his enemies and builds his vineyard: to us for joy and comfort, to many for encouragement and to strengthen their faith and hope.

The town of Sioux Falls currently has a population of about 15,000. When I was called to Dakota seven years ago, it had 2000, and I visited the little town from my main church as a preaching place. At that time Pastor Mueller left me "three members of the Sioux Falls congregation," two men and one woman. Two of them left later. At that time the Germans there knew no difference among the different religions. If a Methodist came and said: today is church, the people ran there; if I came and said: today is church, they ran to me. However, I held services in a small rented church regularly every 14 days and worked among the people as much as my work on my other preaching places allowed me. Little by little they came more regularly, I baptized their children, I went to the graves with them, I sold many hymnals, and after three years I had a congregation of 23 members. Once we held a meeting to buy a building site, but the land was already expensive and the people were poor. Then a pastor from the Iowa Synod came to Sioux Falls, and soon a small storm blew through our little congregation, and some wavered, others fell away. But the Iowa man left after a year of rather fruitless labor. Immediately after, a German Methodist came. When I then walked up and down the dusty streets in the heat and invited the people to church, for they had long since forgotten the previous Sunday's invitation, then I got the answer: "There was already one there, he invited us, too." However, also

this one did us no great harm yet. damage. But things were to turn out differently.

If a congregation is to grow and prosper, it is not enough to go there now and then and hold church, but then the pastor must dwell in its midst, especially in a city congregation; he must cherish it, or the work has no kind. And so it was here. If a death occurred, which could not be reported to me, and a sect preacher was called, this also contributed to our work. In addition, the friendly relationship between me and all the Germans in town did not always last. When poor, ignorant men were urged on the street to join the Lodge, and I then warned them not to do so; when I spoke against the usury of 35 percent; when in my sermons I punished their dances, their other open abominations of sin, and in general their excessive worldliness: this was cause enough for many to become ill-disposed toward me, even hostile. Well, all this together gave rise to the foundation of a so-called German-Lutheran Women's Association, which was founded out of opposition to my work, was composed of about 35 women of the city, not only Lutheran, but Gentile and Jewish, but "German and prominent" women, and had the purpose of collecting funds for the construction of a "German" church. Most of these women had never come to my church; what kind of pastor they wanted, they said, was not yet a matter of discussion; but I learned and knew well enough that, since their husbands belonged to lodges and the women liked to decide for themselves what was sin and what was not, their pastor would in any case have to act accordingly. This women's association now resorted to the means commonly used by American sects to obtain funds for the church. Notes, which in German translation read as follows: Tonight dance in the Germania Hall; each dance costs 10 cents; the proceeds will be used to build a German church, flew through the city. I still had about 20-25 men who stood by me for the time being; I continued to work, even if often with a heavy heart. I could not hide the fact that the association was gaining more and more ground every day, and I seemed to be losing more and more ground. I also noticed it in the church attendance. While the number of visitors had always remained fairly constant on average before, it fluctuated so much during this time that I sometimes preached in front of 70-80, and sometimes only in front of 10 people. I often drove home on Sunday evenings very discouraged.

With great effort I obtained signatures from my people for 300-400 dollars to also bring it to a church property; but how was that possible, since good building sites here already cost 1000-3000 dollars? And the women went every day with a long list around the whole city from house to house and begged about 1400 dollars to build a "German church" together, after they had already brought two building sites through dances and other money-making festivals into their possession, and began triumphantly immediately to build a beautiful church. We are getting a pastor from the Missouri Synod," they claimed: "The people shouldn't be so foolish and stay with me, because they would have to build a church there first, that would cost them a lot of money, and here they already had one; what for?

two churches? and so on. And such speeches did not miss their effect.

At that time the District Synod of Minnesota and Dakota met. I presented the whole situation to them and, recognizing the necessity of immediate help, they decided to purchase a ballroom in Sioux Falls. At the same time, a job was sent to St. Louis, and it was assigned to Cand. G. H. Büscher; he arrived on July 31. At the same time, however, the women's pastor had arrived with him! Now came a time of great excitement; a wonderful race had arisen. The women continued to work under conditions that were extremely favorable for them. The women wanted to have it easy with their pastor. He, who had let himself be rented for a year, belonging to the free evangelical community of North America, had made it too easy for them; he had talked so easily, so indifferently about the lodge system, about confirmation, about the Lord's Supper, that all those who still had some reverence for God and His words shook their heads. Our proposal to leave the church to us was rejected. Under the leadership of Pastor Busher, a new organization took place. School was started, the building of a church was decided, and God made, as if overnight, cheerful minds and willing, sacrificial hearts. Pastor Büscher wrote to Mr. Präses Sievers around this time: "...Since my last letter, circumstances have turned out in our favor in such a way that I can only think of it with praise and thanksgiving to the gracious God. Not only is our building progressing briskly, but we now already have a congregation consisting of 30 members who are able to vote. These thirty, with few exceptions, are family men. Not one of them is a member of a secret society. The mood of the entire German population, which is still church-minded, has turned so much in our favor that the "women" are completely isolated. Our people are beginning to take a real interest in the welfare of the community."

The rest can be said in a few words. The women's congregation has dwindled down to, I believe, 8 women; their church is mostly empty, rarely is a man to be seen in it. Our work continued under the visible blessing of God; the congregation counts 31 members; our church, with organ and all other inventory, costs about 1100 dollars and is paid for to the tune of 150 dollars; on December 8 it was dedicated; the honored president of our district, Pastor Sievers, had to preach the dedication sermon. And if before many a sincere person was still in doubt whether he should turn here or there, this beautiful celebration has taken away even the last doubt. Many a hot prayer of thanksgiving was sent to heaven on that day. Take part, dear reader, in our joy and send also a word of praise and a request for us up to the king of honors.

E. G. St.

To the ecclesiastical chronicle.

I. America.

New Orleans. The work of the English Mission in this city is, thank God, progressing. The number of voting members has increased. Last year 50 children and 6 adults were confirmed. 70 con

firmands are now being taught. 60 children attend the parochial school.

During Lent, the papist newspapers usually tell their readers the lie that Luther and the Lutheran Church have rejected fasting. The Roman newspaper writers know well that they are lying about this. Luther calls fasting a fine outward discipline. And in the Augsburg Confession it says: "And so fasting is not rejected, but that a necessary service has been made of it on certain days and food for the confusion of consciences." (Art. 26.) At the same time, our confession describes the right Christian fasting that is pleasing to God. - Incidentally, the Roman fasting is not far off. Luther describes it, as it is kept by the Roman priests, thus: "I may freely say that I have never seen a true fast among the papacy, as they call it fasted. For what kind of fast is it to me, if one prepares a meal at noon with delicious fish, seasoned to the best, more and more delicious, than otherwise at two or three times, and the strongest drink with it, and sits with it for an hour or three, and satisfies the stomach, so that it is full? And this was still mean and low, even among the most severe monks. But the holy fathers, the bishops, abbots and other prelates first attacked it severely, at one time with ten and twenty dishes, and in the evening so much refreshment that some threshers could make do with it for three days. It may well be that some prisoners or poor and infirm people, because of poverty, have had to fast; but out of devotion I know of no one who has fasted, much less now fasts." (43, 195. f.) Luther once told a story that happened in Italy: An innkeeper had asked a guest whether he wanted a full meal or only a collation (a snack permitted in the fasting commandment); the guest had ordered a full meal and had been served hardship and a few bad things, but at the other table the finest delicacies and good wine had been served for those who wanted to fast and had ordered only a fasting snack. Luther rightly remarked on this: "It is pure hypocrisy and the devil's mockery and ghost." Even today the finest delicatessen is displayed as "Lenten food" in advertisements of Roman papers. And whoever reads the Lenten letters of the Roman bishops can convince himself that there is nothing wrong with fasting.

Is the Mormon Bible the Christian Bible? The U.S. Customs Service recently had to decide whether or not the Mormon Bible is the Christian Bible. Bibles are subject to a 5 percent duty, while other books are subject to a higher duty. The Customs Department decided that the Mormon Bible was not a Bible, and accordingly charged the imported Mormon Bible the duty for ordinary books. The decision of the customs authority is an entirely correct one. The founder of the Mormon sect, Joseph Smith, brazenly changed the holy scriptures in several places, namely in the first book of Moses and in the gospels. But an altered Bible is no longer the Christian Bible. F. P.

Brazil. The Decree on the Separation of the Church from the State, issued by the Provisional Government of the United States of Brazil on January 7, reads: "Art. 1. The organs of the Federal Government and those of the States are hereby prohibited from enacting legal or administrative provisions favoring or prohibiting any religious community, or creating disputes concerning religion. Likewise, it is prohibited to maintain, at State expense, the ecclesiastical service of a religious or philosophical association of faith or opinion. Art. 2. The freedom of worship extends to all denominations and to all religions.

may not be interfered with by any private or public act relating to worship. Art. 3. The freedom established here extends not only to individuals, but also to all congregations, societies and institutes together with all their members. They shall have the full right to constitute themselves and to live according to their faith and statutes, without the possibility of interference by public authority. The ecclesiastical patronage with all its rights is extinguished. All religious congregations and denominations shall receive the rights of a legal person to own and administer movable and immovable property according to the existing legal provisions of the possession of the dead hand. The present property of the churches shall remain undiminished. Art. 6 The Federal Government will continue to ensure the payment of salaries to the clergy currently serving the Catholic Church and will assume the costs of maintaining the seminaries for one year. Likewise, it shall be left to the individual States to continue to pay the clergy of one or the other cultus, as long as this does not contravene the provisions of Article 1." (A. E. L. K.) The last article makes the preceding correct provisions completely worthless. The Roman Church in Brazil remains, as before, the state church paid by the state. The pope is a thousand-fold artist and knows how to satisfy his tyrannical cravings even under the beautiful title of "religious freedom. One does not trust only this Schalke, if he praises e.g. also the United States of North America because of the principle of the freedom of religion.

II. foreign countries.

From Berlin. A peculiar trial has recently taken place in the German capital. The "Germania," a Catholic newspaper, had claimed during a review of a Luther play performed in Frankfurt a. M. that a Frankfurt clergyman who sat on the festival committee denied the deity of Christ and the biblical miracles. The pastor sued for insulting public officials, and the editor of the "Germania" was sentenced by the First Criminal Chamber of the Berlin District Court to a 500 M. fine. fine by the first criminal division of the Berlin Regional Court. The court based its verdict on the fact that the pastor was bound by the confession of the church, but that the confession presented the divinity and the miracles of Christ as statements of faith, so that the "Germania" had accused the pastor of breach of promise or perjury. This is in itself a quite correct conclusion, which German jurists understand better than German theologians, that a pastor who has vowed to teach according to the confessional writings, and yet denies the deity of Christ and the biblical miracles, is a perjurer. Only the mendacity and falsehood of the Frankfurt pastor was hidden from those judges in Berlin. For this pastor, an obvious so-called Ritschlianer, speaks of a certain divinity of Christ, but actually denies that Christ is true God, born of the Father in eternity, denies the resurrection of Christ and all miracles of the Bible and is therefore actually guilty of perjury.

Propaganda of the Roman Church in Prussia. From the statistical reports on the Prussian state church we learn that in 1888 273 persons converted to the Pabst Church. But in the same period, 2014 persons converted from the Pabst Church to the Protestant (united) Church. This confirms to us again the remark we have been making for years: Rome's propaganda, as far as winning (or rather seducing) individual souls is concerned, is not successful in Protestant countries, even if in Protestant countries the preaching of the Gospel, as in Prussia, looks very puny. Through the Reformation the

The spell of the papacy, in which it had previously held all the world captive, was broken. Rome's power in Prussia lies primarily in the political sphere. Through its firm organization into a political party, it forces the state government, which is beset by many parties, to do its bidding. From this side we also find here in America strongly threatened by the Pabst Church.

F. P.

An impudent papist priest in Germany, Father Majunke, has recently published a diatribe about Luther under the title "Luther's Suicide". On the other hand, the Erlangen professor Th. Kolde has just published a paper entitled "Luthers Selbstmord. A Historical Lie by P. Majunkes". Here it would have been sufficient to remember that during Luther's lifetime, namely in 1545, a paper was published in Rome which not only reported Luther's death, but also announced that Luther had died under blasphemies and that many devils had been seen and heard at his funeral and afterwards at his grave. Luther himself immediately had this diatribe reprinted in Italian and German and added only the following closing words: "And I Martinus Lutherus, Doctor, confess and testify with this writing that I received such angry poems from my death on March 21, and almost (i.e. very) gladly and happily read them, except for the blasphemy, since such lies are attributed to the high divine majesty. Otherwise it does me softly on the right kneecap and on the left heel, since the devil and his scales, pope and papists, are so cordially hostile to me. God convert them from the devil! But if it is decided that my prayer for sin to death is in vain, then God grant that they may fill their measure, and write nothing else but such little books for their comfort and joy. Let them always go, they go right, sic voluerunt (they have so willed); I will see how they want to be blessed, or how they may repent and revoke all their lies and blasphemies, so that they fill the world

Papists "in general cannot pray". Even a Catholic paper, "Catholic Review," says this. As the Apologist reports, it writes: "A peculiarity of Catholics, whether educated or not, is that they generally cannot pray. A Catholic may read a prayer book all the way through, but the idea that one can express one's inner feelings and convictions in prayer or use it as a means of communion with God seems to be quite foreign to nine Catholics out of ten. This is not a peculiarity of the ignorant and uneducated, but is also found among scholars and writers. The cause of this, of course, lies in the education of children. If they are simply taught to recite prayers by heart, they will never pray anything else. Even in the Catholic academies and colleges, the pupils are rarely taught what praying means in the best sense. If it were done more frequently, one might hope that the growing up generation would show a much deeper feeling for the sacred and lead a more holy way of life."

Russia. The decree on missions, by which the Evangelical Lutheran Church of Russia was deprived of the right to continue to hold mission services and to collect funds for the purpose of the mission to the heathen and to send them abroad, has been quietly repealed, or rather very substantially weakened. The movement which this decree caused in the Evangelical Lutheran Church of Russia, and then the unanimous protests which were submitted to the General Consistory from all consistory districts, induced the Minister of the Interior Durnovo to restore the mission decree except for one point.

withdraw. This one point concerns the holding of mission festivals in the open air. Missionary festivals of this kind, which were common only in a few German colonies in the south and west of the empire, remain forbidden because the "orthodox" population could be "seduced" by them.

From Russia. The Chief Procurator Pobedonossev publishes a report on the progress of the Greek Orthodox Church in the Baltic provinces. According to this report, in the Baltic provinces, especially in Estonia, more than 3000 persons converted to the Russian Church in 1887, of which probably more than half will be children, since according to Russian law even underage children are registered as converts as soon as their parents or guardians convert to the Greek Church. For the construction of Russian churches there, 75,000 rubles are allocated annually from the Imperial Treasury; 42,000 rubles annually are paid by the Ministry of Culture and Education for the Russian elementary schools, which are built for the children of the converts there. It is peculiar that the obcprocurator in a certain sense casts himself as the protector of the Lutheran church there, in that he takes credit for having expelled a Swedish sect preacher, Dr. Efterbloem, who had persuaded many Lutherans on the island of Worms to convert to his doctrine. Thus he had protected the Lutheran church from the apostasy of many of its members! On the other hand, however, the chief procurator declares that the Lutheran clergy do not at all meet the religious needs of the people, which is why people are so eager to convert to the Russian church. Pobedonossev did not bring any proofs for these assertions. (A. E. L. K.)

Paris. The Parisian district school inspectors have just submitted their annual report. It throws a sad light on a part of the present youth education. It says: "Morality has not been taught in school. There is no understanding for the teaching of morals, or even: here in Paris, the children have lost all sense of duty and obedience, so that the teachers no longer want to accept apprentices. The examining magistrate Guillot, for his part, says in an official report: "The increase in crimes among minors is closely connected with the new teaching regulations introduced in the schools. (A. E. L. K.)

Inauguration.

On Sunday Invocavit, Mr. P. M. Halboth was installed in the congregation at Baldwin, Alleghbenv Co, Pa. by me with the assistance of Ut?.. Ahner, Wischmeyer, Sorget.

P. Brand.

Address: Uov. ^1. haldotü, 8ur^6on applied, ^UeAÜen^ Oo., Ua.

Church consecration.

On February 16, the Lutheran congregation in Wamego, Kansas, celebrated the dedication of their "newly built" church. Celebrant preachers: uu. C: R. Kaiser and b. F. Gräbner.

H. Bode.

Conference - Displays.

The next St. Louis One-Day Conference will be held on Wednesday after Easter, April 9.

St. Mary's.

The Fort Wayne Pastoral and Teachers' Conference will meet, s. G. w., from April 9 in the morning to April 11 at noon in La Porte, Ind. Work: 1. On associationism, e.g., labor clubs and support associations. 2. On original sin according to the 1st article of the Formula of Concord. - Timely registration with the local pastor is desired. H. lungkuntz.

The Winnebago Mixed Conference will meet, w. G., at the home of Mr. P. Dowidat in Oshkosh, April 22 and 23. Work: The Sunday question and the doctrine of conversion. - Registration is requested. Ad. Spiering.

The Districtsconference of Texas will assemble in Cypress, Harris Co. on April 9 and 10. Im. Eckhardt.

The Northern Wisconsin Teachers' Conference will meet, s. G. w., April 1 and 2, at Trinity School, Oshkosh, Wis. The former Sheboygan Confereuz is kindly requested to present at least one paper. - Timely registration is looked forward toH. G. L. Paul.

Announcement.

For the office of visitor of the Oskosh District, which has become vacant by the removal of the Rev. C. Holst, Hcrr Rev. Cl. Seuel has been provisionally appointed by the undersigned. H. Sprengeler, President of the Wisconsin Dstrict.

Friendly reminder to all whom it concerns.

The Support Fund for Widows and Orphans and the Michigan Dstrict's Internal Mission Fund are suffering shortages. F. Sievers, seu.

Revenue to the Kansas district treasury:

Synod treasury: From P. Stemmermann's Gem. at Humboldt, HZ. 15. P. Kreth's congreg. at Herington, 10.00. P. Vetter's congreg. at Atchison, 11. 14. P. Gräbner's congreg. at Topeka, 10.00. P. J. M. Halm's congreg. at Lincoln, 5. 30. By the same from the congreg. at Sylvan Grove, 2. 15. From P. Frese's congreg. at Palmer, 2. 60. U. Müller's congreg, Lincolnville, 2nd 27th P. E. Wendt's Gem. at Linn, 4th 00th P. Voit's Gem. at Independent, 5th 00th P. H. Lüker's Gem. at Pittsburg, 5th 00th (p. H60th 61st). Inner Mission: P. Eggerts Gem., Hiawatha, 2.00. Pres. Pennekamps Gem., Junction City, 6.00. P. Herings Gem., Ellinwood, 4. 50. P. Sennes Gem., Alma, 6. 50. P. Eggerts Gem., Hiawatba, 2. 40. P. Sennes Gem., Alma, 9. 16. By U. Hafner of Mrs. H. Aerger . 50. p. Ktingmann's Gem., Argentine, 3.07. p. H. Voß Gem., Haven, 5. 55. mr. Fr. Werfelmann, Fort Smith, Ark. 5.00. by p. H. Voß of two members of his. Gem. in Cheeney, 1. 35. (S. H46.03.) Negro Mission: P. <-temmermanns Gem., Humboldt, 6. 50. Heathen Mission: By Fr. Hafner, Leavenworth, from Mrs. Benne 1.00. German Free Church: P. Hoyers Gem., Hanover, Kans.,

Building fund of the district: P. G. Polacks Gem., Bremen, 5. 20. Church building in Wamego, Kansas: Fr. Senna's congregation, Alma, 15.00.

Progymnasium inConcordia, Mv.: By Fr. Senne from the Gem. in Templin 12.00.

New construction at Concordia, Mo.: By P. Gräbner, Topeka, from Mrs. N. N. 1.00. P. Keller's congreg. at Palmer 5. 80. P. F. Mueller's congreg. at Chepstow, 5. 10. P. Hoyer's congreg. at Hanover, 9. 57. P. Hafner's congreg. at Leavenworth, 27. 45 and 7.00. (S. H55. 92.)

Debt retirement in Concordia, Mo.: P. O. Mcnckes Gem. at Herington 9.00.

Widows' and Orphans' Fund: P. Drögemüller, Millwood, 3.00. P. G. Polack's Gem., Bremen, 25. 25. P. J. M. Hahn, Lincoln, 4.00. Kassirer P. C. Gross from the General Relief Fund 125.00. P. Klingmann's Gem., Argentine, 3. 60. (S. H160. 85.)

Orphanage at St. Louis: Fr. Stemmermann's parish, Humboldt, 2.00. By Fr. Gräbner from the piggy bank of the little Agnes Klein 1.00. By Fr. Vetter at Atchison from Mrs. Thaten 1.00. Fr. E. Müller's parish, Lincolnville, 2. 82. By Fr. Senne, Alma, from Fr. Reuter 4.00. J. Reuter . 50. by Fr. G. Kreth's Gem. at Herington 5.00. by Fr. Senne, Alma, of Unnamed 3.00. by Fr. Flax's Gem. at Hollyrood 23. 20. by Fr. Grab ner, Coll. at Children's Service, 4. 15. (p. K46. 67.)

Deaf and Dumb Institution at Norris, Mich.: P. Dröaemüller, Millwood, 1. 50.

U. Bertram in New Zealand: P. G. Kreth's Gem. at Herington, 3. 70. P. Frese's Gem. at Palmer, 5.00. P. Herring's, Ellinwood, 2.00. P. Hoyer's Gem. at Hanover, 2.00. P. J. M. Hahn's, Lincoln, 1.00. (P. H13. 70.)

Poor students in Springfield: P. Keller's Gem. at Palmer f. J. Häberle 5. 40. P. Rauh's Women's Club, Denver, Col. for Gust. E. Meyer 5.00. (S. K10. 40.)

Poor students in Concordia: Ü. Stemmermanns Gem., Humboldt, 5.00. u. J. M. Hahns Gem., Lincoln, 4. 15. u. Keller, Palmer, for P. H. W. Meyer 6.00. (S. K15. 15.)

Poor Students of St. Louis: Fr. Senna's Gem, Alma, for J. Hoess 8.00. Poor Kansas students: Fr. Vetter's congregation, Atchison, 5. 53. Fr. Drögemüller's congregation, Millwood, 6. 26. Fr. H. Voß' congregation, Havcn, 13. 35. Fr. Mencke's congregation, near Herington, 12.00. Fr. Sennes congregation, Alma, 5.00. By Fr. Drögemüller of Fr. Fedeler . 50th Pres. Pennekamp's congreg. at Junction City, 6.00. Fr. Hafner's branch congreg. at Farlcy, Mo. 6.01. By U. Hering of the men's choir sr. Gem. 3. 50. i". Ebcrhardt's congreg. at Strong City, 9. 50. By dens. Wd. coll. at Huth-Merker 5. 25. P. A. Schmid's Gem., Onaga, 9. 50.... I". H. Bode's Gem. at Wells Creek 5.00, Gem. at Paxico 3.00. By dens. v. Wittwe Luke . 50. (S. K90. 90.) Total K561. 96. Atchison, 1 Feb. 18. 90 Aug. Mangelsdorf, Cass.

Revenue into the Michigan District's coffers:

Synod treasury: congregation in Saginaw City H27.00. By U. J. Schmidt v. N. N. 10.00. Andr. Mittelberger 2.00. Congreg. in Arcadia 5. 65. (S. K44. 65.)

Negro Mission: Congregation in Fräser 13. 67. Congregation in Saginaw City 14.00. Through Fr. Moll by FrI. Becker 1.00. Joh. Bechmann in Bingham 2.00. Through Fr. Hügli by A. Wendt

I.oo. A. Dezur 1.00. Durck P. Krüger v. Mrs. Karcker 1.00. By P. Fürbringer from N. N. . 80. comm. in Adrian 11. 10. (p. -45. 57.)
Taubst" in m en-An stalt: By Fr. J. Schmidt of N. N. 10.00. Andr Mutelberger 3.00. Through Fr. Claus by J. Martin I.OO. By?. Hügli by A Köpke I.OO. (S.-15.00.)
Poor students from Michigan: By P. J. Sckmidt v. N. N. 5.00. By P. Krüger, from Wunderlich's wedding ges., 5. 32. (S. -10. 32.)
Inner Mission: Congregation in Benona 1. 46. Congregation in Argyle 2.00. Through Fr. J. Schmidt of N. N. 10.00. Etl. members of congregation in Lake Ridge 3. 50. Job. Bechmann in Bingbam 2.00. By P. Koch by Mrs. N. N. 2.00. Gem. in Big Rapids 2. 65. Gem. in Merritt 2. 20. (S. -25. 81.)
Support fund: By P. Fink, addition to bonferenz trip, 1. 27. By P. J. Sckmidt from N. N. 10.00. Gem. in Van City 13. 20. P. Heid 2.00. By P. Krüger from Mrs. Karcker I.OO. By P. Sievers, Sr. bequest of the blessed I. St. Roth, Sr. 25.00. (p. -52. 47.)
Students in St. Louis: By Fr. Schumacher, at H. Bartling's wedding 3.00.
Students in Springfield: Virgins - Trinity Parish Association in Detroit 25.00. J. Widenhöfer in New Haven for M. Sckwirtze I.OO.
For book home he in Fort Wayne: Women's Club of Trinity Commun. in Detroit 15.00.
Orphanage in Wittenberg: By?. Fink 5.00.
Orphanage near St. Louis: Through Fr. Dreyer from Fr. Eberlein 1. 50. Hospital in St. Louis: Through Fr. Dreyer from Fr. Eberlein 1. 50.
Jewish Mission: By Fr. J. Schmidt of N. N. 5.00. Gem. in Kilmanagh 4. 10. Joh. Bechmann in Bingham I.OO. (S. -10. 10.)
English Mission: Gem.-in Lansing 4. 15.
Heathen Mission: Miss N. N. in Detroit . 50.
Poor brethren in Dakota: Through Bro Stanke in Bingham 7. 50. Through Bro Heid from Bro Rühs I.OO.
For Fr. Tresselt's Mission School: Through Fr. Hügli by E. Kundingcr 10.00.
For?. Bertram : Gem. in Frankenmutb 10. 75. BethaniaGem. in Detroit 7. 46. By P. Smukal from Chr. Rossol 1.00. (S. -19. 21.) Total -298. 28. Detroit, Feb. 28, 1890. Chr. Schmalzriedt, Cassirer.

Entered the caste of the Eastern District:

Synodal treasury: From the congregation?. Walkers-24. 50. p. Brands St. Pauls-Gem. 24.00. parish p. Nauß' 3. 50. parish p. Schoners 5.00. parish p. Beyers 17. 13. parish ?. Flcckcnsteins 8. 19. (p. -82. 32.)
College maintenance: Gem. P. F. King's 12.00.
Pilgrim House: G. Winneberger Sr., Pbiladelpbia, 10.00.
Progymnasium in New York: Gcm. P. Siecks 21.00.
By P. Beyer from Wm. Dick 25.00. (S. -46.00.)
Emigrant Mission: Kass. Schmalzriedt in the MickiganDistrict 5.00.
Emigrant Mission in New York: Kass. Schmalzriedt in the Michigan District 6. 60.
Inner Mission: Through Fr. Lindemann of N. N. 5.00.
Inner Mission in the East: By Father Biewend from Dr. Howard 5.00. By Father Lindemann from F. S. 5.00, Emilie Ludwig I.OO. By Bro. Walker from C. W. I.OO, C. Schmidt 5.00. By Teacher Krieger from Mrs. Dodds 2.00. A. H. Sieck, Baltimore, 5.00. By Bro. P. Brand from G. Franke 1.00. G. Winneberger, Sr, Philadelpbia, 10.00. By Bro. Schoners 5.00. By Bro. Bcvers 11. 62. (p. -51. 62.)
Jewish Mission: Kass. Meyer in the Western District 10.00. By P. P. Brand from G. Franke I.OO. By P. Steup from E. Webrenberg 5.00, A. Bebn . 25. A. M. Januszkiewicz . 50. (S. -16. 75.)
Negermission: Gem. P. Biewends 9.00. A. H. Sieck, Baltimore, 5.00. By P. Steup from E. Webrenberg 5.00, A. M. Januszkiewicz I.OO. By P. Beyer from Wm. Dick 10.00. By P. Sieker from N. Diklmann 2.00. (S. -32.00.)
Gem. in Utica: Gem.?. Beyers 22. 34.
Luth. Freikirche in Deutschland: Kindergottesdienstcoü. der Gem. IN Oeblschlägers 8.03.
Students in St. Louis: Women's Association of the comm. P. F. King's 5.00 for M. Mrrz, 5.00 for T. Fleckenstein. By ?. Jokannes, Coll. on the silb. Wedding of J. H. Hcise, 15.00 for M. Sommer. G. Winneberger, Sr. of Philadelphia, 10.00. (S. -35.00.)
Students in Springfield: Women's Club Parish P. Stiemkes 2 p.m. for R. Hübich, 3 p.m. for J. Kolßmann. (S. -29.00.)
Students in Fort Wayne: Women's Club Gem.?. Stiemkes 20.00 for F. Meuschke. G. Winneberger Sr, Philadelphia, 10.00. (S. -30.00.)
Students in Addison: Through Fr. Senne of etl. young people sr. Gem. 10.00 for O. Dubpcrnell.
Health insurance: Durck?. Sieker by O. Hesse 5.00.
Wartburg Heimath, EastNewP Örk: By?- Steup of J. Sckmidlapp I.OO.
Orphanage in New Orleans: Mrs. Treide, Baltimore, 5.00.
Orphanage near West Roxbury: Women's Club Gem. IN Oeblschlägers 5.00, Young Men's Club 8.00, Miss Schmidt I.OO. N. N., Baltimore, 2. 50. G. Winneberger Sr, Philadelphia, 10.00. Mrs. Treide, Baltimore, 7. 50. (S. -34.00.)
Orphanage at College Point: Mrs. Treide, Baltimore, 7. 50. By IN Beyer of Teacher Oexle's pupils 10.00. (pp. -17. 50.)
Widow's fund: By IN Biewend from W. K. 2.00. Gem. IN Pechtolds 4.00. By IN Beyer from Wm. Dick 15.00. Through IN Sander from sr. Little Valley parish 3. 46, Otto 7. 54, "Luc. 19, 8" 6.00.
Aid fund for missionary congregations: Gem. P. Lindemanns 71. 75. Gem. IN Glasers 10. 36. (p. -82J "I.) Total -584. 27.
Baltimore, February 28, 1890, C. Spilman, Cassirer.

Entered the caste of the Western District:

Synodal funds: IN Günther's congregation in Mora -5. 55. By IN Mende in Uniontown, Festcoll. sr. Gem. at its 50th anniversary, II.00. IN Pfasfes Gem. in Iron Mountain 3. 80. (p. -20. 35.)
In defense of our school freedom: By Mr. J. F. Schuricht 5.00. By Mr. A. Brauer in St. Louis 10.00. (p. -15.00.)
Progymnasium in Concordia: By?. Wangerin in St. Louis by etl. younglings 2.00.
New construction in Concordia: P. Pröhl's Gem. in Feuersville, I. Sdg., 27th 50th P. Demetriv's Gem. in Emma, J. Sdg., 45th 50th (S. -73.00.)
Inner Mission of the District: By IN Eblcrs at Norborne by Mrs. H. Poos 3.00. By IN Janzow at St. Louis by Mrs. M. Mensendick 1.00. By IN Jehns Gem. at Kansas City 18. 33. By IN Ncthing at Lincoln by Heinr. Keuper 2.00. (S. -24. 33.)
Negermission: Through?. Ehlcrs in Norborne from Mrs. H. Poos 2.00. Mrs. K. Düker . 25. IN Pröhls Gem. in Feuersville 3. 75. Mr. Hackmann in P. Obermevers Gem. from his piggy bank 2.00. By IN Ncthing in Lincoln from Joh. Meuschke 2.00, Bro. Böhmer 2.00, Mrs. H. Nvak . 25. (S. -12. 25.)
English Mission: By?. Ncthing of Heinr. Keuper I.OO.
Support Fund: P. Pröhl's Gem. in Feuersville 3.00. By?. Ncthing of Heinr. Keuper 2.00. St. Louis Livery Conference 6. 25. (S. -11. 25.)
Orphanage near St. Louis: By Fr. Obermener from Aunt Reickardt in Little Rock for nursery school 5.00, by H. Wehmüller, thank offering, 2.00. By Fr. Janzow in St. Louis from W. Pascketag 5.00. By?. Ncthing from Bro. Böhmer 2.00. By Fr. Bartels in St. Louis from etl. youngsters 5.00. (S. -19.00.)
Poor students in St. Louis: By Fr. Ncthing v. Joh. Meuschke 2.00, by Fr. Böbmer I.OO. (S. -3.00.)
Poor Stude,nten in Springfield: By P. Ncthing by Joh. Meuschke 2.00.
German Free Church: Lebrer Voigt in New Mile 2.00. By Fr. Ncthing of Joh. Meuschke 2.00. (S. -4.00.)
?. Birkner's Mission School: Through Fr. Wangerin in St. Louis from Mrs. K. 5.00.
St. Louis, March 4, 1890. H. H. Meyer, Cassirer.

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Incorporated into the Wisconsin District Caste:

Poor Students in Milwaukee: From Fr. L. Schütz's Parish in Caledonia - 3.00. From the Women's Association of StepbansGem. in Milwaukee 20.00. Maidenucn Vcrein of StephansGem. 16.00. (S. -39.00.)
Poor students in Addison: By P. J. L. Osterhus, ges. on hockzcit of J. Oldenborg, 5.00. Women's Club in Sheboygan 15.00. (S. -20.00.)
Poor students in Springfield:?. J. L. Osterhus' Gem, 5.00.
Heathen Mission: Wittwe Klug and Mrs. F. Bartelt, Milwaukee, each. 50. (S. -1.00.)
NeedyFaithBrothersinDakota: Prof. O. Hattstädt and family 4.00.
School fund: P. Otto List I.OO.
Bohemian Mission: Wittwe Meibobm, Milwaukee, 1.00.
Support fund: P. C. Baumann 5-.00. P. L. G. Dorpat 4-.00. (S. -9.00.)
Orphanage in Witt-enberg: Fr. C, Naumann's Gem. 7. 30. Franz Wollägr's children 10.00. Baptismal coll. at Val. Beyer, Wilson, 4.00. P. G. A. Feustcl's branch, Wolf Niver, 3. 30. Maidenucn vcrein of St. Stephen's parish, Milwaukee, 10.00. Wittwe Budzien, Milwaukee, 5.00. P. F. L. Karth's school children 2. 55. (p. -42. 15.)
Snnodalkassc: Dir. Cb. H. Löber, Skulgeld, 39.00. I. C. Koch, Milwaukee, Schulgeld, 20.00. P. F. Wolbreckts Gem. 32. 17. Fr. Burhop, Sbebongan, I.OO. (S. -92. 17.)
Negermission: Gem. P. P. Plass' 3.00.
Inner Mission of the District: P. C. J. Schwan's Gem, Pella Opening, 5th 55th Friedericke Dvbberphul 1st 50th and I.OO. Fr. Burbop, Sheboygan, I. OO. N. N., Milwaukee, I.OO. ?. Br. Randts Gem, Butternut 2. 26, Glidden 2. 10. P. F. L. Kartbs Gem 12. 17. (p. -26. 58.)
Milwaukee, February 28, 1890. C. Eißfeldt, Cassirer.

St. Paul's Progymnasium in Concordia, Mo.

In love gifts received in the 2nd quarter:

For the household: J. From St. Pauls-Gem. zu Con- > cordia: From WittweZicgelbein 1 p. flour; L. Stünkel I ham; A. Frerking I p. cabbage, I p. turnips; Cl. Brandt I p. turnips; 1 M. Bruns I barrel of turnips, I barrel of card, I basket of onions, 1 basket of turnips; W. Flandermeyer 5 gall. Vinegar; Wittwe Niermann I basket of beets, I p. cart, some hops; J. Frerking 2 p. cart; Fr. Kück 1 p. apples; W. Bartmann I doz. Sausages; A. Kücker 8 sausages & some pork; H. Stürmer 19 sausages, I Pork ribs, beans, turnips and I gall. Fat; H. Flandermeyer 15 sausages; H. Dittmer I Bush. Wheat; H. Eckhoff 12 sausages, 1 bacon.; Bro. Böckmann beef; Chr. Eckhoff 2 Bush. Wheat, I S. Aepf., I shoulder; Th. Hölschr I S. Cart.; E. Huscher 2 Bush. Wheat, 2 bush. Kart.; J. D. Hink I S. turnips; A. Lcbmidt IZ Bush. Kart, 14 crane heads; H. Henning 2 Bush. Wheat; J. Holstcn I S. cart; Fr. Junge I S. cart, I shoulder; J. Reittb 3 Bush. Kart; H. Krönte beef; M. Frerking 2 hams, beef, 16 sausages; N. N. I p. cart, I p. grain; Wittwe Schulz I bacon; H. Eblcrs I p. wheat; H. Röper I p. cart, I shoulder and meat; I. Kolster 1 p. cart, I Flandermeyer I p. cart, I p. apples, 1 ham and vinegar; H. Frerking 3 busb. Wheat; G. Oetting I p. wheat; L. Brackmann I shoulder, I pot of fat; Fr. Rabe I ham, I pot of fat; Ad. Oetting 2 p. cart.; Wittwe Kleffmann I p., wheat; H. Schlüter I shoulder; A. Kück J. S. wheat, I p. apples; Chr. Freitag -I.OO; H. Francke I p. wheat, I p. cart., turnips, 1 pot sour cr; Fr. Dedecke 1 gall.



Vinegar, 1 pot of fat; W. Flandermeyer 1 p. wheat; J. Frerding 1 bush. Wheat, meat and sausages, 1 doz. (ornamental; H. Schlesselmann 1 p. cart, 1 shoulder and sausages; H. Brackmann 1 p. wheat, 1 shoulder & sausages; Bro. Niemeier 1 p. cart, meat and sausages; H. Wolpers 1 p. cart, meat and turnips; W. Bergsieker 1 p. cart, j bush. Apples; H. Kück 1 pot of beans, r. turnips and kr.; J. Meier 1 p. cart.; L. Tegeler H1.00; Fr. Bartmann H1.00; W. Tägtbühning tzt.OO; Vogt & Co. K1. 50; H. Drüwer 50 lbs. of flour; C. Bergmann . 50; G. Bruns . 50; H. Giesecke . 50; (5l. Wolters 10 chickens, 1 p. cart; J. Krönte 1 dollar werth beans; Fr. Bammann 1 p. cart, beef fl. & apple butter; M. Schnakenberg 1 p. cart, beef fl. & onions; I. Mariens 1 p. wheat, 1 p. turnips; J. Klenzmann 1 p. wheat; H. Brinthoff 2 p. grain; J. Michaelis 1 bush. Wheat; H. Büschen 2 p. cart; T. Hink 1 bacon; C. Fuchs 1 p. wheat, turnips and apples; C. Dittmer 1 p. apples, 1 p. cart. 2 shoulders and onions; H. Becker beef; Wittwe Becker 1 p. wheat; C. Hink 1 p. grain, 1 p. cart; A. Fuchs 1 p. grain, 1 p. cart; Bro. Rabe 3 doz. Eggs, 3 r. Butter; J. D. Reith 1 p. of straw; L. Frerking 1 shoulder; H. Deke 2 bush. Wheat; Th. Jungklaus 1 p. cart; H. Schumacher 2 p. grain, 1 p. cart; G. Freund 1 p. cart, 1 p. apples, meat; H. Keßner 1 p. cart, 1 ^L>. Turnips; Pose 1 <2. cart.; H. Lohmann 134 lbs. wheat, 1 bush. Apples, 1 shoulder; H. Kordes 1 b. Kart, j apples, soap; H. Kücker 1 p. grain, 1 shoulder, soap; H. Meyer 2 p. grain; F. Meyer 1 p. grain; Wittwe Niermann meat and 1 r. Butter; Th. Meyer 1 p. grain; Bro. Ehlers sausages and 2 shoulders; A. Brackmann 1 shoulder, 1 ham; Bro. Rabe Jr. 1 p. flour and 85.00; H. Bruns pork rind, 3 chickens; Bähler and Son 1 p. flour; E. Stünkel 1 can of canned. Peaches, 2 do. Cherries, 1 do. Tvmatoes, 1 gall. do. Beans and onions.

2. from the comm. in Alma, Mo.: by J. Bockelmann 2 p. cart.; El. Henning j Bush. Aepfel, 1 Bush. Cart.; H. Bargfred, 2 bush. Wheat, 1 p. cart.; H. Bockelmann j Bush. Cart; H. Stegemann 1 p. cart, 1 bush. Wheat; H. Müller 1 p. wheat; H. Limback 1 p. cart, 1 p. turnips; E. Schreier 1 bush. Turnips, 1 p. Cart.

3. from the comm. in Eorder, Mo.: from E. Frerking 1 p. flour; F. Schultz 1 p. apples; E. Schmidt 2 p. cart, 1 p. turnips, 1 p. wheat; J. F. Schmidt 1 p. cart; H. Bispink 1 p. apples; Keßler 2 p. apples, 3 p. cart; H. Rodekohl 2 p. cart, 1 p. wheat; C. Rodekohl 1 p. cart.; Horenwald H . 50; by G. Frerking H 10.00.

4. from the comm. in Lake Ereek, Mo.: 1 box of dried apples and peaches and butter, and 19. 50 as proceeds for wheat sold.

5. from Mrs. Schmidt in Sedalia 1 jug of Eatsup.

For poor pupils: from Mr. G. Scholz, Montrose, Mo., for Th. Mayer 12. 50; from 8. Hafner f. A. Bahlau 5.00; teacher R. Peters 1.00; from teacher M. Beyer, Collecte d. Gem. in Altenburg, for Th. Bundenthal 20.00; from Chr. Volkmann, Clinton, Mo., for Th. Meyer 5.00; P. E. Jehn, Coll. sr. Gem. for R. Am Haus, 12. 10; from dems. for dens. 5.00.

AL. Receipts for charitable donations received in the meantime will follow at the end of the third quarter. Funds for poor students and other purposes that were sent to the district treasurers have been receipted by them.

With sincere thanksH . Käppel.

For poor students, the undersigned received from Fr. Richter's parish K4.00 each for "Lehman" and Fr. Stöppelwerth; at the Thormann-Scheer wedding ges. 5.00 for Fr. Stöppelwrth; from Cantor E. Bützow in Walkendorf, Mecklenburg, 23. 58 f. Bützow, Lurch Mrs. Kosche at a funeral service ges. 1. 63 for the same; Studctenkenasse der St. Johannis-Gem. in New Orleans 5.00 f. Siebelitz; at the Dünstug-Buttermann wedding in Solilit, Ill, ges. 7.00 f. Starck; P. J. Grabarkewitz' comm. 16.00 f.. Battle; i?. H. F. Pröhl's Gem. in Lebanon 19.00 for Sfluidel; from A. Prochnow 5.00 for Olüdag; from Studentenkenasse in 8. E. I. Frese's Gem. 5.00 for dens.; on the Rcinagel-Horstmann wedding ges. 8. 30 for H. and P. stöppelwrth; from P. Grefe's Gem. 3. 10 for Matuschka; from P. E. Martens' Gem. 20. 60 for Rätz; from the Jünglings-Verein in P. Obermeyer's Gem. 25.00 for Panhorst; from 8. Biltz' Gem. 18.00 for Habekost.

Fort Wayne, Ind, February 28, 1890, A. Bähler.

Received through Mr. 8th Kiss for Stud. Drewes from the congregation at North Ridge, N. A., -16.0V; from the comm. at Wilson 4.00. M. Guenther.

Changed addresses:

Uev. 8th Lun^erter, Dul^ma, Cioeno 60th, -lrk.
8ov. VV. Lue-tter, Seüzler, Coltax Co., Kvdr.
liov. ck. ch. Ootz'nu, ^u^nsdn, Lnu Cluir" Co., ^Vi8. *
Rov. Co. Ruulrol, 751 8th Illorvcr 8tr, 808 L.IIKsl68, Cul. blillor, 401 L. 1191Ü 8tr, Dorl< Cit)'.
O. 8. IVloellor, ^V "8d Uloomüvltt, Wuu8linru Co, ^Vi8.
>V. 8. C. 949 2l8d 8dr, LHIwaulreo, ^Vi8.
8. C. V^Lltks,

559 X. 80^116 ^vo, Cnlco Vie^, ClrieuAO, III.

The "Lutheraner" is published every fourteen days for the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought in by porters, subscribers must pay an extra 23 cents porter's fee.

To Germany, the "Lutheran" will be sent by mail, postage paid, for Pl. 2S shipped.

Briese, which contain business, orders, cancellations, funds, etc., are available at the address P.utk. (^oircorcliu publishing house (31. 6. Lurtkel, Ooirrev otliunri 8tr. L Iirtctinn , 8t. I^ouis, Llo., to be sent.

However, letters containing information for the newspaper (articles, show, receipts, address changes, etc.) should be sent to the address: "Luttisrnuir", OonooKllu 8kmia "rp, a" the Nedartion.



Herausgegeben von der Deutschen Evang.

Redigirt von dem Lehrers

Vol. 46.

The "Young Men's Christian Association."

(Conclusion.)

If one reproaches young people, who have joined or want to join this association, with what we have brought forward in the previous number of the "Lutheran", then one will probably make the objection: We do not participate in the false teachings, which may be practiced in such associations. We do not join for the purpose for which some sectarians might join, but only to have a place in the clubhouse where we can spend our evenings, to be able to take a bath when we like, without having to pay for it, to play an indecent game in decent company to pass the time, to be able to attend the lectures and lessons in which one learns something for further business training, to have access to the gymnasium that is set up for the members of the society.

The first answer to such and similar speeches is that it is a deception to think that one can be a member of an association without becoming responsible for everything that the association does and teaches and strives for as an association. What an association does as an association, each individual member does. Anyone who signs a community charter and is accepted as a member thereby enters into all the rights and duties of a member of this community; he cannot choose what he wants to participate in and what he does not want to participate in. If the congregation were to fall into false doctrine through the seduction of false spirits, he would not be allowed to say, "The doctrine does not concern me; I do not need to believe it; I only want to use my right to the school for my children and to the graveyard"; but he would have to do what he could to convince the congregation of the error of its ways, and if he had tried everything without success, finally sever his connection with such a congregation, even if it had the best school and the most beautiful churchyard in the whole country. If ten men got together for the main purpose of minting and circulating counterfeit money, and out of their earnings



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St. Louis, Mo., March 25, 1890. No. 7.

a beautiful summer residence for themselves and their families, where everything was quite respectable, and a member of our community wanted to join this gang of counterfeiters, not in order to participate in the distribution of counterfeit thalers, oh no, but only in order to participate in the use of the beautiful summer residence for himself and his family: what would we say to that? Yes, what would the police and the secular court say to this, if one day the entire clean society in the beautiful summer residence were suspended, the list of members together with their statutes were presented, the execution of the purpose of the society by its employees were proven, and our respectable summer resident then acted indignantly and with many words told the judge how he had never had one of the false thalers in his hands, how he had only been concerned about the summer holiday - what would the jury, what would the judge say to this? Then it would certainly be rightly said: "You are a member of the gang of counterfeiters, you knew what was going on, you recognized the officials and agents of the society as your officials and agents, the statutes of the gang as your statutes, you then had a share in the beautiful, light, airy summer apartment: You and your comrades may now have a share in the apartment with its thick walls and iron curtains and in the striped uniform, and we will have your hair shaved just as short as the others'. And if you have been such a fool and thought you could get away with your law"; and Gal. 2:16: "By the works of the law shall no flesh be excused, you may think for fifteen years why that was a great foolishness; and when you come out of the penitentiary again, I hope you will have learned to be on your guard against the wrong-doers, with or without a summer resort."

But false doctrine is much more dangerous and reprehensible than false money; and the Y. M. C. A. spreads false doctrine, if not knowingly, as the counterfeiters do their false money, yet just as factually; does it through its writings, does it through its employees and officials, does it in its clubhouses, does it year after year.

as it is proved in the previous number of the "Lutheran". Here only one more proof may find a place. In one of the tracts which this society distributes, a sermon by a Methodist bishop, the following can be read: "Doing right or righteousness is the shortest distance between our knowledge of what is right and the happiness which always comes from doing right. It is the straight and narrow way, as our Savior called it."-"To the young man who asked him, -What shall I do to inherit eternal life? 'You know the commandments.' Our dear Lord could not possibly have shown man a shorter way than the shortest, and therefore this is the way of righteousness. It is a certain way - these two lines, the duty toward God and the duty toward our neighbor." - "So this shortest line from earth to heaven is a certain way. A person who keeps God's commandments from the bottom up will certainly behold His face in peace." - "This is the 'way of righteousness': strict obedience to God's law according to both tables; right intentions that give their stamp to right deeds, which in turn are measured according to the actual words of the ten commandments. Such a life is not impossible, because Jesus Christ came to be our example; and as a man, He accomplished it. If it were impossible, it would not be required." What does a Lutheran Christian say to such teaching? The apostle Paul says of it Gal. 5:4: "Ye have lost Christ, which would be justified by the have been such a fool and thought you could get away with your law"; and Gal. 2:16: "By the works of the law shall no flesh be justified"; and when the Savior reminds the rich young man of the commandments, he wants to point out to him that he cannot enter heaven, eternal life, by the works of the law. This preacher of the Y. M. C. A. says: "Yes, it is possible", and misuses Christ's word for this purpose and instructs people, first of all the "young men", to enter the way of the works of the law as the "shortest way" to heaven. The fact that he also speaks of Christ as the Redeemer in his sermon does not make right what he had previously spoken wrongly, and the

The pagan doctrine of works is all the more dangerous when it is not presented by a pagan philosopher but by a preacher who wants to preach Christ's gospel and thus leads the listeners to think that this is the narrow way to salvation according to Christian doctrine.

In such a perverse, soul-murdering way, therefore, is taught in the Y. M. C. A. teaches, a spiritual activity is practiced. And the teaching, the spiritual work is not a secondary matter, something that one occasionally does on the side, but is expressly the actual main purpose of the association. "We have always claimed that we are active in a strictly religious work," it says in one of their tracts. They also call the gymnasiums and reading rooms and singing lessons and bathing rooms and the entire association houses "secular means" to their main purpose. In one tract they say, "They stand in this work basically not to maintain gymnasiums, build libraries, establish classes, provide amusements and entertainments, but to extend the kingdom of Christ among young men." And in another tract, "All these so-called secular means are in fact religious, inasmuch as we make them means to the great end of all our work, and not ends in themselves." The Berlin report says: "Therefore, the association seeks to become everything to every young man by all means that are innocent in and of themselves, so that some may be made blessed in any case." "This includes the so-called worldly means of help, by which the association promotes the physical, spiritual and social development of the young men, and contributes to their welfare, health, morality and knowledge, without, however, ever ceasing to work for their salvation. Young people who are not yet members are to be "attracted" by such means. The report expressly calls them "the worldly means of help, respective means of attraction" and points to the "fact" that "the regular religious meetings and Bible studies in Chicago reached an audience increased by 60,000 young men through these means". In the associations, therefore, one is well aware that the external facilities, the association house and what is offered in the same apart from the spiritual work, are used only as an accessory, as a lure, in order to bring those who would not come for the sake of the "care of the soul" under this spiritual influence; and this influence is a thoroughly unionistic, unhealthy one; it is exercised by the officials of the associations, especially the general secretaries and their assistants. "As a rule, they are informed by the General Secretary, who in this capacity exercises one of the most important functions of his responsible office," says the Berlin report. In an instruction on the "religious work" of the Y. M. C. A. says: "Each General Secretary should teach a Bible class," and in a submission of the International Committee to the Stockholm Assembly of 1888 it is said of the Secretaries: "The ruling motive of these Secretaries coincides with the spiritual aim of the Association. Their main purpose is the beatification of young men." In the Berlin report, much is said of "individual care of souls"; we say for this: private pastoral care. Of this it says, among other things:

"Who is responsible for the care of souls in the Young Men's Association? First and foremost, indisputably, the board of directors. If the director is in a fairly friendly relationship with the members, and if the young people feel that he loves them and takes a heartfelt interest in their welfare, their hearts will open up to him so that he will not be able to do anything about them: If the members feel that he loves them and takes a heartfelt interest in their lives, their hearts will open up to him so that he will not need to seek out special contacts for pastoral contact with them. Thus, the spiritual work, the religious purpose is actually and mainly what these associations want to have in mind according to their own writings: The spiritual work, the religious purpose, is therefore quite actually and mainly what these associations, according to their own writings, want to have in mind, as among the "standing committees" there is also one "for religious meetings". In view of this indisputable character of the Y. M. C. A., it is a pathetic excuse if someone says: "I am a member of the association, but I have nothing to do with its religious purpose. No, he who is a member of such an association is jointly responsible for all the spiritual falsehoods which its officials indulge in, which are practiced by the speakers at the meetings and festivities. Nor can he excuse himself by saying that he belongs only to a branch association; for, for example, the constitution of the German branch association in St. Louis says: "As a branch association of the English St. Louis Young Men's Christian Association, the association is under the constitution and by-laws of the latter association and shall be conducted in conformity with its regulations." The Constitution of the Main Association, however, again expressly states, "The purpose of this Association shall be to promote the spiritual, mental, social and physical condition of young men." Both the constitution of the main association and the laws of the branch association contain the provision: "All meetings shall be opened with the reading of the Scriptures and prayer." In short, as soon as one looks at the society, be it at the trunk or at the branches, the religious character of it confronts one again, and insofar as the affiliation to an association of the N. O. religious community with irreligious people inevitably and undeniably includes in itself, also a Lutheran youth who joins there becomes complicit in the spreading of unhealthy doctrine and, moreover, without a profession puts himself in danger of being led into error himself, of becoming unfaithful to his Lutheran church even in his own heart, this is not the case: Such membership in an association is a sin against the first and second commandments, and a Lutheran pastor and a Lutheran congregation have the duty to watch over, warn, and prevent any of their Lutheran young people from joining or remaining in these associations. A congregation that stood by indifferently in this matter would soon realize through sad experience what a pernicious influence this life of association with false believers would have on the blossoming of our Lutheran Zion, how much apostasy it would have in its wake. When we pray to God: "Do good to Zion according to your grace, build the walls of Jerusalem," God also wants to answer such a prayer in such a way that he gives the guards on the battlements of Zion open eyes and a joyful opening of their mouths, the citizens of Zion open hearts and active hands, who will freshly confront every enemy, no matter how glittering his garments may be. In particular, however, we also think of the young team in the city of God when we pray: "Thue



well in Zion according to thy grace." God keep us our dear adolescent youth firm and faithful to the truth. And our dear young Christians should know that it is out of heartfelt love for them and for our Lutheran church that faithful pastors and faithful Lutheran congregations, who have no greater joy than that of hearing their children walk in the truth (3 John 4), also prove by deed that they are in holy earnest when they pray for themselves and their own:

"Above all, Irrsal

Keep us safe, dear HErre God."

A. G.

(Submitted by M. A. *)

Can and must every Christian know exactly the time and hour of his conversion?

Answering this question correctly is of great importance. One must not say too little, but also not too much. If you say too little, namely that you cannot know when you were converted, you are telling an untruth and giving rise to carnal certainty. All head and mouth Christians, who only belong to the church outwardly, attend the service now and then, or are even somehow friendly to the word of God without ever reading and hearing it, could then consider themselves converted people. Such safe people would then bravely fight against true Christians who still wanted to talk about serious penitential experiences, and their slogan would soon be: Converted are all who call themselves Christians!

On the other hand, if one says too much, if one claims that every Christian must be able to state exactly the time and hour of his conversion, one can plunge people into despair. This is the path that the Methodists take. True, they do not teach in explicit words that every Christian must know at what hour he was converted, but that is in their practice. If we meet with a true Methodist and the conversation turns to conversion, he will soon tell us how he was converted at such and such an hour, in such and such a place, and under such and such wonderful circumstances. But he can tell us the same about many others, and we can soon hear him say that he thinks every born-again Christian must be able to tell such exact and wonderful things about his conversion. The Methodists also betray their position on our question by demanding repentance from every person who has not converted with them and in their way. That is why they also organize so-called "revivals" by which they want to convert certain people at certain times. But if one persists in this position, if one is completely serious and does not want to consider anyone a Christian until he can state the exact hour of his conversion, then one can bring sincere souls into the greatest distress, give them reason to want to convert, while they are nevertheless converted; yes, one can plunge them into despair, because even with the best will in the world they cannot state an exact hour of conversion.

As we can see, when answering our

*) By resolution of the Northeastern Special Conference of Nebraska.



Do not deviate from the question to the right or to the left, neither saying too little nor too much; for in both cases harm to souls follows. But if this is the case, the teaching is false; "for all Scripture, inspired of God, is profitable for doctrine, for judgment, for correction, for chastening in righteousness." 2 Tim. 3, 16. And "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15, 4. To our question: Can and must every Christian know exactly the time and hour of his conversion? we give a threefold answer:

I.

All the baptized who know that they have remained in their baptismal grace can also know the exact time of their rebirth or conversion.

That there are those who remain in the grace of baptism among those who are baptized as children according to Christ's appointment is first of all due to the power of baptism. For what is baptism according to God's Word? It is a foundation by which one is born again of water and the Spirit, John 3:5; it is the bath of regeneration and renewal of the Holy Spirit, Titus 3:5; it is the bath of water in the Word by which one is sanctified and cleansed, Ephesians 5:26. In short, it is a means by which one puts on Christ and is made blessed, Gal. 3:27, 1 Pet. 3:21. "Baptism," as Luther says, "is not only bad water, but it is the water, set in God's commandment and connected with God's word." It works regeneration, "forgiveness of sins, redeems from death and the devil, and gives eternal blessedness to all who believe it." But the power of baptism is not only able to put us into the state of grace, but also to keep us in it. God faithfully keeps what He promised in the baptismal covenant; the Holy Spirit, whom the baptized receives, is effective and powerful, seeking to preserve man from the seduction of the flesh, the world, and the devil, and to keep him in the state of grace. Just as the Word of God must never return empty, but must do what God sends it to do, so God will certainly achieve this purpose of Holy Baptism in some people, namely to keep them in the state of grace. When parents teach their children early about their baptism and their Savior, the children are driven by the Spirit of God received in baptism to hate sin, love the Savior, pray, and the like. And so baptism is a means for them to remain in the state of grace, although other means are added later. Here it is to be noted that one is not filled out of baptismal grace by occasional expressions of youthful courage and by other weaknesses peculiar to youth, but by willful and wanton sins against conscience. But from such sins, which fall from grace, some baptized people are undoubtedly preserved by the Holy Spirit.

But that many baptized remain in the grace of baptism, experience also teaches. Some parents already had a child who showed a great love for his Savior, for his word, for prayer in his earliest youth and who continued in his godliness afterwards. We read of Joseph, Samuel, and King Josiah that they were devout and God-fearing from their youth and throughout their lives.

They undoubtedly remained steadfast in the covenant that God was a fierce persecutor of Christians, but when Christ made with them in circumcision. Now, just as in Old Testament times some remained in the covenant of circumcision and served God faithfully from their youth, so also in New Testament times Pentecost sermon, and the thief on the cross were converted at there are always those who remain in their baptismal covenant. a time that they themselves could specify. In these cases the

But those who know that they have remained in their conversion happened partly under extraordinary circumstances; baptismal grace can also state exactly the time of their rebirth, but although today the conversion no longer happens in such an They cannot say from their memory that they were born again at extraordinary way, God still converts many so wonderfully and in such and such a time, that they had such and such a feeling, that such a tangible, clear way that they can say: in such and such a it happened in such and such a way. But those who know that time our conversion happened.

they have remained in their baptismal grace can say that the time of their rebirth was the time when they were once loused. They know this from God's Word; but as far as experience is concerned, they can only know that they were never actually converted in their later years, but that they increased in the state of grace, that they were always in the state of grace as far back as they can remember. Many are certainly also in doubt as to whether they fell from baptismal grace at some time and were converted to God again in later times, or whether they were preserved from complete apostasy and only experienced a time of strengthening and flourishing of the spiritual life after a time of great decline in it.

II.

Also, many of those who fall from baptismal grace but are later converted can pinpoint the time of their conversion.

Although some always remain in their baptismal grace, a large number fall away again. The children are all born again in holy baptism and receive the Holy Spirit; but no sooner do they grow up than the tares of sin sprout in manifold forms from the evil root of original sin. The result is that many fall away; some fall into gross sins, others go into hypocrisy; some fall while still in their school years, others as soon as they have outgrown the school and the stricter supervision of their parents. In addition, many of those who bravely resist worldly lust in their youth succumb to avarice, love of money, and worldly concern in later years.

Of these apostates, many are later converted, and of these, some know exactly when this happened. But this is the case because their conversion happens in a particularly perceptible way. While they were going along in their sins, suddenly their conscience woke up, they felt the wrath of God, and they became very afraid and did not know what to do. But then the word of the gospel falls into their hearts: "Believe in the Lord Jesus, and you will be saved and have forgiveness of your sins. And immediately they adhere to it, comfort themselves with it, and are converted. They can also say, as a result of the clarity of their feeling of the experienced effect of grace: "At the time when we first clung to the word of the gospel, that was when our conversion took place. This is not to say that they can explain the miracle of their conversion, but only when it happened. Some examples may illustrate this. Sow

III.

But many of those who are converted again after the fall from their baptismal grace cannot state the exact time of their conversion, although they must know that they are converted.

In his conversation with Nicodemus, the Savior compares the work of the Holy Spirit to the wind; he says that just as we cannot judge the origin and course of the wind, we cannot fathom the hidden work of the Holy Spirit in the hearts of men. Just as the wind often whispers very softly and hardly audibly, so the Spirit of God often comes to man with a very gentle whisper. He gently begins his work, teaches him to recognize and repent of his sins, makes him despair of himself, so that he recognizes himself as a lost sinner, even though his recognition of sin and repentance are not particularly intense; gives him the faith to grasp the grace of God in Christ, without him being particularly enraptured by the sweetness of the gospel. But this does not exclude the possibility that a person converted in this way may not still have to endure difficult struggles after his conversion. If God takes this path in conversion, many such converts cannot state the exact time and hour of their conversion.

But even if they cannot state exactly when they were converted, they must know that they are converted. For the apostle Paul exhorts us, "Try yourselves whether you are in the faith, examine yourselves." The same apostle also demands of those who partake of the Lord's Supper that they examine themselves. He who has turned to God with all his heart must know that he no longer walks along in security and carelessness, that he has remorse and sorrow for his sins, that he no longer, like the unbelievers, wants to know nothing of Christ, but has recognized that Jesus is the Savior of sinners and also wants to save him, and that he puts all his trust in Jesus. He must know that he has forgiveness of his sins.

If our question is answered in this way, then neither the word of certainty is spoken, nor is anyone led from Christ to Moses. Accordingly, the truth is held out to every man that conversion is such a wonderful work that he who has experienced it in his heart cannot always say exactly when it happened. This serves as a comfort to souls who are challenged because of their conversion. It is urged that a man should examine himself, not only as to whether he can state the exact hour and all the circumstances of his conversion, but rather as to whether he has been converted at all.

† Pastor Tobias Rösch. †

The following sketch of the life of the blessed man is taken from his notes, which he made for his family and introduced with the words: "Since we all have to die, and through God's grace I have also long since felt like dying, according to the confession of the apostle Paul: Christ is my life and dying is my gain; I have a desire to depart and be with Christ; and in addition to this, my spiritual and physical strength is decreasing faster and faster, so I would like to briefly write down my life for the necessary information about these and those circumstances. The following is now to be communicated. The deceased was a native of Ravensburg in Württemberg and saw the light of day on August 1, 1827. His father was because. Mr. Gottfried Rösch, a citizen of the mentioned city, and his mother Euphrosina Rösch, née Wild, also a native of Ravensburg. Among 12 children he was the youngest; he lost his father, however, since he was only 1-1/4 years old; survived, however, all his brothers and sisters. He owed a Christian education to his pious mother. She had, as he testified, experienced in her own soul what sin and grace are, and was therefore able to instruct her children in the right fear of God and faith in Jesus Christ from an early age. She recognized this as the most necessary thing in her education of children. To this end, she was a righteous example to her household in her entire conduct. The Blessed reports how diligent and conscientious she was in attending public services, that she not only went to church twice every Sunday, but also attended Bible studies on Mondays and Wednesdays, and also attended the children's or Christian teachings that were held every Sunday and Friday. What a blessed impression such diligent practice of godliness must have made on her children! Since our Rösch combined his good talent with diligence and good performance, he was admitted to the Lyceum of his hometown at the age of eleven. A few years after his confirmation, he heard a sermon by a guest preacher, unknown to him until then, which made a tremendous impression on him, in that it made him realize quite clearly his inner ruin and his natural powerlessness to do anything good, but also presented to him sweetly and powerfully the help and salvation in the grace of the one Mediator and Savior JEsu Christ. From now on, he was urged to testify to what he had experienced in his heart through God's grace. But he soon realized that he was not pleasing all his former patrons and friends. But he also had friends who understood him, who recognized God's work in the young man and who now became the instruments in God's hand to lead him closer to his future destiny. On the recommendation of Christian friends, he was admitted to the institution of Dr. Wichern in Görlitz in Upper Lusatia to be trained for the service of the inner mission. He was there from 1853 to 1860 and very soon won the love and trust of the institution's directors, devoting himself to the service of the poor neglected children admitted to this rescue institution with conscientious care and untiring love and self-sacrificing devotion day and night.

as can be seen from the honorable testimonies he received from the superiors of the institution on his departure from there. However, since through diligent reading of the Scriptures and prayer he came more and more to the conviction that the unionist spirit that prevailed in this institution was not compatible with the full truth of Scripture, as it has been handed down by God's grace to our Lutheran Church from its fathers as a precious and inalienable inheritance, the desire matured in him to devote himself to the sole service of our Church. After a stay of one and a half years at Schreiberhau, he went to Steeden in response to an appeal by Pastor Brunn, from where he was sent to America in 1862 with nine other Sendlings to serve the local Lutheran church. After his arrival in St. Louis he entered the practical seminary in September of the same year. Through the instruction he received here, he felt greatly refreshed and invigorated, enriched in the knowledge of divine truth, and strengthened in his conviction that our church has the true teaching of the divine Word. But this time, so happy for him, did not last long. As much as he had hoped and wished to be able to sit much longer at the feet of his former teachers, he was called to the preaching ministry already in the following year through their mediation. He received a call from the congregation at Prairie Town, Madison Co, Jlls. Soon after his ordination, on June 21, 1863, he married Miss Sara Maria Ahner, the eldest daughter of Friedrich August Ahner, who came over with the first Saxon emigrant congregation and later became the churchwarden of Trinity Church in St. Louis, and his wife Friederike Dorothea, née Jäger. In this happy and godly marriage he lived for more than 26 years. Of the 5 children born to him in this married state, 3 sons and 2 daughters, a hopeful son, who studied in college at Milwaukee, preceded him into eternity.

The time of his work in his first congregation, Prairie Town, was five years, during which time the number of congregation members increased significantly and the congregation also grew inwardly through the power of the Word. Since the congregation did not yet have its own school teacher, he had to undertake this work himself, and he did it with joy and also saw a good success of his school work, in that the school also received a significant increase in children under his hands.

In 1868 he followed the calling of Ellisville township, Kewaunee Co, Wis; four years later a calling of Cedarburg township, and after another two years a calling to East Granville in Milwaukee county, at which latter township he stood twelve years. Having thus labored in Wisconsin a total of eighteen years, he received a calling from New Brunswick township in Madison county, Ill, and followed the same in the hope that a change of climate would, by God's help, bring his suffering health to places. On the fifth Sunday after Epiphany, February 7, 1886, he was installed in this his last congregation by the undersigned, assisted by the Rev. Hansen. At first it seemed as if his hopes for the restoration of his health were to be fulfilled. He worked with renewed strength, held regular

He soon won the undivided esteem and love of his congregation through his inspiring sermons and the kindness of his whole being combined with holy earnestness, which was especially evident in the gratitude and loving care for him during the long period of his illness. He had never been completely free of pain during the last years, but towards the end of last year his old stomach and liver ailment returned with force. Even though he was increasingly weak, he still managed his ministry until his illness confined him to his sickbed, from which he was not to rise again. The fact that he could no longer preach the Word of God to his congregation and that his illness forced him to be completely inactive in the public exercise of his ministry hurt him more than all the pain he had to suffer in his body. Month after month passed, the form of his outer man became more and more like death, until finally the Lord sent his angel to bring him home from this misery to eternal joy. And yet his whole sickbed was a sermon. He was hardly heard to complain. Rather, his mouth overflowed with praise and praise of divine mercy and grace. When Schreiber visited him for the last time, he said to him: "God has undressed me, completely undressed me, so that I have nothing to rely on but His grace in Christ Jesus my Lord. I thank God for this long sickbed, for it has served me well to know myself and what that means: to be patient. I am, praise God, prepared for my end, and I wait with longing for the dissolution of my body, and that I may see my God and Savior face to face." Yes, one went away from his sickbed edified and strengthened in faith, and had to say to oneself that one had received more here than one had given. He was also visited by several other ministers, and all received the same impression. Finally, on Sunday after New Year's Day, January 5, at noon, the hour of his salvation struck. Shortly before his end, in response to a question from one of his parishioners, he confessed that he adhered to his Savior. He had chosen his own funeral text; it was the words from 1 Cor. 15:10: "By the grace of God I am what I am." But why he wanted just this funeral text, he expressed against his dear wife with the following verses of a song:

By the grace of God I am what I am, The grace I will
boast, My own glory is all gone, How shall it befit sinners?
It was grace that knocked;
That I did not block my ear to her, Was grace that took hold
of me.
She urged me to repent, to ask God for mercy and to hate
my sins.

She worked faith in me in Christ's death and life.
Yes, Jesus, she drove me to you, to surrender myself
completely to you.
She gives pleasure to pray and punishes, She is the one
who creates good in me, She helps me to carry my cross. I
also die by grace.
By grace I am what I am, I will say in heaven.

According to his wish, the funeral sermon on this text was preached to him in the church of the



Schreiber this held. At the grave, Pastor Bergen Sr. spoke words of praise and thanksgiving to God for bringing his work of grace in this his servant to blessed completion, and words of comfort to the bereaved. Pastor Weisbrodt concluded with the blessing of the Lord. Pastors Hansen, Mießler, Schröder and Kowert had also come to pay their last respects to the confrere beloved by all. How dear and valuable he had been to his own and to his dear congregation was shown by the many hot tears that were wept at his grave. Oh, may the word of divine truth, which they heard from the mouth of the deceased, and the good example of his conduct remain in the indelible memory of the congregation! Yes, may God reward the dear congregation temporally and eternally for the good they have done this faithful servant of the Lord and his family, and give them in grace, so that both of them, shepherd and flock, may one day rejoice eternally before God's throne!

The whole time of his life was 62 years, 3 months and 9 days, but the time he served the Lord in the holy preaching ministry was 26 years.

G. A. Slater.

† Joh. Friedrich Wilhelm Lüker. †

The same was born on February 11, 1852 in Jsenstedt, Westphalia, Prussia. In 1857 he came with his parents, Gottlieb Lüker and Sophie, née Hagemeyer, to Neu-Gehlenbeck, Madison Co., Ill. There he enjoyed a Christian school education. Soon after his confirmation he decided to serve the church, and therefore began his studies at Fort Wayne, Ind. in the fall of 1867, and completed them in 1876 at St. Louis, Mo.

After passing his exams he followed a call to Pittsburg and Hepler, Crawford Co, Kans. There he was ordained by his brother, Fr. C. H. Lüker, on the 14th Sunday after Trin. 1876. In both places there was no house of worship at that time; so he had to hold services in the houses back and forth. And since the people themselves were still in poor circumstances, nothing more could be promised him for his earthly sustenance than food and clothing. But he scattered the seed of the divine word with faithfulness and conscientiousness under many hardships. The Lord soon blessed his faithful work; in a short time he had won the trust of his listeners and made their hearts joyful to build a small church near Pittsburg.

In 1879 he entered into holy matrimony with Miss Catharina Küster and in the same year followed a call to Onaga, Kans. where he was ordained on Trinity Day 1879. Unfortunately, however, he had to resign due to illness in 1881, moved to his parents-in-law near Hepler, Kans. and bought a farm there, which he worked with the help of his brothers-in-law. When he had recovered, however, with God's help, he accepted a calling from the congregation near Templin, Kans. at the urgent urging of some of his fellow ministers, and was installed there on the 4th Sunday of Advent in 1883. However, prompted by physical ailments and all kinds of adversities, he resigned his office again after two years and

moved to his farm. But even here he served the church by holding reading services, by useful teachings and by warnings against the false believers in the area. As often as the undersigned was together with him, he liked to talk about ecclesiastical conditions and about doctrines of faith.

On October 31, 1889, while fetching coal, he was hit on the head by his horse, so that he lay unconscious. When he was brought home, his pastor, Fr. Father Fischer, and also the doctor were called. But doctors could not save him. On November 7, 1889, he died of encephalitis, as we may confidently hope, in faith in his Savior and Redeemer, Jesus Christ. On November 9, he was buried to his final rest with great participation. He leaves behind a grieving widow and four children. H. Lüker.

Teacher Johann Gottlob Grimm.

It has pleased the Lord, according to his wonderful counsel, to claim by death Mr. Johann Gottlob Grimm, teacher of the lower class of the Emanuels School at Fort Wayne, Ind. He died, after an illness of only four days, of pneumonia, in the presence of his wife and children, and under the prayers of his pastor, as we may certainly hope, believing in his Savior, on Sunday evening, February 16, 5 o'clock, aged 64 years 5 months and 10 days. He leaves a bereaved widow and 6 children, including 4 married and 2 still single. On Thursday, February 20, the body was buried in a Christian funeral attended by numerous members of the community, which the deceased had served for 23 years. The undersigned spoke on the words 1 Cor. 15, 55-57. Fort Wayne, March 17, 1890, C. Gross.

† H. L. Brakesühler. †

On March 14, our teacher, Mr. H. L. Brakesühler, passed away blessedly in the Lord at the age of 45 years 7 months and 3 days. He leaves behind a sorrowful wife and 3 children. North Dover, O., March 18, 1890. I. Rupprecht.

To the ecclesiastical chronicle.

I. America.

Concordia Seminary. On March 15 of this year, Louis Semmann, a theology student, died at his parents' home in Milwaukee. Already sickly, he entered the institution in September 1887 and studied theology there with great diligence until the spring of 1889. Around this time, he left the institution on the advice of the doctor, in order to strengthen his wavering health in his parents' home, if it was God's will, and then to return here to complete his studies. There seemed to be a temporary improvement, so that the deceased was able to preach several times in Milwaukee last summer. But it soon became apparent that the disease (consumption) was only making greater progress in him.

He himself recognized that his end was near and rejoiced "that this Savior would soon take him home. On March 15, 1 o'clock in the morning he passed away gently and quietly, after he had participated in the community service the evening before. God comfort the deeply bowed parents who have buried the fifth adult child in the grave with the deceased. But we all want to ask the Lord of the harvest from this occasion that he sends workers into his harvest, since the harvest is great and the workers are few and he, the Lord of the harvest himself, has called away a worker according to his inscrutable counsel before the actual entry into the work.

F. P.
In order to combat secret societies, the National Christian Association has organized a large meeting in Chicago on April 22 and 23, at which a number of outstanding men from eleven different ecclesiastical communities will give speeches. This proves that we Lutherans are not the only ones who are fighting against the lodge system, that others have also recognized the dangers which this secret society holds for church and state, and that it is necessary to warn seriously against such dangerous evil and to take measures to combat it. The only thing to be lamented is that the National Christian Association, for its part, is again pursuing goals that cannot be approved of, that a fanatical spirit pervades its doings and activities, and that temperance fanatics and Sunday enthusiasts and those who would like to confuse the state and the church are joining hands there, so that one would have to fear that one would also become complicit in their perversities if one wanted to ally oneself with them in the fight against the lodges. And so here too we must continue the struggle separately and let them fight separately. A. G.
In New York, too, the **school question** is again a subject with which the legislators are occupied. As we read in the "American Sentinel", a bill has been introduced in the legislature of the aforementioned state as **Assembly Bill No. 106**, which also aims at forcing the children of all inhabitants of the state either into the state schools or under teachers recognized by the state. The first section of the bill requires all parents or guardians to send children under their care between the ages of seven and eleven to a state school in the city or school district in which the child resides, or to any other school in which certain subjects taught in the state schools are taught. The third section decrees that a child may also be taught at home, but only by a teacher duly qualified under the laws of the state or approved by a school commissioner or a school superintendent. According to this information, the proposed law is also likely to become a scourge that any state school official detrimental to parochial schools could wield over pastors and teachers and parents and congregations. This bill also aims at controlling all youth education by the state; It is really socialistic in its innermost core, amounts to an impairment of the family, of church life, of freedom of conscience, aims at an undue extension of state power to areas that do not concern the state, pushes the police shillelagh between parents and children, between parents and children, between the congregation, especially the children of the congregation, and their pastor, wants to stamp the theft of sacred rights and goods with legal validity, and holds out the prospect of fines and imprisonment to those who do not submit to such rape, as the second section of the draft decrees. Thus, opposition to this planned coercive measure has already arisen, in that the Union

League Club in the city of New Zjork has published a memorandum against the bill, and the "American Sentinel" calls upon the people of the state to stir and urge the members of the legislature to do to the bill as it deserves and vote it down vigorously. Similar plans for compulsory education are also being considered in the State of Indiana, and we hear that our brethren in Fort Wayne have taken steps to bring it to the attention of their legislators that there are people in the State who will not have it and will do what they can to preserve their freedom of conscience. God only grant that in Wisconsin and Illinois they may succeed in making an example in a godly manner, that the eyes of the unintelligent or wicked politicians may be opened. A. G.

On the school issue. Even in Nebraska the enemies of our parochial schools are not idle. A bill was introduced in the last Legislature to compel all children from 7 to 15 years of age to attend "a public or private school in which the English language, and not a foreign language, is spoken and taught." - A bill introduced in the Iowa legislature provides, "No school shall be considered a school under the meaning of this act unless the branches of instruction are taught therein as in the public schools of Iowa."

German Methodism. A correspondent of the "Christi. Apologeten" writes in No. 11 d. J., "that the time of great and rapid successes for the same (German Methodism) is over.

In the evangelical (Methodist) community there is terrible disruption. Bishops, elders, newspaper writers, preachers and laymen are fighting each other. The bishops accuse each other of terrible things. One of their bishops was recently suspended from a committee at the instigation of the other two bishops. Of the other two bishops, one was suspended by another conference and the other is to be removed as well. One of them accuses the other of injustice and unkindness. One of the two bishops was asked by a conference to renounce the presidency, since he was under accusation, but he did not let himself be deprived of the presidency, although 75 votes out of 100 were against him. This "biting and devouring" is not quite in accord with the doctrine of entire sanctification, of entire love, of which the "Evangelical Community" boasts. This dispute is not about doctrine. Thousands are involved in this dispute. Has "all self-will and obstinacy been completely overcome" in all of them, as their doctrine of perfection demands? - A clear example that there is nothing with the vaunted perfect sanctification of the Methodists.

The pope's **St. Peter's penny** last year was \$1,600,000, to which the Roman Catholics in the United States contributed \$36,000. In addition, the pope received \$800,000. Poor pope!

Concerning Roman schools, a distinguished Roman writer, H. F. Brownson, makes the following confession according to a notice in the "Lutheran Observer" *): "It is a fact that in English-speaking countries Catholics are not as educated as non-Catholics. To whatever cause we may attribute this, the fact remains that the mass of Catholics are comparatively uneducated, and the graduates of our schools are inferior in learning to those who have been educated in other schools. If among us, priests and laymen, there are those who seem to be exceptions, one will find that they all have at least part of their education at-

*) In the introduction to "Souvenir Volume of the Centennial Celebration and Catholic Congress."

derswoer have attained." - This sounds different from what one usually hears. The Roman papers are so fond of boasting about their schools and what is accomplished in them, and many are deceived. This is what they know how to do in the Roman schools, to make the students good Pabst servants.

II. foreign countries.

Pastor Eichhorn in Corbach in the Waldeck region met with an abrupt death on February 8 of this year. This man is well known to all who have followed the history of the Lutheran Church and the history of the Union in Germany. When the Union was introduced in the Grand Duchy of Baden about 50 years ago, Eichhorn and a small congregation, which then separated from the state church, remained faithful to the Lutheran confession and therefore had to spend some time in the common prison. As a separated Lutheran pastor he served first his old congregation in Baden and later a congregation in Corbach in the principality of Waldeck. During the last decades of his effectiveness he belonged to the Breslau Synod, although he openly disapproved of the false teachings of this synod, e.g. of the divine right of church government. During the last doctrinal controversy on the doctrine of election to grace, he often testified in private letters to his agreement with Missouri. On Sunday Estomihi he wanted to celebrate the Lord's Supper with his family and then resign from his office and ordain his successor after he had reached the age of 80. Several times he had expressed the wish to die in office. And this wish was granted to him in such an unexpected way. When he was on his last official journey, the horse spooked and threw the carriage against several boundary stones along the way, and Father Eichhorn was mutilated, his brain fell on the road, cheeks and ears were torn off, and so on. When a doctor was brought to the scene of the accident, he gave a last sign of life and died. "Many pastors from all parts of Germany", as an eyewitness wrote, paid their last respects to the accomplished fighter at his funeral.

G. St.

A useful occupation. The Saxon. "Kirchen- und Schulblatt" writes: In the parish of C. (Eph. Zwickau) something happened that probably no longer occurs in the time of the tamper presses. A young man, a clerk, gave his father for Christmas the New Testament, which he had copied very cleanly and vigorously without any correction. The manuscript forms a handsome volume in large quarto, about as thick as our altar bibles. The reason for this was a conversation in which it was claimed that no one would be able to do something like this. It was written from April until Christmas in two afternoon hours. With great joy the father showed this work of his son to the local priest. - Hopefully, what he wrote was deeply imprinted on the son's mind when he copied it, and hopefully the father will cherish the content of this work even more than his son's handwriting.

White dresses. In a recently issued decree, the Consistory of the Province of Brandenburg has forbidden girls to wear white dresses on Confirmation Day and on the first Communion Day, and instead ordered them to wear dark-colored clothing. It is quite right that the luxury of dress and the vanity of the confirmands are controlled. However, the German consistories should first sweep completely different things out of the church before they concern themselves with white dresses. A white dress in itself is nothing improper for a confirmand. However, the fact that newly confirmed young boys and girls soon after confirmation, or even on the day of confirmation itself, drink up the world's pleasures to the full in taverns, theaters, and on the dance floor, as is the fairly general custom in Germany, stings the heart and conscience.

G. St.



From the ecclesiastical life of Berlin. A German Christian newspaper ("Volksblatt") reports the following: One of the most serious damages to the church in Berlin is undoubtedly the low esteem in which holy baptism is held. To most people it is an empty ceremony, for which it does not matter whether one takes it off a few years later or earlier. Many registrars also contribute by their remarks to the fact that the church acts in the eyes of the public as a minor or superfluous. Of course, one would have to keep a watchful eye on this. But who asks whether the significance of the Protestant church is being diminished? It is a painful sight every time when 7, 8, 9, 10-14 year old boys and girls come running to the baptismal font. Some witnesses smile mockingly, some shake their heads in amazement. The poor children themselves often feel the shame of being baptized at the same time as the children in diapers. We have often seen them weeping tears. Admittedly, many have lost all ecclesiastical and religious shame. This is shown by the following incident: A boy from a good middle class was not baptized even in his childhood. Only when he had to go to confirmation classes was he baptized. But not in silence, but with a solid dinner. For this "rare" celebration, the uncle and aunt of the person to be baptized had come up with a special surprise. On pink paper, which is in front of us, they presented a table song, which was sung at the "baptism ceremony". Something of its content may show how superficially one thinks of the sacrament of Holy Baptism and how hollow it looks in such minds:

Mel.: Germany Above All.

Good manners, wise teachings the
religion prescribes to us, Gentiles should
be baptized, whether they are white,
whether black like a Moor. "For surely, if
Jew, Gentile, or Christian strives honestly,
They are all respected here and there at
all times!

Now in life man must be devoted to a
faith, for the ennoblement of his striving
(!) he enters the church. But usually still
in the pillow And in diapers - wriggling
small, The baptized, as we know, into
Christianity one introduces.

But we have not blessed this garb in
the present baptized child. Let's give him
a bottle to drink, Without "stopper" it must
happen! If you look seriously into his
glass for a good celebration, If you want
to give your child milk, it must be
"Liebfrauenmilch".

It must have been a charming christening party. We should not be surprised if the celebrated "scion" did not get drunk on the day of his baptism. There was certainly no lack of inspiration for this. And the beautiful, spiritual poem, who would have written it? Certainly some faithless verse-smith who trades with it. Where is the baptismal blessing?

A tolerable lack. A church friend sent the following request to a Saxon church bulletin: "The last issue of 'Thier und Menschenfreund', which is again so rich and offers so much good, interested me because it also calls upon the clergy to seriously advocate the idea of animal protection in the pulpit and in confirmation classes. As a businessman, I do not attend church regularly, but I do often, and I have heard most of our preachers in Dresden; but I have never heard a word in favor of the protection of animals. One exception is Pastor Lieschke at the Annenkirche. My son went to him for confirmation classes and came home one time completely moved and moved. There the pastor had discussed the subject and immediately brought some practical examples of how Providence can prevent cruelty to animals, even if it is quite



I am very pleased that my boy is now very strict among his brothers and sisters that none of them touches an animal. This has made such an impression on my boy that, to my delight, he now also strictly sees to it that none of his brothers and sisters commits an offense against an animal. If you could see to it that a word for the protection of animals would be spoken here and there in the pulpit; that would certainly be of great benefit." The ecclesiastical journal finds this wish very worthy of consideration!) However, it should have pointed out to the noble animal lover in Dresden to demand from the highest Saxon church authority, above all, protection for the immortal souls of people who are led to eternal ruin by the horrible heresies of many a preacher in Dresden.

G. St.

In the Russian army 400,000 pagans and 50,000 Muhammadans perform military service.

Inaugurations.

By order of the Honorable Mr. Praeses Sprengeler, Mr. U. J. I. Oetjen was inducted at Bridge Creek, Eau Claire Co., Wis. on March 9, assisted by Mr. P. W. J. Friedrich, of H. Bruss.
Address: Uev. 4. 4. Ovtjkii, ^u^ustr, Uau OluirL Oo., VVi".

On behalf of the Presidency of the Wisconsin District, Mr. P. H. Restin was inducted on Sunday Oculi morning at Ashland, afternoon at Wasbburn, assisted by Mr. P. C. Jobst, by F. H. Siebrandt.
Address: Uvv. UUox 753, ^sülund, Wi8.

On behalf of Mr. President Niemann, Mr. P. A. Wilder was inducted by the undersigned on Sunday Oculi in the parish at Fryburgh, Auglaize Co., O.

G. F. (L, See meyer.

Address: Uov. Wilder, k'rzl-nr^ü, Oo., Oüio.

By order of Rev. Brand, President, Rev. I. C. Renz, formerly of Hudson, N. A., was installed in his office at Jmmanuels Parish, 83rd St., New York, assisted by Mr. IN F. König, on Sunday Oculi. J. H. Sieker.

Address: kev. 4. O. Ren?, 423 L. 84tü 8t>., Dorü, ^l.

On behalf of Mr. Sievers, President, Mr. P. E. Strö lin was inducted on Sunday Oculi at Minnesota Lake, Faribault Co., Minn-, by the undersigned. C.H. Sprengeler.

Address: Uov. L. Ktroelili, IVlinnLsotu l,uk6, Nuridurdt Oo., ückinu.

Conference - Displays.

The Conference of Pastors and Teachers in Arkansas and Tennessee will meet, s. G. w., April 9-13, at Fort Smith, Arkansas. W. H. T. Dau.

The Springfield Specialconfcrenz will hold its meeting April 9 and 10 in Springfield, Ill M. H. Feddersen.

The Specialconfcrenz of South oft-Nebraska will meet, s. G. w., the full week after Easter, April 15-17, at Mr. P. W. Brakhage's parish. Registration requested.

G. Storm.

The J. Conference District of Minnesota will assemble, s.G.W., April 15-17, in Hollywood. J. S. Hertrich.

The Southern Michigan Specialconfcrenz will meet April 15 and 16 at the home of Mr. IN F. Tresselt, Detroit, Mich. -Registration requested in advance.

F. Koch.

The Baltimore Districtsconference gathers April 15-17 at your undersigned in Baltimore.

John.

The Northern Iowa District Conference will meet in Dubuque April 15-17. J. G. Schliepsick.

The Indianapolis and Cincinnati Pastoral Conferences will meet, s. G. w., April 15-17, in Louisville, Ky. The Southwest Indiana Pastoral Conference is kindly invited to attend.

Works: 1. on Rom. 11. 2. on the Vercinswescn. 3. prcdigtrecnsion. - For timely registration please contact the local pastorO. Praetorius.

The North Jllinois Pastoral Conference will meet at the church of Mr. IN J. G. A. Mueller at Chicago (Lake View) from April 29 (10 Li.) to May 1. - Please let us know as soon as possible if you wish only to have lunch or also to stay overnight.

Th. Büngrer.

Announcement.

At the request of the chairman of the State Executive Committee to oppose the Bennett Law, the joint convention of Lutheran teachers in Milwaukee elected a literary committee whose duty shall be:

a) to obtain popular articles on the school question for school bulletins and the daily press;

d) To answer attacks on the opponents of the law, as well as defenses of the law, or to give advice and assistance in answering them, as may be desired.

The aforementioned committee now asks for the sending of newspapers and magazines in which such attacks or defenses can be found. The sender should always send an entire newspaper, "underline" the articles in question and write his name and address on the envelope.

All mailings, as well as all requests for advice, etc., should be sent to the undersigned secretary.

Milwaukee, Wis. March 13, 1890, J. Parten felder.

094 28ttr 8tr.

Display.

Mr. Friedrich Müller from Dierburg, Westphalia, who studied theology in Greifswalde and Crlangen, asks for a colloquium and admission to the synod.

Concordia, March 17, 1890.

F. J. Biltz,
Western District President,

Revenue to the Illinois District's coffers:

Synodal treasury: Mission festival coll. from IN Erdmann's congregation 89. 64. IN Schröder's congregation 2.00. P. Ramelow's congregation in Gikgrove 9.00. Dr. C. Bernard through IN Bartling 2.00. Through P. Meyer in Bremen 2.00. Communion coll. from IN D. Lochner's congregation 3. 85. Bequest of the widow G. Keiser through U. Weisbrodt 10.00. IN Döderlein's congregation, Hvmewood, 8. 52. two synodal printing shares as a gift from the daughters of the blessed I. N. Raithel through IN Wunder 50.00. IN Hilds Gem. 4. 70. Thank offering from J. Förster through IN Wagner 2.00. J. Lutz through dfts. 5.00. (S. 8108. 71.)

Inner Mission: Fr. C. Schröder's parish 10.00.. K. Mikow from IN Wunders Gem. 5.00. Mission feast coll. from P. G. Erdmanns Gem. 20.00. IN Schrader's Gem. 8.00. Dr. C. Bernard through IN Bartling 1.00. Communion coll. from IN Meyers Gem., Bremen, 4. 60. Through IN J. E. A. Müller from Fr- Zapf 2.00, Wolfs 5.00, Wilhelmine Bornhüst . 50. thank-offering from teacher Kopittke by IN Engelbert 2.00. In d. bell-bag in I? L. Lochners church inserted 1.00. bequest d. Wittwe G. Keiser by IN Weisbrodt 10.00. For happily. Delivery of Ch. Raithel by IN Wagner 25.00. W. Walk durck dens. 5.00. A. Schnake by IN Succop 5.00. teacher I. P. Johnson by dens. 1.00. F. Dust durck IN Feiertag 1.00. H. Engel through IN Engelbrecht . 30. IN Uffenbeck's comm. 9.00. (p. 8115. 40.)

Heathen Mission: Ad. Buchholz from the Addison community 1.00. IN Bertram in New Zealand: Gem. in Addison 14. 15. IN Castens' school children 6. 12. IN Tb. Heine's Gem. in Rodenberg Apr. 16 (p. 836. 31.)

Jewish mission: IN Sckraders Gem. 2.00. Bequest of the Wittwe G. Keiser by IN Weisbrodt 5.00. (^ 87.00.)

Deaf and Dumb Institution: Half of the Hockzeits - Coll. at Müller-Whitehouse by IN C. Schröder 8.00. I". Sckraders Gem. 2.00. Bequest of the Wittwe G. Keiser by IN Weisbrvdt 10.00. In Missionstd. ges. by dens. 4. 30, Mrs. M. durck dens. 1.00. Mrs. Ernestine Gödke by IN J. Streckfuß 1.00. (p. 826. 30.)

Studirende Waisenknaben: G. Fehniger by IN Bartling 1.00. Coll. at Hrn. H. Meyers Hvchz. by IN Strieter 9.00. F. Nemstz by IN Succop 2.00. Mrs. E. Göbke by IN J. Streckfuß 1.00. Of d. school children d. Teacher Fathauer in Eagle Lake 2.00. Coll. at Hrn. Habenichts' wedding by k. Th. Bünger 3.00. (S. 818.00.)

English Mission: Missionsfestcoll. in IN G. Erdmanns Gem. 10.00. Dr. C. Bernard durck IN Bartling 2.00. Vcmmäcktniß der Wittwe G. Keiser durch IN Weisbrodt 5.00. (S. 817.00.)

E m i gra n ten missi o n: Gem. in Ehester for New York 5.00, Baltimore 3.00. Bequest of widow G. Keiser by ?. Weisbrodt 5.00. (p. 813.00.)

Orphanage near St. Louis: From the piggy bank of the deceased. Anna Liescheid by P. Witte . 60th half of the wedding coll. at Müller-Whitehouse by IN C. Schröder 8.00. IN Sckraders Gem. 2.00. Bequest of the widow G. Keiser by IN Weisbrodt 10.00. (p. 820. 60.)

Poor students in Springfield: On Sellke-Herbigs Hockz. ges. by IN H. G. Schmidt 3.00. Wedding coll. at Heien-Kleckamp by I?. C. Schröder for Eifert 5. 50. K. Mickvw from IN Wunders Gem. 5.00. P. Schrader's Gem. 2. 60. From Unnamed the. for Wilder 5.00. IN Bartling's Gem. for Wittbrack 25.00. Women's Club the. for Schlvbohm 20.00. H. Lutz by IN Kübn for Bergen 3.00. Gem. in Fort Smith (cost money) for Kirschke 14.00. Hrn. Heidbreder 7.00 and from the mission cash IN Hallerbergs Gem. 7.00 (cost money) for Skchwagmeyer. IN Müller's church in Schaumburg for Wcrrf 15.00, for Wilder 15.00. By Kaff. Schmalzriedt 25.00 and for Skwirße 1.00. By Kass. Eißfeldt for poor students from Wisconsin 5.00. IN Strieters Gem. for Dürr 10.00. Frauenverein in IN Succvps Gem. for Made 15.00. (S. 8183. 10.)

Widows and orphans: K. Mikow from IN Wunders Gem. 5.00. Mission Festival coll. from Fr. G. Erdmann's Gem. 2. 86. From Chicago Teachers' Conference by Teacher Köbel 20. 25. Teacher I. Brase in Crcte 4.00. Bequest from widow G. Keiser by Fr. Weisbrodt 10.00. Women's Club of Beardstown Gem. f. Mrs.

IN Goodman in neutral 10.00. IN Heumann's Gem, Farina, 6. 75. P. J. Streckfuß's Gem 14.00. I?. Behrens, Chandlerville, 5.00. IN H. Brewer 4.00. F. Dust by IN holiday . 50. (S. 882. 36.)

Negermission: K. Mickow from IN Wunders Gem. 5.00. Missionsfestcoll. in IN G. Erdmanns Gem. 10.00. P. Schrader's Gem. 8.00. Unnamed that. 1.00. IN Schrader's children 1.00. Th. L. in Lombard by Lebrer Bartling for New Orleans 1.00. Mrs. E. L. in A. for the Negro school in New Orleans 25.00. L. Appell by IN Bartling 2.00. W. Weinmann by IN I. Mener 1.00. Unnamed by IN Kühn for the building of a school in New Orleans 1. 50. From the "mixed choir" in IN Uffenbeck's Gem. 20.00. From the piggy bank of Aug. and Karl Haack by IN Leeb 2. 50. From the school children of IN Kirchner in Mattison 2.00. Bequest of the Wittwe G. Keiser by IN Weisbrodt 10.00. IN Th. Pissel's Gem. for New Orleans 10.00. Mrs. Minna Wolff 5.00 and N. N. 5.00, both from P. Wunder's Gem. Mrs. Doris Benzemann for establishment of Negro school in New Orleans by IN Döderlein 10.00. 4?. Heine's Gem. in Nodenberg 16.09. Mrs. Pausinsky durck Fr. J. Streckfuß. 25. by IN Noack confirmands: L. Hvmеuеr, A. Konegts, S. Skchwartz 1.00 each, J. Schmidt, J. Lotz, G. Schultz, A. Eidam, Th. Ehlert, F. Clairssen se . 50, H. Diehl, A. Ladwig, E. Kasten, E. Kay, K. Moor, A. Dutt, L. Barcsch, E. Kläp, L. Baumgärtnеr, A. Werner, L. Foth, L. Tbeel, Lotti Tbeel each . 25, I. Rosner, Ed. Jennings, A. Dambroski each . 10, L. Dobrmann . 15, El. Heimsoth . 13, N. N . 17. ges. from d. wedding of K. Rinker to Lina Rinne by Lebrer F. Fathauer, Eagle Lake, 15.00. teacher J. P. Johnson by IN Succop 1.00. H. Sckäfer Sr. by dens. 1.00. W. Mattey by IN Wagner 1.00. Max Finger by P. Engelbrecht 1. 25. (p. 8165. 59.)

Orphanage in Addison: IN Schrader's Gem. 2.00. Mrs. Heinrich Grossmann, Sterling, 1.00. Of the pupils of Lebrer A. Dorn 3.07. IN Heumann's Gem., Farina, 6. 70. Communion Coll. IN Meyers Gem., Lincoln, 7. 15. Friederike u. Kalb. Ehrlich 5.00, and W. Bahrmann 5.00, both by IN Sapper. (S. 829. 92.)

In defense of the compulsory school attendance law: From the Lunnville community 4.00. From teacher Th. Mertens 2. 50, M. Skcmelke 1.00, J. M. Schweißer . 50 by IN A. Schüßler. From dems. by Mr. Melcker 1. 25. IN Rosenwinkels Gem. 5.00. IN Engelbreckts Gem. 10.00. By IN A. Schüßler: by Ad. Oetrer . 50, J. Ruttenbeck 1.00, H. Schoop 1.00, H. Rub 2.00, K. Bartz 2.00, A. Hollaz 1.00, J. Wiese 1.00, A. Jahnke 1.00. Gem. Eagle Lake 11. 45. IN Castens'Mattb. Gem. 12. 15. IN A. Wagners Gem. 51. 44. from IN Wunders Gem: von H. Meyer 2.00, K. Koch, Ch. Meyer, W. Peters 1.00 each, M. Becker, K. Mickow, J. Güsloff, G. Bäßler 1.00 each, H. Röpke . 50th H. F. Piepenbrink 5.00, W. Jeske 1.00 by IN A. Scküßler. Gem. in Chandlerville 8.00. IN J. E. A. Müllers Gem. 23. 10. IN P. Lückes Gem. 15.00. IN Th. Büngers Gem. 10.00. I?. Füllings Gem. 15. 50. IN Heerboth's Gem. in Turner 1. 65. St. Peter's Gem. in Chicago 11. 83. IN Holiday's Gem. 7. 50. Mr. F. Werfelmann's in Fort Smith 1.00. IN Sapper's Gem. 25.00. IN L. Zahn's Gem. 15.00. (p. 8257. 87.)

G e m . i n R o ckford: Gem. in Crete 21. 63. I?. Meyers Gem. in Lincoln 8 55. (p. 830. 18.)

Poor students in St. Louis: Jünglings-Verein in I?. Neinkes Gem. for H. Bohl 30.00, Jungfrauen-Verein das. for W. Schünfeld 30.00. IN Uffenbecks Gem. 7. 40. Of the women in IN Wunders Gem. for Leutheußcr 5.00. Ges. at the wedding at F. Garrels and Anna Hashcidcr by IN Weisbrodt f. Merz 10. 35. Frauenverein in IN Wagners Gem. f. H. Preckel 18.00, Jungfrauen-Verein das. for A. Grambauer 18.00. Coll. at Stvte-Beduhn'scken Hockzeit by IN Wagner for P. Eickstädt 11. 81. Jungfrauen-Verein in IN Wagners Gem. for dens. 11.00. Women's Club in IN J. E. A. Müller's Gem. for A. Zitzmann 18.00. (p. 8159. 56.)

Needy Brethren of Faith in Dakota: IN Döderlein's congregation, Homewvod, 28.00. A. Wille's, 2.00. Women's Association IN A. Scküßler's congregation, 10.00. Mr. W. Küster 2.00, N. N. 3.00 through IN Hartmann. R. Gahl by IN Succop 5.00. By members in IN Döderleins Gem. for K. F. Köppen in Manchester 10. 10. IN Heumanns Gem., Farina, 13. 50. Coll. at the foundation feast of the Fraucnvcrcins in IN H. W. Rabe's Gem. 21. 45. IN Tb. Pissels Gem. 5.00, N. N. das. 5.00. (p. 8105.05.)

Poor people in Addison: Congregation in Addison for Maudanz 22.00. Maudanz 22.00. Women's Club in Fr. Suceop's parish for Rabe 15.00. Virgins' Club in Fr. Wagner's parish for A. Scheer 6.00, for dens. from Women's Club 7.00. L. Millies by IN Wagner 2.00. (S. 852.00.)

Church building in Springfield: By Kass. Spilman 22. 63. IN Meyers Gem. in Lincoln 16. 55. (p. 839. 18.)

Orphanage in Wittenberg: Vermächtniß der Wittwe G. Keiser durck IN Weisbrodt 10.00.

Pilgrim House in New York: Mission coll. in IN G. Erdmann's Gem. 5.00. Bequest of Wittwe G. Keiser by IN Weisbrodt 5.00. Mrs. M. Kriedemann from IN Wunders Gem. 1. 50. (p. P11. 50.)

Milwaukee household: P. Schrader's comm. 2.00.

Poor Sck students in Milwaukee: Virgins Club in IN Bartlings Gem. for A. Schwarz 21.00.

Household in t. Louis: IN Sckraders Gem. 2.00.

Sick pastors and teachers: bequest of the widow G. Keiser by IN Weisbrodt 10.00.

Household in Springfield: IN Schrader's comm. 2.00. Communion coll. in IN Meyer's comm. in Lincoln 7.00. N. N. that. 1.00. (S. 810.00.)

Poor Students in Fort Wayne: From the women in Fr. Wunders Gem. for Ullrick 5.00. IN Mueller's Gem. in Schaumburg for Matuschka 15.00. Young Men's Club in Fr. Bartling's Gem. for O. Hamel 15.00. Women's Club in IN Suceop's Gem. for Bostedt and H. Studtmann 15.00 each. (S. 865.00.)

Springfield, III, March II. 1890. J. S. Simon, Kaff.

Revenue to the Middle District's coffers:

General Building Fund: Through P. Schlesselmann in Friedheim from C. H. 81. 50.

Synodical Fund: Zion's Gem. Fr. Jungkuntz's in Columbia City 86. 75. IN Strafen's Gem. in Leslie 3. 57. IN Lienhardt's Gem. in North Amherst 2. 77. Fr. Schlesselmann's Gem.



Gem. -13. 50 and from the Young Men's Association of the same -3. 50 for equipment; from Miss Nagel here -2.00 for the laundry fund; by Mr. P. M. Wartens from the Women's Association of sr. Gem. 24 pillowcases and 12 sheets; by Mr. P. Oehlschläger -14.25 for crown masters; by the local Women's Association -2.00 and by Mrs. Weber -2.00 for the laundry fund; by Mr. Hübner from sr. Gem. -12.00 for Schwirse, from himself -5.00 for Franke; by Mr. P. Bayer from sr. Gem. -5.00 for Theiss and 1.00 for the wash fund; from N. N. . 80 for the laundry fund; from the local women's association -2.00 for the laundry fund; by Mr. P. Hertrich -10.00 for Kannies; by Mr. P. Asbeck from sr. Gem. -15.00 for Micblau; by Mr. H. Paul of sr. Gem. -5.50 for Gerike, by himself -1.00 for the wash fund; by Frl. Nagel here -2.00 for the wash fund; by Fr. Adam of sr. Gem. -16.00 for Dabckrow. A. Crämer.

For poor students the undersigned has received with heartfelt thanks: through Mr. M. C. Barthel from Mr. J. G. Höhne, Äteaa, Ind., -1.00; from Mr. A. Schmidt, Cincinnati, . 50; from Mr. P. Beyer for Q. 18.00; through Mr. I*. Storni, ges. on d. wedding of Mr. M. Albrecht, forx_A. 10.00; by Mr. U. Willner of his parish for Oe. 16.00; by Mr. Gieselmann, Memphis, Tenn. for J. 5. 10. F. Pieper.

The receipts of Mr. P. H. Daib will follow in the next number.

New printed matter.

Receipt book for municipal contributions.

In thin paperback, without postage: 1 copy 5 cents, 12 Ex. 50 cents, 100 Ex. -3.00, 500 Ex. -12. 50. - The same in solid beautiful canvas binding, with blotting paper through, with postage : 1 Ex. 10 cents, 12 Ex. 1.00, 50 Ex. 4.00, 100 Ex. 7. 50, 250 Ex. 15.00 without postage, and 500 Ex. 25.00 without postage. - With name of parish for 100 or less 75 cents, for 250 1.00, for 500 1. 25.-To be obtained from F. Werner, 436 Broadway, Milwaukee, Wis.

Receipt books of this kind are certainly highly recommendable. On the one hand, they serve as a reminder for those who have them in their hands, whose contributions to the municipal budget are recorded in them, or are not yet recorded at a time when they should be paid. In addition, such booklets make the work of the municipal treasurers much easier, and some of the annoyances that might otherwise occur are avoided without much effort. And if one considers that such a receipt book is set up for twelve years, then the small expense of five or ten cents is truly not to be compared to the advantages that are achieved in this way. We would always predominantly recommend the purchase of the edition for 10 cents. 6.

Liederlust. A collection of four-part songs for mixed choir, and for piano or melodeon accompaniment. With special consideration for the home and smaller singing societies. St. Louis, Mo. L. Volkening. 1889. - Bound in cloth. Price: 75 cents.

This collection contains 114 songs for various occasions, almost all old acquaintances, including a number of chorales, as well as some songs that do not belong to sacred music and poetry. Especially less experienced choirs and those who cannot spend much time on rehearsing what they want to sing, will find here a rich selection of useful songs, which they can sing partly in public worship and otherwise for edification, partly in social gatherings at family celebrations and similar occasions for their own and others' entertainment. The songs are also suitable for singing in one voice, with or without piano or melodeon accompaniment, since the melodies are all in the style of folk songs, and one will certainly often find that even those who do not have the book in front of them will join in the familiar sounds. So the editor, who is not a newcomer in this field, may hope for a wide distribution of this collection of songs. A. G.

Statistical Yearbook

of the German

**Evangelical Lutheran Synod of Missouri, Ohio, &c. St.
for the year 1889.**

Price: 25 cents.

The Luth. Concordia Publishing House.

Uevärrdovte addresses:

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Letters containing information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editorial office at the address: "Imtlivranner", Doneorcküa 8eininui).

Interecl at ttle l'ost OMee at 8t. Comis, Llo., as ssoonck-class matter.



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(Submitted.)

Easter Song.

"Victoria! In the rocky bed the hero of Judah's tribe lies rigid, On the cursed place of the skull the Lamb of God bled to death; Imprisoned behind stone and seal, Bound by death's rope, Lies JESus, his grave's bolt No human hand pushes back." Thus sang the choir of the infernal spirits, When JESus lay still in the grave, Thus rejoiced their lord and master, The devil - until Easter Day.

"Victoria!" it flames brightly in the sky early in the morning; "Victoria! The tomb's cell is empty, and Jesus is not dead! He lives! He has conquered death, the woman-seed has triumphed!" From a hundred thousand angelic tongues The tidings through heaven fly; And what the heavenly choirs sing, That sounds also through the valley of tears, In the righteous huts the Easter harps sound without number.

"Victoria!" O come and see the place, you who are sad, You who stand in anxious doubt About your soul's bliss, See before the open sepulchral gate The angel's shining figure, Hear what in this chilling place So comfortingly resounds to you. See here the torn seals, And here the rolled stone, See there on that nearby hill The empty cross in the eastern light.

"Victoria!" He who once lay captive for us in the bonds of death, Has gone free from the debtor's tower, Free from guilt and all shame, And our debtor's note has torn The stern judge's own hand, Completely free from all obstacles Is our path to the fatherland; Even the grave has no terrors for us: after a short Sabbath Jesus will raise us up one day. Therefore, O my heart, what mournest thou? -

Ms. Lindemann.



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, April 8, 1890.

No. 8.

Of the resurrection of the dead.

The Easter season reminds us of our great hope. This is the hope of Christians: the resurrection of the flesh and eternal life. This is now preached everywhere in Christianity. But also what we perceive in nature at this time, the new life that is stirring everywhere, points from afar to this article of the Christian faith. Our Luther writes: "God lets us see his art and omnipotence, that he will and can raise the dead, in all animals on earth, in the fruits of the field and in all creatures. The whole world is full of testimony of the resurrection. Our house, yard, field, garden, and everything is full of the Bible, since God not only preaches through his miraculous works, but also knocks at our eyes, stirs our senses, and, as it were, shines into our hearts, if we want to have it, so that we should pay attention and perceive how this article of the resurrection of the dead is formed and prefigured in the creatures. Go into the garden and ask the cherry tree how it is possible that an eye grows from a dead, barren branch, and from the same eye cherries grow? Go into the house and ask the housewife how it is possible that from the dead eggs, which she lays under the hen, living chickens grow? Thus Christians speak to trees and everything that grows and lives on earth, and they in turn speak to them. For they see God's work pictured in it, which he wants to do for us, and so they take this article as a precious jewel wrapped in a cloth, to strengthen and confirm our faith, which we have previously established in the Scriptures.

The world of men, however, which surrounds us, knows nothing of such hope and wants to know nothing of it. The wise and prudent of this world have their mockery when they hear of the resurrection of the dead, as did the wise Athenians. The children of this world are drowned in earthly goings-on, in earthly pleasures and do not think beyond this world. Their motto is: "Let us eat and drink, for tomorrow we shall be dead." And

In this materialistic world and time, Christians also easily lose sight of the world to come. Even in Christianity one hears such voices as that there is nothing with the resurrection of the dead. In the time of Christ there was a sect in Israel, the Sadducees, who believed that there was no resurrection. And in the first Christian church, in the church of Corinth, there were some who said that the resurrection of the dead was nothing. Because this article runs counter to the world's sense of reason, it is necessary for Christians to always seek anew the reason for the hope that is in them, and to make sure from God's Word that they are going to the resurrection of the dead with their life and death.

Where Christ confronts the unbelief of the Sadducees, Matth. 22, 23-33, he proves a twofold, first that the dead will rise, second how they will rise. The apostle of Christ also emphasizes this double in the 15th chapter of the First Epistle to the Corinthians, where he confronts the deniers of the resurrection. Will the dead rise? And how will they be resurrected? All Christians must be concerned with the answer to these two questions.

That the dead will rise, Christ proves with the teaching of the Scriptures about God. He answers the Sadducees: "Have you not read about the resurrection of the dead, which is told you about God, when he says: I am the God of Abraham and the God of Isaac and the God of Jacob? But God is not a God of the dead, but of the living." Matth. 22, 31. 32. According to the Scriptures, this is the name and title of the true, living God: the God of Abraham, Isaac, Jacob. Abraham, Isaac, Jacob were the pious fathers of Israel. They walked before God. And God confessed to them. He said first to Abraham, then to Isaac, then to Jacob: I am your God. And God was and remained their God, even after they had died. He confessed to them even after their death. He testified to Moses and then to the people of Israel as the God of Abraham, Isaac and Jacob. Now God is not a God of the dead, but of the living. Those who belonged to him in life and also still belong to him in the

Deaths are his own, who live, whether they have died or not. and his unburied body was laid in the tomb. And on the third day "They all live to him." Luc. 22, 38. They do not belong to the dead he was raised again from death and came out of the grave and in the eyes of God. According to God's judgment they belong to showed himself alive to the living, letting his disciples look at him, the living. God sees beyond death. God already sees them as feel him and touch him. If this one man, who was really dead, alive out of death. He will therefore certainly raise them from the has truly come back to life from death, why should other people, dead, because he is their God. What the Lord teaches here, we if they have died, not also come back to life from death? Christ apply to ourselves. We Christians share the faith of the pious has been resurrected. This is certainly true. And with this the fathers of Israel. We belong to the people of Abraham, Isaac, speech of those is refuted who say that the resurrection of the Jacob. We are God's people. We believe in the true, living God. dead is nothing. This proves that there is a resurrection of the And God is our God and Father. And God is and remains our dead at all.

God also, in death. Our communion with God is not annulled by From the resurrection of Christ we see not only that it is death. Even when we die, we take refuge in God, and when we possible for the dead to rise, that it is not unbelievable that other die, we commend body and soul to God. But God will preserve dead will also rise, but the resurrection of Christ also makes it his own even in death. He will not leave them in death, but will certain that we will one day rise from death. The resurrection of lead them unharmed through death to life. We will live, even Christ is a firm guarantee of our resurrection. Christ was man, though we have died. God will raise us from death to new life. like us, but he was not just a man among others. Christ, the Son For God is not a God of the dead, but of the living. of God made man, interceded for men, his brothers, and made

The Lord reminds the Sadducees especially of the power of their cause his cause. He died for us. He rose from the dead for God: "Ye do err, not knowing the scriptures, nor the power of us. He prepared resurrection and life for us with His resurrection. God. Matth. 22, 29. We believe in the almighty God, creator of St. Paul writes: "But now is Christ risen from the dead, and heaven and earth. And how then? Can the God who called into become the firstfruits of them that sleep. For by one man cometh being that which was not, not also call into being those who are death, and by one man the resurrection of the dead. For as in dead through His almighty Word? Can the God who created the Adam they all died, so in Christ they shall all be made alive. But heavens and the earth and all their host from nothing, not also every man in his own order: the firstfruits Christ; after that they raise the dust of decay to new life? Can't the God who formed which are Christ's, when he shall come." 1 Cor. 15:20-23. Christ the body of man from a lump of earth also restore to us all the is the firstfruits among those who sleep. The firstfruits are ashes of our limbs? He who denies the resurrection of the dead followed by the full harvest. Christ has only made the beginning denies the power of God, he does not believe in the Almighty with the resurrection. Many others, all who belong to Christ, will God. The Maccabean mother comforted her youngest son, who follow him in this. Christ is the second Adam. Christ, like Adam, was to follow his six brothers into martyrdom, with the words: is the ancestor of mankind. Adam, the ancestor of sinful "Behold the heavens and the earth, and all that is therein; all mankind, brought death upon mankind. Christ, the ancestor of these things God hath made of nothing, and so are we men redeemed mankind, has brought life and immortality back to light made. Therefore fear not the executioner, but die gladly, as thy for mankind. Christ redeemed us from all sins with his suffering brethren do, that the gracious God may restore thee with thy and death, and thus acquired and won himself. He is our Lord. brethren, and restore me." 2 Macc. 7, 28, 29. And we are his own. What belongs to him also belongs to us. All

That the dead will rise is proven by the apostle of Jesus Christ, who believe in Jesus Christ, their Lord and Savior, will share in St. Paul, in the First Epistle to the Corinthians with the article his resurrection and his life. He is the Lord, we are his servants. about Christ. He writes: "If Christ is preached that he rose from And where he is, there shall his servant be also. He the head, we the dead, how do some of you say that the resurrection of the the members. We are most intimately united with him through dead is nothing? But if the resurrection of the dead be nothing, faith. And where "my head has passed through, he also takes neither is Christ risen." "But now is Christ risen from the dead, me with him. "Does a head also leave its member, which it does 1 Cor. 15, 12. 13. 20. This is the gospel which Paul preached, not draw after itself?"

which is proclaimed continually in Christendom, that "Christ died The hope of Christians, the article of the resurrection of the for our sins," "and that he was buried," "and that he rose again dead, is confirmed by manifold testimonies of Scripture, both Old the third day." 1 Cor. 15:3, 4. But what the gospel proclaims is a and New Testament. But we need only remember the main certain fact beyond all doubt. The apostle points to hundreds of articles of the Christian faith revealed in Scripture, what Scripture witnesses who saw the risen Christ with their eyes. 1 Cor. 15, 5-tells us about God and about Christ. If we believe with all our 8. So this one who died, Jesus Christ, truly came to life again hearts in the living God, the from death. Christ was a true man, had flesh and blood like us, and truly died. He breathed his spirit

Creator of heaven and earth, if we believe with all our hearts in Jesus Christ, the crucified and risen One, our Lord and Savior, then we are also certain that on the last day we will rise from death and enter into life with Christ.

G. St.

(Conclusion follows.)

The Baptist Missionary and the General Council Emigrant House.

In number 4 of the current volume, the "Lutheran" brought a notice about the "Emigrant House" of the General Council, namely that "the German missionaries of the Anabaptists have their "Office" in the same, that these hand in a "signpost" to the immigrants with the address of this house, which directs them to Anabaptist pastors. "Pastor Berkemeier," it said further on, "has an Anabaptist missionary and a missionary of the same sect in his emigrant house, and our inexperienced German immigrants, who after all also come from "Lutheran" regional churches, such as from Hanover, Saxony, Württemberg, Bavaria, Pomerania, and so on, They do not learn that the friendly man, that the kindly virgin, who greets them and gives them a "signpost" on the way, are Anabaptists, shameful blasphemers of holy baptism; they do not learn that the names from so many states and cities, as they are mentioned in the "signpost", are only Anabaptist pastors. They do not learn that in the "Lutheran" emigrant house. But they do learn, it is printed in their hands, that these Anabaptist seducers and corrupters of souls are "Christian friends who will gladly instruct you on the way to blessedness." In the "Lutheran" emigrant house, the German immigrants are directed to the Anabaptist preachers throughout the country as "faithful friends."

This is what the "Lutheran" reported about the "Emigrant House", and after all that has since been published in print, even by the defenders of the "Emigrant House", and which has come to our knowledge, we are unfortunately convinced, that in that communication not a word was said too much, that we therefore cannot retract anything, as much as we, we may honestly say, would be willing to acknowledge and vigorously make amends, where it would be shown to us that the "Lutheran" had sinned against the "Emigrant House". This would not be prevented by the fact that friends and relatives of the "Emigrant House", on the occasion of the defense of the same, resort to scurrilous words and vituperations, speak of "depth of malice", "unlimited party spirit", "impudent party instinct", "brazen, shameless slander", as if it were a foregone conclusion that not a heartfelt loyalty to the Lutheran Church and the German immigrants, but only party spirit and disdainful selfishness, and not an error, but only malice and mischievousness lay at the bottom of the admonition issued from the Missouri side. Nor do we want to give the impression that we are convinced by the responsibility which the Board of Directors of the "Emigrant House" has made known far and wide through church publications, and that we refrain from



to revoke nevertheless is reason enough for us to present argument, other reasons to be silent.

The administrator declares that it is "not true" that the Baptist missionary "has an office" in the "emigrant house" and remarks: "He has neither room, nor lodging, nor work table in our house. The following serves as a reply to this.

In front of us are several copies of the "Wegweiser" that the Baptist missionary Schiek distributed. It is a small sheet of four pages. On the first page we read the following: "Dear friend, on the last page you will find a number of addresses of German Christian friends who will gladly instruct you in finding the way to blessedness. Seek them out, you will find in them faithful friends who will assist you in a foreign land with counsel and action and seek to help promote your spiritual and physical well-being." On the last page we read once again: "Dear friend! In the following lines we give the addresses of German Christian friends who will gladly instruct you on the way to blessedness. Seek them out and you will find faithful friends in them in the foreign land." This is then followed by a list, arranged by state, consisting of names of Baptist preachers. It would have been honest, however, if the "Guide" had said, "Dear friend! In following lines we give the addresses of German Baptist preachers," instead of just speaking so generally of "Christian friends." But further. At the very end, on the fourth page of the "Wegweiser," there is the following: "For advice and information about immigrants and emigrants, contact the missionary for immigrants: Rev. J. Schiek, 26 State St., New York, and Miss Maria Napp, missionary."

So a "missionary" offers his services here and directs those who want to use them to 26 State St., New York. If a doctor offers his medical services in a newspaper or on a business card, saying that he is at 75 Broadway, St. Louis, it may be assumed from his own statement that the doctor's office is at 75 Broadway; and if an advocate announces that he, Advocate N. N., is at 48 Park Ave, he will want to say that he has his office at 48 Park Ave.; and if a land agent or justice of the peace or notary public or anyone else who offers his business or official services to the public indicates where he can be approached for his services, we have always thought that the man wants to indicate and make known where he has his office, his business, professional or official residence, and not where he occasionally has breakfast or reads the newspaper. And if we went to see him and found him where he had told us and others to go, we would not first ask him: "Where is your desk; where is your lodging, your room? And if "the missionary for immigrants, Rev. J. Schiek" announces that one should contact him at 26 State St., New York, one will be justified in assuming that "the missionary for emigrants, Rev. Schiek" has his office, a local where he wants to serve in his profession, not in Baltimore or San Francisco.

cisco, but in New Dort, not in Wall Str., but in State Str., and not in No. 8, but in No. 26 State Str., and that, if someone visits him in No. 26 State Str. and wants to make use of his services, he can get there from him what the "missionary" has offered, "advice and information". For this, the "missionary" does not need his own room, his own desk; otherwise there will be a desk in No. 26 State St., where "Preacher Schiek" can write what he has to write.

And further: "Preacher J. Schiek" calls himself in his "Wegweiser" the "missionary for immigrants". But a missionary has a spiritual, ecclesiastical office. A man who only gives information about the difference between bush and prairie or about the shortest and cheapest way to Texas or Nebraska, in short, only negotiates with immigrants about temporal, earthly matters, may well be called an agent, but no sensible person calls him a missionary, just as one will not call a man who only sold cigars or Rasir soap a pharmacist. No, if "Preacher J. Schiek" offers his advice as a "missionary", which is to be obtained at 26 State St., then he offers spiritual advice, with which the souls of the immigrants are to be served. If he did not want that, if he distributed his "guide" with that request, indicated himself as a missionary and as such sent the people to 26 State Street, then Preacher Schiek's offer was a nonsensical fool's game; if it was not, then he gave spiritual advice in the "Lutheran emigrant house", as often as it was desired by him there. And what kind of advice could this have been? It must have been of the kind given by the same "Preacher J. Schiek" in his "Wegweiser". In the same, however, he directs the emigrant to Baptist preachers, as to "Christian friends" who will "instruct him on the way to blessedness," and he would have had to have ceased to be a Baptist if he had given verbally or in writing to an immigrant the advice that Pastor Berkemeier had to give him as Lutheran emigrant missionary: "Beware of the Baptists and all other sects that may harm your soul; indeed, join no Baptist church, but only a Lutheran congregation when you have reached the destination of your journey." -

Thus, according to the opinion and information of the Baptistenmissionar himself, things stood in regard to his relationship to the "Emigrant House", and this was his opinion until the most recent time; for until the most recent time, he handed out or had handed out his "Wegweiser", as stated above. He considered himself able and offered to give his advice as a missionary in the "Lutheran emigrant house", and according to his opinion he naturally also acted. Thus, he did not ask Pastor Berkemeier or the Administrative Council what he was allowed to print in his "Wegweiser" or not; he just as little asked Pastor Berkemeier whether he was allowed to do what he had offered to do, to give his Baptist advice in the "Emigrant House" or from the same; for in the case of such inquiries, Pastor Berkemeier would have been informed of the note of which he says that the "Wegweiser" contains it, "without his knowledge and will". And this hopeless activity of a Baptist lurker has let Pastor Berkemeier and his administrative council go on for a long time; whether or not with

or without knowledge and will, that does not change the fact, but only the degree of their indebtedness to the matter; they let it go on until it was dragged into the light from the Missouri side. But instead of being grateful for this and only complaining, if they thought they had reason to do so, about the manner of the reproach, the defenders of the "emigrant house" shout once over the other: "That is not true!"

However, the "Lutheran" did not deal with this trade in order to earn gratitude, but in order to defend and improve, and so we are pleased to be able to report the following. In "Herold und Zeitschrift" of March 29, Mr. Schmitthenner, an old member of the board of directors of the "Emigrant House", publishes a statement in which it says, among other things: "The writer of this can testify that the missionary of the Baptist Church has already for some time deleted the offensive number 26 State Str. in his "Wegweiser" in the still existing copies and that he, in order to avoid all misunderstandings, now also receives all letters addressed to his office in the neighborhood. That is at least something. This shows us, first, how Mr. Schmitthenner stands for his person, namely how he is concerned that change is made in the right direction. Secondly, it shows us that something has already been done in this direction, namely that the Baptist has changed its address and that there are copies of the "Wegweiser" on which the invitation to the Baptist missionary is no longer sent to 26 State St. Unfortunately, we cannot share Mr. Schmitthenner's conviction that this change has been made on all "copies still in existence"; Mr. Schmitthenner himself makes this impossible for us when he continues: "It may well be that our opponents in Castle Garden have picked up a signpost with the number in question from someone, but missionary Pastor Schiek firmly denies that he has knowingly distributed such a signpost in recent times. This shows that Mr. Schmitthenner himself does not feel quite sure whether copies with the number of the "Emigrant House" are not still being distributed; we ourselves have received three copies with the number 26 State St. in the last few days, and we do not give a damn about the assurances of "Preacher Schiek", who could perpetrate such a deceptive signpost to "Christian friends" and play such a false game with the poor immigrants. We expect that the "Emigrant House" will cleanse itself of this gentleman in such a way that any assurances on the part of the "Missionary Pastor Schiek", no matter how "resolute" they may be, will no longer come into consideration. If this has happened, we will report it, with joy, as soon as it has come to our knowledge. If this does not happen, we will not remain silent, we promise. A. G.

Comforted, my heart,
Throw all sorrow and pain
In the sea of Jesus' love, in his mercy, he has taken
you before with open arms, healed the pain of sin;
Comforted, my heart!

What do Methodists teach about grace?

In the doctrine of grace, the American sects divide mainly into two directions, both of which deviate from the one guide of faith, the Word of God: one is Calvinistic, the other Arminian.

As is well known, the Calvinists teach that the grace of God in Christ did not appear to all men and that God with his grace passes by those whom he predestined to damnation.

This Calvinist error was opposed by the Arminians in the Netherlands at the beginning of the 17th century. In their fight against Calvinism, however, they fell into Pelagian error, i.e., they attributed free will to man in spiritual matters. They formed only a small party in the Netherlands and soon went even further astray: they touched the doctrine of the Holy Trinity, of the redemption of Christ, etc.; but other communities also profess their doctrine of free will in spiritual matters; and it is in use here in America to call communities that reject the Calvinist doctrine of the election of grace Arminian.

It is most sad that nothing else can be opposed to Calvinism than Arminianism; for like Calvinism, Arminianism is also opposed to the word of God. Both must be opposed. The golden middle road between the two erroneous paths is the path which God's word shows us, and which our Lutheran confession accordingly teaches, in that it on the one hand rejects the Calvinistic heresy, but on the other hand also declares it to be wrong and unjust "if it is taught that not only the mercy of God and most holy merit of Christ, but also in us is a cause of God's election. (Concordia formula.) Also here it is said: "This is the way, the same go; otherwise neither to the right nor to the left", Is. 30, 21.

Among the Arminian communities that ascribe free will in spiritual matters to man are the Methodists. *) They call themselves Arminian. The "Apologete", a Methodist journal, publishes in its number of December 12. J. an article with the heading: "Arminianism from the Methodist point of view." It states, among other things: "Methodism is based on the same faith. In contrast to Calvinism . it is Arminian."

But how do the Methodists prove that the unregenerate man has free will in spiritual matters? They cannot prove it from God's Word, but they put their opinion into it. Wesley, the founder of the Methodist Church, claimed that when God gave Adam and Eve the female seed, He restored free will to all mankind. (Scripture Doctrine of predestination etc.) But there is nothing about this in God's Word. This is a horrible delusion. When Adam and Eve heard the first gospel of the woman's seed and believed, they were converted and received free will, but only for their person. Nowhere in His Word does God say that He restored free will to Adam as an inheritance for all his descendants.

*) Except for the few Calvinist Methodists.

I have given to you. On the other hand, the Scriptures tell us that Adam's children are all corrupt by nature, incapable of all good, and children of wrath; and that they remain so until the Holy Spirit brings about a change in them. Free will is restored only in those who are converted by the Holy Spirit, and is restored precisely in conversion. This conversion is effected by the word that the Holy Spirit brings into the heart. Therefore the Lord says, "The truth will make you free," John 8:32. The Romans, to whom the apostle Paul wrote, were servants of sin before their conversion, and only in their conversion did they become free; therefore the apostle says, "Now that you have been set free from sin and have become servants of God, you have your fruit, that you may become holy," Romans 6:22. 6:22. And to the converted Ephesians he writes: "You were darkness before, but now you are light in the Lord," Eph. 5:8.

This delusion of Wesley's, that all men have a free will, is now also held by the Methodist church founded by him. It does not dare to deny what the Scriptures say about the depraved state of man, but by ascribing free will to man, it weakens what it admits about the depravity of man. Thus we read in "Doctrine and Church Order of the Methodist Episcopal Church" "that all children are members of the kingdom of heaven by virtue of the unconditional blessings of the atonement." (§ 48.) And Dr. Warren, one of its notable writers, who calls himself a "born Methodist," says: (Methodism) "pictures the condition of all newborn infants before baptism just as Lutheranism pictures it after baptism." (Systematic Theology, p. 144.) Further: "It teaches, of course, that man in his merely natural state - just as Lutheranism describes the unconverted man - would be spiritually dead. But at the same time Methodism claims that there is not a single such person in the whole world. Every human being has a measure of grace, and whoever faithfully uses his entrusted pound of grace, God the Lord will accept him in grace on the day when he will judge the world through Jesus Christ, whether Jew or Greek, Christian or Gentile. (p. 146.) The same is said by the "Apologetist": "No human being is left entirely to his own depraved nature, that is, is in his mere state of nature. The Holy Spirit works on each individual."

That is ghoulish raving.

God's Word clearly teaches that man is by nature dead in sins and remains dead until he is converted.

God's Word clearly teaches that the whole world has been reconciled to God through Christ, but that this reconciliation must first be preached and accepted in faith. For the apostle Paul writes: "God was in Christ reconciling the world to himself, not imputing their sins to them, and establishing among us the word of reconciliation. We are therefore ambassadors in Christ's stead, for God admonishes through us. So now we ask in Christ's stead: Be reconciled to God," 2 Cor. 5:19, 20.

God's Word clearly teaches that the Hei

The apostle Paul says: "Have you received the Spirit through the works of the law or through the preaching of faith? The apostle Paul says, "Have ye received the Spirit by the works of the law, or by the preaching of faith?" Gal. 3, 2. "So faith comes from preaching, but preaching through the word of God," Rom. 10, 17. Cf. Joh. 17, 20. 20, 31. Of the Gentiles the apostle writes that they are without Christ, strangers to the testaments of promise, have no hope and are without God, Eph. 2, 11. 12.

Do not be misled, dear reader, that the Methodists also speak of grace. What they say about the gift of free will to all people, about the effect of grace without the Word, these are vain human fancies. There is nothing about this in the Holy Scriptures. This is against the holy scripture. Hold fast to what our confession says on the basis of Scripture: "And in these matters concerning the verbal outward word, it is to be firmly maintained that God gives no one his Spirit and grace without or with the preceding outward word. That we may guard against enthusiasts, that is, spirits who boast of having the Spirit without and before the word. . . Therefore we should and must insist that God will not deal with us men except by his outward word and sacrament. But everything that is praised by the Spirit without such Word and Sacrament is the devil." (Schmalk. Art. III, 8.)

Beware of the ghastly Methodist doctrine. Listen to what the Methodist paper goes on to say: Christ "has set up the possibility that all . . . can be saved from sins; but it depends on man himself, on his free will, whether he really becomes blessed or not." "Both" (to take hold of salvation and to push it away) "are in his capacity. And on his self-determination on earth depends his lot in eternity." Does this not mock all the words of Scripture which ascribe the appropriation of salvation to the Holy Spirit alone? Does this not take away all honor from the Holy Spirit? It is true that the one who is lost must attribute this misfortune to himself; but it does not follow that the one who is saved must owe it to his own self-determination. God says: "Israel, you bring disaster upon yourself; for your salvation is with me alone," Hos. 13:9.

But is it not sad that there are also people who call themselves Lutherans and yet praise free will with the Methodists? For when the Iowans teach in their confirmation booklet: "In free choice he (man) shall make his decision as to whom he will belong, whether to God or to Satan," - or when the Ohioans assert: "that in a certain respect conversion and blessedness also depend on man and not on God alone," - and when the Methodists say: "on his (man's) self-determination on earth depends his lot in eternity," - they are one and the same. All who speak in this way obscure the doctrine of grace and rob the Holy Spirit of honor.

O give thanks, dear reader, to God from the bottom of your heart, if you live in a church in the midst of which resounds the pure preaching of grace, which denies all glory to man and gives all glory to God. G.

To the ecclesiastical chronicle.

I. America.

In the "Kirchenzeitung" of Columbus, Prof. Stellhorn once again entertains the readers with how little cordial the relationship of the synods of Missouri, Wisconsin and Minnesota is to each other. Among other things, he writes: "Missouri on the one side and Minnesota and Wisconsin on the other are in all probability" - he should add according to his habit: "on the whole" - "not much closer to each other even today than they were before the Grace Election controversy. If such connections are not already made out of unselfish love and in mutual trust," ("on the whole"?) "love and trust do not tend to grow in the connection either." We would only remark here that surely an exceedingly strong bond must unite the Synod of Missouri on the one hand, and the Synods of Wisconsin and Minnesota on the other, if, in spite of the antipathy which Professor Stellhorn says they should feel toward each other, they have stood by each other so faithfully in the doctrinal controversy, and even now stand together as One Man against all sects and false Lutherans. This strong bond is probably the unity in faith, the perfect agreement in the precious confession of the church of the Reformation. This community of faith is much more "inward" and intimate than that of the merely human sense. If, by the way, Professor Stellhorn brought up the relationship between the synods of the Synodal Conference with the intention of bringing the synods closer together in external friendship as well, let him be informed, to his delight, that in this relationship - "on the whole" - things are not so bad at all, nor have they been. Schreiber does not know all the pastors of the synods united in the Synodal Conference. But he was for several years in the state of Wisconsin a member of a large pastoral conference, which consisted of "Missourians" and "Wisconsiners" in about equal parts. The members of this conference were not only united in doctrine, but were cordially fond of each other, not merely "on the whole". F. P.

"Herold und Zeitschrift" would oblige us to thanks by indicating the paper which some years ago "felt called" to "ridicule the chapel and the morning and evening services in the emigrant house as Muckerthum".

Walther College. The new school building of this institution was inaugurated on February 9 and handed over for the use for which it was intended. The dedication service took place in the Dreieinigkeitskirche, where Pastor Hanser preached on Jer. 29:7 and explained how Walther College is a work of God through which we seek the best for our city and our country. The new building contains five classrooms, two for 60 and three for 35 students each, a laboratory and a gymnasium. Another respectable building, in which the boarding house and the director's apartment are located, was already standing on the property when it became the property of the company. - May many parents take advantage of the opportunity offered by this institution for their sons, and may these new school rooms also be a great blessing for our Lutheran Zion and for the city and country, where God the Lord has prepared so many places for it!

The ignorance of our parochial schools is quite astonishing even in those circles where people are friendly to us. A correspondent of the "Lutheran", who lives in Minneapolis and should have ample opportunity to inform himself about our community conditions and especially about our school system,'.

writes to the aforementioned newspaper on March 21: "We stand heart and soul on the side of our German brethren and wish with them a repeal of the Bennett Law wherever it touches the system of parochial schools as such, for this must be preserved under all circumstances, and no state has the right to force children into the unchristian public schools if the parents want to have them taught in good Christian schools." Accordingly, the Correspondent essentially agrees with us in the principles. But now he has read the following in a secular paper, the "Milwaukee Sentinel": "The Lutherans in Milwaukee have 22 parochial schools with 5684 children; 21 of these schools are German and one is Bohemian. None is English. The German schools are as German as in Munich, and the Bohemian schools are as Bohemian as in Prague." Hence he adds the remark: "Now we do not know whether or not English is also taught in these schools; but if the English language is pushed entirely into the background in school teaching in America, it is time, for the sake of the children and for the sake of the church, that it should come a little more to the fore. Does not the opposition to the use of English in parochial schools come from the desire to establish a little Germany in America?" etc. Should one think such a thing possible! The correspondent does not know whether English is taught in our schools in Milwaukee or not! He should not fail to visit our schools the next time he is in Milwaukee. There he will see for himself that not only does English have a place in our schools, but that English is treated as a second native language and is a means of instruction in several subjects. A plan similar to that in Milwaukee is being worked out in all our schools. There may be a school here and there in the country where the plan has not yet been fully carried out. But these are exceptions and initial conditions, the elimination of which is being sought. The Synod, which makes it the duty of its members to have their uneducated children educated only in Christian schools, also inculcates in the individual congregations the duty to provide for such instruction in English as will enable the children to fill their place in a community in which the English language is the dominant one. There may well be more public schools than parochial schools in Wisconsin in which the English objective is not met, if one were to count. Thus the "main objection" raised by the German Lutherans in Wisconsin against the Bennett Law is not that "a certain amount of English instruction" is required in all schools, but that in this law there is a very gross encroachment of the state into the territory of the church. According to the Bennett law, in fact, the children of Christians can be forced into the religionless state schools, even if they (the children) perform three times more in English than is required by the law. "That many Norwegian Lutherans are not very hostile to the Bennett law," as the Correspondent reports, "is either because they do not know this law at all, or because they have not yet recognized it as their Christian duty to have their Christian children educated in Christian schools."

F. P.

English in our community schools. How little English is neglected in our parochial schools is also evident from the fact that our publishing house produced more English readers than German readers last year. The yearbook gives as produced last year: 25,000 Readers against 19,000 Reading Books (German).

F. P.

The compulsory school law in Illinois is being used again and again to kick Lutheran Christians in an outrageous way, to cause them trouble and distress and expense, to take action against them in general in a way that few among us would have thought possible even three years ago. It has really come to the point that intercession for those who suffer persecution for the Christ's sake, as it is written in our general church prayer, must rise to heaven for honest Christian men in free America who are harassed and dragged to punishment by the power of the state. True is what a great English political paper has recently pronounced in the words, "The law is wrong. Politics has been mixed with religion when the politicians passed a law under which the religious instruction of the youth would be left to the decision of the politicians..... If the assassination succeeds, freedom of education will have received the death blow; then there will be no more free schools in Illinois, but only a system of menial education under the control of wrangling politicians." The same paper, in another article, says: "The action of several states against the private education of children in religious schools is as manifestly against public morality as against personal rights.... In a country where there is no state religion and where the freedom to choose religious comrades of the same mind is considered a fundamental right, it is impossible to use the state schools for religious education. ... All religious instruction which cannot be given by books at home must be given in private schools, whether they be called "schools" or churches. And whether these private schools are religious or purely literary, they are still more important for the public welfare and the security of life and property than the state schools. ... If the state schools make tolerable citizens, they do all that can be expected of them. Making good citizens is a task that the public school is not up to. It can do no more than enforce a temporary school discipline, so that the basic features of a literary education can be gained. A comprehensive education in self-restraint, self-government and self-sacrifice, in all the noble qualities that make the citizen good and useful, must come from the family and the church or nowhere else. The State, which fronts against education in the family and on the part of the Church, commits a folly above all folly, which will certainly turn out to the ruin of public morals." - These are excellent words. It is only a pity that one encounters such judgments in such language so seldom in our political press. A. G.

The thinking of the General Synod about the establishment of English Lutheran congregations in Chicago is evident from the "Lutheran Evangelist" published in Springfield, Ohio. In the Feb. 11 issue it says: "It is said that there are excellent prospects for good English Lutheran congregations in this rapidly growing center of our population. With a strong Lutheran population of Germans and Scandinavians there should be productive fields for English mission. Chicago, with a population of nearly one million and with a numerous Lutheran population, has few English Lutheran churches. The course of action of our agency during the last few years has been the most commendable, that it has been to gather and organize congregations in the great capitals of the country."

G. J.

Among the Presbyterians the question is now lively discussed whether their confession (the Westminster Confession), which is strictly Calvinistic, should not be revised. Some are in favor that the passages which

The authors of the first part of the book, which speaks of Once upon a time, over all this great, singing, jumping, dancing, predestination to damnation, are deleted, while others want frolicsome, God-forsaken world, the last day will fall, like a rope, Calvin's doctrine to be upheld. It is to be deplored that the and ruin them all. But the world is deaf to all such voices of Presbyterians are not given the right advice in the non-Calvinistic warning. A "declaration" of the Louisville Relief Committee says: English journals that are known among them, since they take the "Although the calamity is great, our citizens feel able to overcome Arminian, synergistic, Pelagian standpoint, i.e., they ascribe free it" and are not bowed down. Business goes on as usual." - "All will to man. It is much to be deplored when Lutherans of English blows are lost on your children, yet they cannot be pulled." Jer. tongue who meet with Presbyterians do not give them faithful 2, 30. G. St.

counsel. In the "Lutheran Observer," the paper of the General Synod, Father Butler reports that the Presbyterians in Washington, D. C., had recently met to discuss also the revision of their confession, and that he had also joined them. This I>. Butler belongs to the General Synod and is an all-world enthusiast who also calls the Presbyterians his "dear brethren". He now informs us that he "jokingly" told one of the Presbyterian preachers that they would get out of their embarrassment if they adopted the Augsburg Confession, and that the person addressed replied: "Which one? the amended or the unamended one?" Mr. Pastor Butler answered nothing to this; otherwise he would have communicated it. That is sad. Does he not know that the changed confession is not the Augsburg Confession, that the Lutheran Church only professes the confession "so delivered to Emperor Carolo the Fifth in the great imperial assembly at Augsburg in 1530"? And has he so little attachment to the Augsburg Confession that he recommends it to the Presbyterian only "in jest"? And does he not know the Concordia Formula, which has a splendid article on the election of grace, which just now might help the "Presbyterians" out of their embarrassment?

What kind of food is served to the poor souls in the American fashionable churches can be seen in the English newspapers, which in their Monday number report the sermons held in them or excerpts from them, or in the Saturday number announce the strange topics which the sensational preachers intend to treat. Thus - according to the compilation of a Chicago paper - on one of the last Sundays in Chicago the following topics were treated: "On the plays of the Norwegian Ibsen; A journey through Syria; Sabbath observance at the World's Fair; Electricity as the driving force of civilization; The power of the press; How does one get something in Chicago? How to Tell Your Own Fortune; Empty Houses." - Do you, dear reader, thank the Lord from your heart that in your church you can hear the Gospel louder and purer, plain and simple?

Is there also a disaster in the city that the Lord does not do? In the last few days, the newspapers have again reported devastating tornadoes, which in many places in various states have thoroughly destroyed everything in their path, killing hundreds of people and seriously wounding and maiming others. The heaviest blow was undoubtedly dealt to the city of Louisville. The large "Falls City Hall" there, in the lower rooms of which about 75 children were taking dancing lessons in the presence of mothers and relatives, in the upper halls of which two lodges were in session and a large hall was being prepared by a number of workers for a theatrical performance, was overturned by the storm in an instant and buried all who were in it under its debris. About 100 bodies were pulled out one by one. "A frightful shriek of hulls, issuing from the ruins, brought to despair the rescuers and spectators, who were condemned to faint." Are we not reminded of the word of the Lord: "If you do not mend your ways, you will all perish"? Luc. 13, 5. In quite the same way the

The Bishop of Detroit, when he recently visited Adrian, Mich. was welcomed at a meeting. Protestants joined in the welcome, and the preacher of the Presbyterian Church, W. K. Spencer, delivered the address. He called the servant of the Antichrist "our brother", "our friend"! - The holy apostle John writes in the 2nd epistle, v. 10.: "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him."

II. foreign countries.

Prof. Dr. Franz Delitzsch died on March 4 in Leipzig in the 78th year of his life. The name of Professor Delitzsch is well known not only in the world of theologians, but in general in Christian circles from time immemorial. In earlier years, Delitzsch was one of the main witnesses of faith against unbelief and promoted the newly awakened church life by word and deed. For example, his Communion Book, which testifies to a warm love for the Savior and which was also recommended by our blessed Dr. Walther, dates from that time. We can rightly say that Walther and Delitzsch were the two most famous theologians of this century. Both had come to the living knowledge of Jesus Christ during their studies in Leipzig and exchanged the experiences of the first love with each other. Delitzsch was a close friend of the Saxon pastors and candidates who emigrated in 1839 and was close to going over the sea with them. Since then, however, Walther's and Delitzsch's paths have diverged not only externally, but increasingly internally as well. Here in America, Walther, by God's grace, placed the pure teaching of the divine Word, the unadulterated teaching of Luther, on the lampstand, and this bright light also cast its glow back on the old home. As a professor in Erlangen and Leipzig, Delitzsch became one of the main founders of the so-called modern theology, which strives to reconcile faith and reason. He is considered the most important interpreter of Scripture in modern times. But in his interpretation of the Scriptures he gave room to the unbelief of that time and the doubts of his own reason in an alarming way. He shook all the main articles of the Christian doctrine. He admitted that Jesus Christ was the Son of God, but he did not want to say that this Jesus Christ is the true God and the eternal life. He confessed the grace of God, "the unfathomable and causeless grace", but also taught in his part a cooperation of man to his conversion and to his salvation. He confessed the hope of eternal life, but darkened the Christian hope by the most adventurous chiliastic ravings. He was not afraid to touch God's word, the sanctuary of all sanctuaries. In the last year he felt urged to emphasize loudly in a lecture held in a Christian assembly that there are also manifold errors in the Bible. We must deeply lament that the progress and the end of his theological career did not correspond to the beginning and that this man with his magnificent gifts did not become for the church what he could have become for it.

G. St.

Pastor L. Feldner, born on June 11, 1805 in Liegnitz in Silesia, died on January 12 of this year in Frankfurt a. M., is one of the witnesses of this century who had to suffer much for the sake of the name of Christ. As pastor of Schreiberhau in Silesia, he emphatically preached repentance and faith among a degenerate people. In particular, he punished a deeply ingrained evil, the drinking of brandy. When many sinners, including drunkards, converted to the Lord, the enmity began. It was not unusual for him to be pelted with excrement and stones when he went home from Bible study in the evening. The ungodly mob, which opposed the work of God, finally caused him to be removed from office in 1840. As a prison preacher in Jauer he had to fight new battles, because he converted many criminals through powerful testimony of the Word. After he had produced rich fruit in Elberfeld in the Rhine province through preaching and pastoral care, he gave up his large field of work because he had in the meantime been convinced of the ungodliness of the Prussian Union. In 1858 he separated with a few poor families, whom he continued to serve faithfully, and joined the Breslau Synod and became one of its most influential leaders. Of course, he did not come to a clear, full understanding of Luther's pure teachings, nor did his synod. G. St.

A conversion preacher or so-called "evangelist" in New Zealand, as reported in the "Church Messenger for Australia," recently exposed himself as a fraud and then confessed that he was actually a Catholic, had used the "religious trick" to make himself money, and was pleased that he had thus succeeded in leading the "heretics" on a fool's rope. He told a reporter: "I am a Catholic, a Roman Catholic. Write that down, because that is important; and I am a good Catholic, want to die as such. I have played this deception in order to humiliate the sects and enthusiasts somewhat; but it is now my intention to end my life in the church in which I was raised. When I return to San Francisco, I will go to confession. My intention is to confess everything to Father Ryan, and I hope to get there alive and well, or I will not see heaven." - Here, too, and in other places, sad experiences have been had with such revival preachers. With many of them it has become obvious that they only care about "making money". But the loss of money is nothing compared to the damage done to souls.

France. What an anti-Christian spirit prevails in the administrations of the larger cities of France is shown by the actions of the municipal council of Toulouse. As the "Monatsblatt" reports, last year, to commemorate the centennial of the Revolution, the council distributed pictures of those bloodthirsty men, Marat, Danton, Robespierre and others, among the students of the public schools. In this year, each pupil received a calendar in which the individual days, instead of biblical and ecclesiastical names, were given names of animals or vegetables, such as: Hare, ox, cucumber, crawler, etc., instead of biblical and church names. In addition, ungodly sayings of anti-clerical writers can be found as slogans on each page.

Death notice.

On March 22 Ernst Moritz Bürger, pastor emeritus, passed away "gently and quietly" in faith in his Savior. He brought his life to 84 years, 1 month and 4 days.

Buffalo, N. Y.

S.

Inaugurations

On Sunday Judica, Mr. IN W. Bäder was inducted by order of the Reverend Mr. Praeses Hilgendorf by the undersigned at Grant, Colfax Co., Nebr.

H. Fischer.

Address: Rev. ÜV. Uaecker,

Oollux 60.,

On behalf of Mr. President Sievers, Mr. B. J. D. Ehlen was introduced by me to his congregations near Scotland, Tripp, and Tyndall, South Dak. on March 23 and 24.

M. Guardian.

Address: Rev. 4. v. Llllsir, LcoUuuü, 8. l)uk.

On behalf of the Honorable President Wunder, Mr. IN C. G. Schroeder was inducted on Sunday Lätare, March 16, in El Paso by-L . Z a h n.

Address: Rvv. 0. O. 8oluo6cl6i-,

LlINrso, Wooctord 6o., IU.

Corrfovenz - Ads.

The mixed Central Conference of Watertown and vicinity will meet, s. G. w., April 22 and 23, at the church of Mr. IN C. Strasen at Watertown, Wis. - Registration requested. Preacher: IN Hertwig; substitute: IN Plaß. Confessorcr: Fr. Pröhl; substitute: Fr. Bäse.

Oscar Hanser.

From April 29 to May 1, s. G. w., the Fairfield mixed conference will assemble at the home of Mr. IN E. L. Luebbert, Watertown, S. Dak. - Registration two weeks in advance.

E. Th. Claus.

The Southwestern Minnesota Mixed Pastoral Conference will gather, w. G., from April 29 to May 1 at.

Blue Earth City, Minn.

Joh. Grabarkewitz.

Correction.

The Northern Iowa District Conference will meet in Dubuque April 29-May 1, rather **than** April 15-17. - Registration with the local pastor, indicating when and by what train you plan to come, is requested.

I. G. Schliepsiek.

Suspension.

Since P. J. A. Streck fuß has withdrawn his resignation from office, which became necessary due to a serious aversion, despite the serious warning from the entire local conference and individual members of his congregation, he is hereby suspended from the synodal community.

Chicago, Ill, April 1, 1890, H. Wunder,

d. Z. President of the Illinois District.

Explanation and request.

We have withdrawn from the market the first edition of the booklet: "Doctrines of Distinction of the Principal Synods Calling Themselves Lutheran, and of the Most Notable Sectarian Churches in the United States of North America, by T. John Great" and have organized an improved new edition. All those who have come into possession of a copy of the book before February 1, and thus have the first printing in their hands, we ask to send us their names; we will then send them a copy of the new edition free of charge.

The Luth. Concordia Publishing House.
(M. C. Barthel, Agent.)

Walther College in St. Louis, Mo.

The purpose and aim of this institution is to offer its students the opportunity to acquire a general education based on Christianity and to prepare themselves for any profession in life, especially to train themselves to become capable businessmen or to prepare themselves thoroughly for entry into the higher classes of a grammar school or for actual specialist studies.

Tuition in the two lower grades is K50.00 annually and is payable quarterly in advance. Pupils from outside the school are accommodated in the boarding house connected with the college. They are under the personal supervision of the director, who lives in the house, and eat at his table. These students pay in the two lower classes H200.00 annually for tuition, accommodation, board, bed, bath, fire, light and service.

Admission of new students will take place on April 9. Applications should be sent to A. C. Burgdorf, Director.

1033 8. 8tlr 8tr, 8t. l'ouis, Llo.

Please.

All those who have reports to submit to the forthcoming Synod of Delegates, or who intend to submit papers of any kind, would do the matter a service and me a great favor if they let them reach my hands as early as the beginning of May. Sincerely
Cleveland, O., March 27, 1890. H. C. Swan.

For your consideration.

Further to the article published in the "Ev.-luth. Schulblatt", with reference to the Anti-Bennett-Press-Committee elected in Milwaukee, Wis., the pastors and teachers in the State of Wisconsin outside Milwaukee are hereby especially requested and asked to pay attention to the local newspapers of their cities and counties with regard to their position on the school question and to respond to hostile rallies where necessary.
Although everyone is expected to do his bit in this vexed matter to avert the danger threatening us, and not to leave the whole fight to one or two committees, it will not be of any harm if the signed committee asks all readers of this once again to participate quite eagerly in the fight. It will therefore not be enough to respond only to hostile declarations, if necessary, but also, for the purpose of enlightening all German-Americans, to have popular articles published in the relevant newspapers, in which, in particular, the rights of parents with respect to the education of children according to the prescriptions of our conscience, which are guaranteed to us by the national and state constitutions, and the injustice which is being done to us by the Bennett Law, are clearly brought before the readers' eyes.
Should anyone who writes such articles also wish to know whether they are in accordance with the general procedure, and wish further dissemination of the same, the undersigned Committee is always ready to assist to the best of its ability.
It is also requested, unless otherwise, that such numbers of newspapers in which hostile rallies appear, as well as all other correspondence, be sent with the sender's name signed on the envelope to the corresponding secretary, Mr. Partenfelder, teacher, 694 28th St., Milwaukee, Wis. The Anti-Bennett Press Committee.

Revenue to the Michigan District's coffers:

Synod Treasury: By IN cock of Wittwe N. N. 84.00. Gem. in Royal Oak 2nd 83rd (p. 86th 83rd).
Negermission: Gem. in Monroe 20. 41. Gem. in Ludington 3. 35. by teacher Braun from N. N. 1.00. by IN Hügli from 8. Z. 1.00. by teacher Waschilewsky from s. pupils 1. 20. Joh. Schöneberg . 50. by teacher Maurer from some pupils 1. 25. (p. 828. 71.)
Negermission in New Orleans: From Martha's piggy bank 2. 50. By P. Schumacher, on B. Paubanz's wedding, 2.00. By IN Hahn from Wittwe N. N. (for Negro school) 5.00, from Wittwe Bach 5. 25 and 5.00 for Mt. Zion school. (S. 819. 75.)
Deaf and Dumb Institution: By IN Hahn from Wittwe N. N. 2.00. By IN Mühlhäuser from Jul. lahn 10.00. By teacher Winterstein from s. pupils 2. 10. (p. 814. 10.)
Inner Mission: Mr. C. Wischow 1.00. By?. Hahn from Wittwe N. N. 3.00. From Lisbeth's piggy bank 2.00. Gem. in Ludington 4.00. Gem. in Benona 1.05. By teacher Braun from N. N. 1.00. IN Harsch 8.00. Gem. in Waldenburg 13. 50. (p. 833. 55.)
Unter st ützungskasse: By P. Heinecke of H. G. 1.00. Gem. in Caledonia . 85. Gem. in Monitor 1. 87. Gem. in Sebewaing 10.00. Gem. in Benona 1.05. Teacher Braun 3.00. Gem. in Waldenburg 11. 50. By P. Hahn v. Wittwe N. N. for Wittwe Goodman 2.00. (S. 831. 27.)
Poor Students: By P. Hahn from widow N. N.: in St. Louis, Springfield, Fort Wayne, Milwaukee, Addison 2.00 each. Gem. in Frankenmuth for H. List in Addison 17. 30.
Orphanage in Addison: Through Fr. Krüger, sent to Fr. Schwass's wedding, 3.04.
Orphanage in Wittenberg: From Minnas Sparbüchsi 2.00.
Pilgrim House: By IN cock of Wittwe N. N. 2.00.
Jewish mission: From Theodor's piggy bank 1. 50. By ?. Hügli by L. Z. 1.00. (p. 82. 50.)
Free church: Gem. in Monitor 6. 78. from Paul's ".Hermann's piggy bank 3.00. (p. 89. 78.)
Heathen mission: By teacher Dress of s. pupils 4. 10.
PoorFaith comrades in Dakota: By P. Hahn of Wittwe N. N. 2.00. By P. Hagen, sent to Zosel's wedding, 2.06. Gem. in Fräser 18. 56. (p. 822. 62.)
Luther Memorial: By Teacher Nimmer of etl. members of the congreg. in Roseville 5.00. Total 8212. 55.
Detryit, March 31, 1890. Chr. Schmalzriedt, Kassirer.

Revenue to the Minnesota and Dakota District coffers:

Synod treasury: P. A. Hertwig's congregation in Effington 83. 45, in Leaf Valley 7.00. ^IN O. Clöter's congreg. in Town Aston 3. 92 and 3. 45. By IN H. Vetter in Montevideo 5.00. Presee F. Sievers' congreg. in Minneapolis 11.00. IN R. Köhler's congreg. in Monnlvtlle 5. 16. (S. KZS. 9S.)
Milwaukee Building Fund: P. A. Hertwig's Gem. in Leaf Valley and Effington 3.00.
Negro Mission: I*. A. Hertwig's Gem. at Leaf Valley and Effington 2.00. IN O. Clöter's Gem. at Town Aston 4.04. By P. H. Vetter at Montevideo 5.00. P. J. Grabarkewitz's Gem. at Blue Earth City 2.00. By Teacher W. Gierte at Lewiston by Mrs. W. D. . 50. by P. W. Vomhof v. Joh. Albers at Goodhue 5.00. (p. 818. 54.)

Negro Mission in New Orleans: By IN C. Ross v. Mrs. M. A., Willow Creek, 10.00.
Pilgrim House in New York: P. G. Schaaf's Gem. in Potsdam 5. 78. IN Home in Australia: P. A. Hertwigs Gemm. in Leaf Valley and Effington 2.00.
Wash lasse in Springfield: P. A. Hertwig's Gemm. in Leaf Valley and Effington 2.00.
English Mission: P. Chr. Maurers Gem. in Belvidere 2. 22.
Orphanage in Wittenberg, Wis. Chr. Mäurer's school children 3. 55. P. R. H. Biedermann's Gem. at Arlington 7. 76. I?. O. Clöter's Gem. at Town Aston 4. 51. by teacher W. Gierke at Lewiston by s. pupils 2. 10, by R. N. . 50. by IN W. Lange of s. Gem. at Hay Creek 6. 27, at Bear Valley 1. 77, by N. N. 1.00. by teacher Th. Bügel at St. Paul, Christian Teaching Coll. 5.00. by teacher H. Ehlen of s. school children at Waconia 5.00. (P. 837. 46.)
Orphanage in Addison: P. O. Clöters Gem. in Town Woodbury 3. 88.
Bohemia Mission: Durck Kaff. D. W. Röscher in Fort Wayne 8. 10. By Kaff. Schmalzriedt in Detroit 4.00. By Kass. H. H. Meyer in St. Louis 1. 50.
By Kaff. C. Eißfeldt in Milwaukee 1.00. (p. 814. 60.)
Support fund: P. W. Lange 4.00. IN J. S. Hertrich's Gem. in Hollywood 3.00, in Helvetia 3.00. P. E. C. A. Bartling's Jmm. Gem. near Odessa 4.00, Mrs. A. Ell there 1.00. Vicar of Destinon 3.00. (S. 818.00.)
Poor students at Fort Wayne: By Fr. Claus f. Tr. Meyer by Mr. D. Neil in Roberts, Dak. 3. 50.
Gem. in Brainerd, Minn.: By Cass. D. W. Roescher in Fort Wayne 10. 50 and 33.00. By Cass. J. F. Geyer in New Orleans 3. 75. By Kass. Geo. Renfer in Canada 7. 40. By Kass. Chr. Schmalzriedt in Detroit 1.00. P. O. Clöters Gem. in Town Aston 4.02. By Prof. J. S. Simon in Springfield 2. 50.
By Cass. H. H. Meyer in St. Louis 4. 20. By Pres. F. Sievers of J. Low in Minneapolis . 50. (S. 866. 87.)
Poor students: By P. G. A. Bernthal from Mr. E. Vinkemeier at Benton 105.00. By Pres. F. (Sievers, Coll. at Janke's wedding in Montevideo, 5.00, by the Gem. at Town Hart 1. 60, by Mrs. Quiek at Minneapolis 1.00. By P. Grabarkewitz from sr. Gem. at Blue Earth City 1. 36. by ?. C. Ross, Wed. at Neumann-Schwartz at Willow Creek 7.00. By Ü. J. Fackler of F. C. Schutte at Maple Grove 2. 50. (P. 8123. 46.)
Poor students in Addison (for A. Winter): By? Alb. Brewer of Trinity congreg. in Freeman, Dak., 9, 30, of St. Paul's congreg. 12. 33, of Marthell 2.00, of F. Heiser 1.00.
Poor students in Springfield: By IN J. S. Hertrich for Hoppe from sr. Gem. in Hollywood 13.00. By P. H. Dahlke's Gem. in Fairmont for Schmieg 6.00. By IN I. Fackler f. dens. 3.00. By P. H. C. Kranz, on Alb. Bötcher's wedding at Klmore, 3. 73. (p. 825. 73.)
InnerMissionforMinnesota,DakotaandMontana: IN A. Hertwig's Gem. in Effington and Leaf Valley 1. 00. ?. vic. v. Destinon's Gem. in Stafford 2. 30, in Princeton 1. 60. IN O. Clöter's Gem. in Town Woodbury 3. 16, in Town Aston 3. 13, 4. 16 and 3. 26. P. A. Ude's Gem. in Pine City 4. 50. ?. W. Licht's Gem. in Rosenberg, Dak., 7. 80, in Centerville, Dak., 5. 60 and 1.00. IN H. Vetter in Montevideo 10.00. By?. Alb. Brewer by Th. Herz, Freeman, Dak. 4.00. By Pres. Sievers by sr. Gem. in Minneapolis 7. 60, by Reichmuth das. 2.00. IN A. Müller's Gem. at Alma City 9. 67. By Fr. R. D. Biedermann, thank offering by Mrs. Rixmann in St. Paul, . 50. IN Claus' Gem. at Milbank 3. 66. IN Hitzemann's Joh.Gem. 3. 69, St. Paul's Gem. 2. 82. By P. Fackler v. F. C. Schutte at Maple Grove 2. 50. By IN E. C. A. Bartling of Jmm. Gem. at Schible, Swift Co, Minn, 4. 75. by dens. thank offering of Mrs. F. Rakow, 1.00. P. R. H. Biedermann's comm. at Arlington 10. 95. IN H. Brauer's Joh. comm. at Crystal, N. Dak., 5. 30. P. A. F. Ude's -Gem. at North Branch 2.00. (S. 8107. 95.)
St. Paul, March 22, 1890. T. H. Menk / Kassirer.

Revenue to the Nebraska District's coffers:

Inner Missions By Fr. C. Gutknecht, Collecte sr. 83. 25. P. J. Hilgendorf, communion officer of his congregation, 11. 15. Gem., 11. 15. P. A. W. Bergt of sr. St. Peter's comm. in Pawnee Co. 7. 15, comm. in Tecumseh 1. 85. IN Ed. Tappenbeck, mission coll. in Alliance 1. 55, in Hemingford 1. 50, salary from Chadrvn 1. 25. IN J. G. Läng of sr. Fr. H. Frincke from the communion box 2.05. IN H. Westphal from sr. Gem. 7. 25. P. J. M. Maisch, desgl., 2.00. IN W. G. Bullinger v. sr. Gem. at Clearwater 11. 25, at Conley II.00. IN H. Frincke from communion box 2. 15, from N. N. 3.00. From Hr. H. Werner Sr, Deshler, 3.00. IN W. G. Bullinger from sr. Gem. to Cash Creek 5.00, by Clearwater 1. 50. P. A. Baumhöfener by sr. Gem. 20.00. (p. 8102. 25.)
Negro Mission: IN W. Harms, February coll. sr. Gem., 6.00. IN J. G. Lang from Joh. Meier . 50. IN A. Bergt Jr. from communion box sr. Joh.-Gem. 3. 75. Fr. Joh. Meyer, coll. sr. Bethlehem congregation, 3. 67. IN C. H. Becker from the missionary box of St. Paul's congregation, 3. 19. IN G. Jung from his confirmands, 3. 25. (p. 820. 36.)
Negro Mission in New Orleans: Fr. F. Düver v. N. N. for Bethlehem School 2.00, for Mt. Zion Church building 1.00. Mr. H. Werner Sr, Deshler, Mt. Zion Church 2.00. (p. 86.00.)
Jewish Mission: IN H. Frincke by N. N. 5.00.
Heathen Mission: Fr. Tr. Häßler by Joh. Wicting 5.00.
North granny ha mission comm.: Mr. C. Vogel, ScotZzzö, Si nZz, IV . L'l'ryer ans' dem Mefiückett District 7.00. Kassirer D. W. Röscher from d. Mittleren District -7. 25. (S. 824. 25.)
Mission Church in Valley Co: Cassirer J. S. Simon of the Illinois District 2.00.
Widows and orphans: P. G. Jung, contribution, 3.00, from the collection bag sr. Gem. 9. 35. I?. G. Sturm, communion/sCou. fr. Gem., 4. 27. Fr. Tr. Häßler of Joh. Meting 5.00. (p. 821. 62.)

Orphanage in Wittenberg: P. G. Weller, ges. on A. Niemann-Dähliug's wedding, 6. 20. P. G. F. Lübker, s. at Siffring-Huttelmann's wedding, 4.00. (p. 410. 20.)

Stud. A. Merting (Springfield): P. C. H. Becker, ges. at Godemann-Hübner's wedding, 6. 60.

Wash lasse in Springfield : P. F. Düvcr v. N. N. 1.00..

District-Baufond: P. F. König. Coll. sr. Gem., 6. 91. i ?. Merkels Gem.: Kassirer G. Renfer from CanadaDistrict 7. 40.

?. Bertram in New Zealand: 1?. C. Merkel 1.00. 1?. A. Bergt jun. 1.00, from Mr. C. Högemeycr 2.00. P. C. E. Bode from sr. Gem. 5. 50. (p. 49. 50.)

Noth leid ende Lutheraner in Dakota: P. H. Frincke von Gerb. Vornhvt 1.00. l*. J. P. Kühnert, Coll. sr. Gem., 6.00. P. Tr. Häßler, desgl, 30.00. P. Fr. Düver of N. N. 1 .00. (S. 438.00.) Total 4265.09.

Lincoln, March 31, 1890, J. C. Bahls, Cassirer.

1234 O 8tr.

Revenue to the Eastern District's coffers:

Synodal treasury: From the congregation of P. H. Schröders 463. 78.

Women's Missionary Society of the congregation 1?.. W. A. Freys 30.00. Gem. 1?. Bernreuthers 5. 12. Gem. 1?. Ebendicks 10. 56. (p. 4109. 46.)

Progymnasium in New Pork: Gem. P. Sennes 32. 13. Women's Missionv. d. Gem. P. W. A. Freys 20.00. (p. 452. 13.)

Emigrant Mission: Gem. P. H. Schröders 8. 86.

Emigrant MissioninNewPork: Women's Missionv. of Gem. P. W. A. Freys 5.00. A. G., Benezette, 1.00. Gem. ?. Sennes 35.03. (p. 441.03.)

Emigrants - Mission in Baltimore: Kass. Renfer in the Canada-District 5.00.

Inner Mission in the East: Gem. P. Henkels 6. 35. by P. F. König v. Mrs. M. Hof 2.00. Gem. P. H. Schröders 25.00. Frauen-Missionsv. d. Gem. 1?. W. A. Freys 10.00 for parishioners P. Schumms. (S. 443. 35.)

English Mission: Gem.?. H. Schröders 8.00.

Heathen Mission: Missionsv. of Gem. Fr. Busses 30.00.

- Jewish Mission: Kass. Schmalzriedt in Michigan District 10.00. Women's Missionsv. of Gem. P. W. A. Freys 5.00. A. G., Benezette, 1.00. (S. 416.00.)

Negro Mission: Through?. Senne by F. Scheuermann . 50. through? Schulze by M. Meblhoru 1.00, G. Schneider 2.00. women's missionv. of the congregation P. W. A. Freys 5.00. through ?. F. König of N. N. 2.00. Congregation of P. H. Schröders 15.00. M. M., Baltimore, 2.00. A. G., Benezette, 1.00. Missionary Society of P. Busses 30.00. (p. 458. 50.)

Travel preacher: By Fr. F. König v. Mrs. M. Hof 2.00. Mission v. of the congregation Fr. Busses 15.00. (p. 417.00.)

English Gem. in Baltimore: Kass. Röscher in the Middle District 15. 44.

Gem. in Howard, S. D.: Gem.?. Dubpernell's 2.00.

Gem. in New Haven, Conn: Gem. P. F. Königs 47. 50.

Lutheran Free Church in Germany: Missionsv. d. Gem. ? Busses 15.00.

St. Louis students: A. G., Benezette, 1.00.

Students in Springfield: women's club of the Gem. ?.. Stiemkes 14.00 for F. Brand.

Students in Fort Wayne: St. Paul's Parish, Baltimore, 3 p.m. for H. Bentrup.

Students inAddison: Gem.?. Dubpernell's f. P. Salchow 15.00.

Health insurance: P. L. Schulze 2.00.

Deaf and Dumb Institution: By?. F. König von Frau v. Harden 2.00.

Orphanage near Roxbury: Greiner siblings, Benezette, 1. 25. by P. Walker of C. W. 2.00. (L>. 43-25.)

Widow's Fund: J. R. Niebaum, Pittsburgh, 5.00. A. G., Benezette, 1.00. (S. 46.00.)

Brothers in Faith inDakota: Gem. Fr. Dubpernell's 2.00.

Mrs. P. Goodman: D. M. 5.00.

?. G. Bertram in New Zealand: Gem. P. H. Schröders 7. 39.

Aid fund for missionary congregation: congregation of P. H. Schröders 8. 65. by P. F. König from Mrs. M. Hof 1.00. (p. 49. 65.) Total 4551. 56.

Baltimore, March 31, 1890, C. Spilman, Cassirer.

Revenue to the Southern District's coffers:

(Since last receipt dated February 15, 1890.)

Orphanage in New Orleans: By Hrir. Albert I. Roh, Kassirer, of the Woman's Club at Mobile, Ala., 410.00. By ?> Wunderlich, Collecte sr. Gem. at "The Grove," Coryell Co, Tex, 5. 70. By?. Donner, Honey Grove, Tex, from H. Hobach . 25. Wittwe Ohr . 50, P. Donner 2. 25. by C. Spilman, Cassirer Oestl. Dist-, 5.00. (p. 423. 70.)

Deaf and Dumb Institution: By P. Buchschacher, baptismal coll. with M. Kasperick, Warda, Tex. 45. 35.

Stud. G. Pallmer (Addison): By P. Buchschacher, baptismal coll. at Herm. Schneider, 44. 50.

Inner Mission: Through Fr. Buchschacher, Warda, Tex. baptismal coll. with Joh. Domaschk, 42. 30; half of Epiphany feast coll. sr. Gem. 5. 65. by Fr. Birkmann, baptismal coll. with Fr. Symank, Thorndale, Tex. 3. 65. by Fr. Wegener from Mrs. M. Raacke, N. O., . 50. by Fr. Süß, baptismal coll. with A. Friedrich, Schulenberg, Tex, 2. 25. by P. Reinhardt, Coll. at Tampa, Fla. of, 2. 99. by Starke, Fla. of, 1. 30. by Mannville, Fla. of, 1. 30. by P. Donner, contribution for March, 1890, 10.00. by ?. Seils, Coll. at Baird, Tex. by, . 50. By P. Feddersen, contribution at Shreveport, La. for February, 1880, 38.00. (P. 468. 44.)

Negro Mission: Through Fr. Buchschacher, half of the Epiphaniafscstcoll. sr. Gem. in Warda, Tex., 46. 65. Through Fr. Ernst of A. Paul in Lincoln, Tex., 5.00. (p. 410. 65.)

Stud. F. Siebelitz (Ft. Wayne): Through teacher Reisig from Joh. Gen. in N. O. 410.00.

Poor Students: By P. Wegener from Mrs. M. Raake in New Orleans . 50. total 4123. 14.

New Orleans, March 16, 1890, J. F. Geyer, Cassirer. 38 St. Andrew St.

Entered the caste of the Western District:

Synodal treasury: P. Janzow's parish in St. Louis through Mr. Bolz 420. 10.

New construction in Concordia: Fr. Günther's congregation at Mora by Mr. Tiemeier, 1st Sdg., 36.00. Fr. Griebel's congregation in California, 1st Sdg, 12.00. Praeses Biltz's congregation at Concordia by Mr. Krönke, 1st sdg., 132.00. Fr. Friedrich's congregation at Chattanooga, 1st sdg., 11. 25. Fr. Tönjes's congregation at Farmington, 12. 55. (p. 4203. 80.)

Walther College in St. Louis: By Prof. A. C. Burgdorf v. Wittwe Car. Penningroth in Red Bud, Ill, 10.00, by?. Herrmann in Arcadia, Iowa, 2.00. (S. 412.00.)

Inner Mission of the District: Through Fr. Grupe in Macon City by H. Rosenbrock 1.00.

Negro Mission: Through Fr. Hanser in St. Louis by Mrs. N. N. 1.00, Mrs. Summer. 25, Wittwe Scheifelen . 50, Through ?. Moll in Kirkwood in the Collecte gef. 1.00. By teacher Eichmann's pupils in Alma 2.00. (p. 44. 75.)

English Mission: By Kassirer Spilman 8.00.

Mission to Jews: by Prof. Burgdorf of?. C. Dowidat at Oshkosh, Wis. 1 p.m.

Support fund: Through P. Hanser in St. Louis from Miss N. N. 1.00, Wittwe S. Moser 1.00. (S. 42.00.)

Sick Pastors and Teachers: By Fr. Hanser, Thank Offering by E. S., 5.00 and by H. K. 5.00. (S. 410.00.)

Orphanage near St. Louis: Fr. Obermeyer's confirmands in St. Louis 10. 80.

Hospital in St. Louis: By P. Hanser from K. Moritz 1.00, from Wittwe Summer 2.00, N. N. 2.00. (P. 46.00.)

Poor students in St. Louis: By?. Obermeyer in St. Louis.from Mrs. N. N. for Tb. Fleckenstein 6.00.

Poor students: By P. Hanser from Wittwe C. Prank 5.00, K. Moritz 2.00, from Mustard, Father and Son, . 75. (p. 47. 75.)

Poor students in Springfield: By?. Janzow in St. Louis from Hy. Mueller for Fr. Franke 10.00. By Mr. Lohöfener of the Student Support Association in Alma for H. Krietemeyer 7. 50. (S. 417. 50.)

Poor students in Fort Wayne: P. Hansers Gem. in St. Louis for H. Meyer 50.00.

Poor seminarians in Addison: By P. Hanser of the Young Men's Association for A. Horn 35.00. By Mr. Lohöfener v. Student Support Association in Alma for K. Schmidt 7. 50. (p. 442. 50.)

?. Birkner's Mission School: By ?. Hanser by sr. Gem. 35.00, W. Ostermeyer 10.00. (p. 445.00.)

Noth leidenende in Dakota: By P. Hanser von Jmm. Guenther 2.00.

?. Bertram on New Zealand: By P. Moll in Kirkwood from N. N. 1.00.

Woman?. Goodman inNeutral, Kans.: By Kassirer Spilman 5.00.

St. Louis, April 1, 1890. H. H. Meyer, Cassirer.

2314 N. 144k 8tr.

Since Nov. 1, the undersigned has received for poor students: from P. Baumann's church 49.12; through Prof. Hattstädt from W. Kublmann from P. Achcnbach's church for W. Schulz 2.00; through P. Leeb for A. Loth and O. Wolff from the Frauenverein sr. Gem. 20.00, desgl. from the Jungfrauenverein 10.00; by Fr. Pfotenhauer for the Rupprecht brothers 5.00; by Fr. L. Lochner, Collecte on his silver wedding anniversary, for Pallaschke 22. 37; by ?. Loßner from sr. Gem. 3. 18; by P. A. Landeck from sr. Gem. for H. Eggers 15.00; by Fr. Rosenwtinkel from the Frauenverein sr. Gem. for Alb. Rose 10.00; by?. G. Löber from the hymnal fund 5.00; by P. Sprengeler from N. N. for H. Baumann 2.00; by the same from Schubart sen. 1.00 and from Mrs. N. N. 2.00; from the women's association of the parish of P. Sprengeler 10.00, desgl. 2 bust shirts, 8 colored shirts, 10 sheets, 22 pillowcases, 12 towels, 5 handkerchiefs, 3 woolen shirts, 17 p. Underpants, 5 p. gloves, 5 p. woolen stockings; from the Women's Association of the Community of P. Schlerf 23 p. woolen stockings, 2 p. gloves; from the Women's Association of the Community of P. Kühle)4 sheets, 4 colored shirts.

Milwaukee, Concordia College, March 25, 1890.

Ch. H. Löber, Dir.

For the orphanage in Wittenberg, Wis-, received: from ?. Otte's congregation in Chippewa Falls 47. 20. ?. Ebert's Gem. in Berlin 3.00. P. Runge's Gem. in Charter Oak, Iowa, 15.00. W. Bauer's in Hillsdale, Mich. 1.00. Teacher Fröhlich's school k. in 2nd Distr. at Willow Creek, Minn. 3.00. ?. Gihnings Gem. in Sweet Springs, Mo., 8. 70. Fr. Doehler's Gem. in Tavistock, Can., 2.08. Fr. Hieber's Gem. in Hancock, Mich., 6.00. Teacher Wellensiek's Schoolk. in Calumet, Mich., 6. 97. Fr. Schuetz' 4 parishes 33. 13. Fr. Kollmorgons Gem. in Grant 6.00. Fr. Schwan's 2nd Branch in Town Herman 2.00, sr. Gem. in Pella 5. 45. S. Tisza's in Wentworth, S. Dak. 2.00. by teacher Schneider in Williamsburg from d. orphan box of sr. pupils 2. 21. from orphan box of teacher Janz' pupils 3. 16. P. Porisch in Jronwood, Mich. by Mrs. Zellmer . 50th J. P. . 50th P. C. St . 25. teacher Meyn's pupils in Peoria 3. 15. by teacher Kringel in Milwaukee from N. N. . 65. p. Hudtloff in Belle Plaine from school treasury 2. 00. teacher List in Hancock from s. school children 2. 60. p. Drews in Wylie, Minn. sent to A. Zutz's wedding 3. 75.

Merrill, Wis. March 7, 1890; H. Daib, Cassir.

For the studying orphan boy

pool: from?. ruble in Lakefield, Minn. on Fried. Müller's silb. Wedding sent 4.05. P. Schneider, sent on Miss Anna Fuhrmann's wedding in Tigerton, 8. 40. By P. Müller in Alma City 3. 75.

Merrill, Wis. March 7, 1890; H. Daib, Cassir.

For poor students the undersigned received with heartfelt thanks: by Mr. P. Hallerberg from the Gem. 416. 75, from the Sing Choir 10.00; by Mr. P. Pfaffe from the Women's Association in Jron Mountain 10.00, from the Women's Association in Pilot Knob 10.00.

F. Pieper.



Report of Hamann's Foundations.-1888 to 1889.

Revenue. Miethe-540 .....	.00
1888. issues.	
Dec. 1. postage-35	
Dec. 3. repair (brick laying)	2. 50
Dec. 20 Taxes	45.07
1889.	
Jan. 1. repair (wallpapering).....	8. 33
May 10. repair (chimneys).....	8.00
May 10. postage .....	. 60
June1. Repair (painting)	6. 50
Aug. 7. fire insurance	30.00
June 20. taxes	45. 67
Nov. 1. repair (roof)	1. 50
May 10 Prof. F. Pieper	35.00
" Prof. E. Hamann	35.00
" Dir. E. A. W. Krauß	17. 50
Nov. 22 Prof. F. Pieper	43. 17
" Prof. E. Hamann	21. 58
" Dir. A. Bähler	21. 69
" Dir. E. A. W. Krauß	21. 59
" G. Bracher---	50.00
" 'Building fund	67. 25
1890.	
March 28. 4 widows (l -19. 55	78. 20

Building fund.

Nov. 16. stock.....	-382.01
1889.	
Nov. 22. receiving from foundation fund	67. 25
Inventory449.....	. 26

Cincinnati, O., March 28, 1890, G. Bracher, administrator.

For the Concordia seminar budget received from Gatsche Bros. 150 gingerbread. From Mr. Wotli 1 gall. 9tahm. To Mr. G. Mertz at Des Peres, St. Louis Co, Mo, 1 barrel of vinegar. From the worthy women of the community of East St. Louis Turkey, chickens, veal, ham, 1 sack of potatoes and miscellaneous.
St. Louis. Paul Zacher.

Received for the budget of Concordia College in Milwaukee: from the community of Mr. B. Horst in Minnesota 5000 lbs. Horst in Minnesota 5000 lbs. of excellent wheat flour; from the comm. at Freistatt, a box of bread and cakes; from Mrs. A. Wolläger in Milwaukee, 16 lbs. of butter.
Milwaukee, March 25, 1890. W. Hagedorn,
Property Manager.

New printed matter.

Doctrines of Distinction of the Principal Synods Calling Themselves Lutheran, and of the Most Notable Sectarian Churches in the United States of North America. Compiled on behalf of the Lutheran Northern Illinois Pastoral Conference by T. John Great, Lutheran pastor at Addison, Ill St. Louis, Mo. Concordia Lutheran Publishers. 1889.

Having been kindly informed that several errors had crept into the first edition of this booklet, in that sources had been used in the evaluation of the General Council and the General Synod, according to which one was no longer allowed to evaluate these bodies, the Concordia publishing house, despite the many incoming orders, immediately suspended the expedition of the book and organized an improved reprint of several sheets. In it, what was said on the basis of the old Constitution of the New York Ministry on p. 51 f. was deleted, the entire chapter on the General Synod was replaced by a new treatise, in which the doctrinal position of this body according to its now valid publications is explained and evaluated, and also here and there a more accurate expression was used for the one used in the first printing, and thus the booklet was, to the best of our ability, brought to light in accordance with justice and equity. While we express our sincere regret that this booklet, as it was originally published, has even temporarily violated the justice that is also owed to opponents, we must at the same time emphasize that there was certainly no intentional distortion or disparagement and that, as is also evident from the request of the publishing house in another part of this paper, everything that can conscientiously be done should be done to make up for what has been done.
A. G.

Curriculum for the parochial schools of the Missouri Synod at Milwaukee, Wis. St. Louis, Mo. Luth. conc. publishers, 1890.

This is a separate copy of the curriculum drafted by the Milwaukee Teachers' Conference and published in the last issue of the "Schulblatt". 32 pages; price 10 Cts.; the dozen -1.00.

Uevirndevte Advesserr:

Rev. O. P. IV. HriA6, LinZon, ^<1am8 Oo-, Inck.
Rev. L. Lirokver, Briar Bill, IVlallcminA Oo., O. ck. 6th BlisokkL, 851 DrvelBll 8tr., Milwaukee, IVis.

Lirlreck from 111" Bosl OLee from 8b. Douis, lcko., as seecmck-
elass maller.



Vol. 46.

Of the resurrection of the dead.

(Conclusion.)

That the dead will rise is certain and certain to every Christian who believes in God and Christ. And "How will the dead rise, and with what kind of body will they come?" 1 Cor. 15, 35. This is a second question that moves Christians, and to which God's Word also gives an answer.

The answer is first: The same body that dies here and is laid in the grave will rise again. Christ, as the apostle Paul points out in 1 Cor. 15, became the firstfruits among those who sleep, and therefore will draw his own into his resurrection, and so our resurrection will be similar to his resurrection. How did Christ rise from the dead? With the same body in which he walked here on earth. The same body that hung on the cross and was locked in the tomb came out of the tomb again. The Risen One showed His disciples His nail marks and the wound in His side. And the disciples recognized that it was the Lord, and were glad when they saw the Lord. It was not a new Christ who revealed himself to them, but their beloved Lord and Master. And so we will be resurrected with this body of ours. God's people have the promise: "But your dead will live and rise with the body." Is. 26, 19. The same body in which we have completed our earthly pilgrimage here and which then finally succumbed to death and was lowered into the grave, will emerge again from this death and grave. The same body that has borne Christ's yoke here will behold Christ's glory there. Therefore, those who knew and loved each other in this life will recognize each other in that life by their familiar features. Therefore, we hope for a reunion with our loved ones in the resurrection of the dead.

That the dead will come with their bodies is shown by St. Paul with an example from nature. He writes 1 Cor. 15, 36-38: "You fool, what you sow does not come to life; it dies.



Herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, April 22, 1890.

No. 9.

for. And that which thou sowest is not the body that shall come As the earth loses its form and decays, but shoots out of the earth to be, but a mere grain, that is, wheat, or the other one. But God again and rises from the dead before our eyes, as it were, very gives it a body as he wills, and to each of the seeds his own merrily and finely: so we also are sown in the earth and sheathed, body." It is precisely what man sows that comes to life. The very like the grain. But it is for a winter that we lie in the ground and seed, the grain of wheat, which the farmer sows in the field in rot: when our summer begins, on the last day, our grain will "burst the fall, comes forth again from the earth in the spring as a forth," so that we will see not only a green blade of grass and an young, tender germ. And so it is with the resurrection of the erect stalk, but a strong, thick ear, and will become rich farmers, dead. The bodies of Christians are noble seeds, which are sunk that is, eternally blessed." (Erl. Ausg. 19, 132.) Yes, this is the into the earth, and then in their time will come forth again from confession of our hope: "Then this very skin will surround me, as the earth, and will green and blossom. "Thy dew is the dew of I believe, God will then be looked upon by me in this body, and the green field." Isa. 26, 19. But how? Our body decays in the in this flesh I will see Jesus forever."

grave, dissolves, becomes a mockery of worms, becomes dust With the similitude of the seed, the apostle wants to teach and ashes, and the dust of the dead mixes with the dust of the another thing. He says: "And that which you sow is not the body earth. The apostle replies, "You fool, what you sow does not which is to come into being, but a mere grain, that is, wheat or come to life unless it dies." The grain of wheat must die in the another grain. It is not the body that is to become, not an ear of earth, dissolve; only then, when it has dissolved, does the new wheat that is sown in the earth, but a mere grain, such as a grain germ unfold. Thus, our body must first die completely, perish, of wheat. And to this seed God then gives, when it comes forth decay, before it comes to life again. This is precisely our hope: again from the earth, "a body, as he wills." From the grain of the dust of the dead, the dust of decay will green and blossom. wheat grows a beautiful full ear of wheat. That is, applied to the Of course, in the dead corpse, in the dust of the dead, no hidden resurrection of the dead: our body, after it has died and decayed, germ of life remains. The body becomes dust and ashes, and when it comes forth again from the grave, will have a new, more then is nothing but dust and ashes. But we believe in the power beautiful form and shape. It will be the same body according to of God. This is a work and miracle of the Almighty God, that He nature and essence, but it will have a different kind, constitution will raise us up again from the earth afterwards. God wants to and form than it has now, will emerge from the earth again much glorify himself in the dust of the dead. The ashes of my limbs he more beautiful and glorious. Luther writes about this: "The human restores to me all. "Thus saith the Lord of these bones, Behold, body, when it is dead and buried, is not the body that is to I will put a breath in you, and ye shall live. I will give you veins, become. In the resurrection it will take on a different form and be and flesh shall grow upon you, and cover you with skin; and I much more beautiful and glorious than it is now, just as the grain, will give you breath, and ye shall live again: and ye shall know after it has decayed, grows again much more beautifully. It that I am the LORD." Ezek. 37:5, 6. With lovely words and retains its essence and nature, but it takes on a different form, is colors, our Luther continues to paint the picture of the seed that not a dry, wrinkled grain when it grows out of the earth, but a the apostle draws here: "Just as grain is sown in the field, and green, fresh, living grain. The same will happen to the human in the body when it rots in the earth,

it will be resurrected much more beautiful and glorious. It will remain the same body of a man as it was created; but it will be a different form and use of the body, will not eat, drink, sleep, beget children, keep house, etc., but will not need any of the things that belong to this transitory life and preservation of the body. The same body and soul that each one had will remain in his nature, with all the limbs; but he will not retain the form he now has, nor what belongs to his nature: will not be the same custom of the body as it is now." (Erl. ed. 19, 133. 134.) This new kind and form, which our body will take in the resurrection of the dead, is described by St. Paul in more detail with the words: "If one has a natural body, then one also has a spiritual body, as it is written: The first man, Adam, was made in natural life, and the last Adam in spiritual life. But the spiritual body is not the first, but the natural, then the spiritual. The first man is of the earth and earthy, the other man is the Lord from heaven. The earthly are of the same kind, and the heavenly are of the same kind. And as we have borne the image of the earthly, so shall we bear the image of the heavenly." 1 Cor. 15, 44-49. Our resurrection will be similar to the resurrection of Christ. Christ is the second Adam. The first Adam was made in the natural life, was of the earth and earthy. Christ, the last Adam, is made into spiritual life, is the Lord from heaven, the heavenly man. When Christ walked on earth, his body also showed the natural, the earthly kind. He ate, drank, rested, slept, wept, suffered and died. But with His resurrection, Christ's body is transferred into the spiritual life, into the heavenly nature. Christ brought forth a transfigured body from the grave. That is why his disciples thought that a spirit appeared to them when they saw the Lord. This transfigured body of Christ was a spiritual, heavenly body, had spiritual, heavenly, divine nature. The divine glory, which had first been hidden under the form of a servant, now permeated and shone through the whole body and all the members. Through the resurrection from the dead, Christ was powerfully proven to be the Son of God. Rom. 1, 4. And what Christ now lives, he now lives to God, he now lives with God in heavenly joy and blessedness. And we will and should now also bear the image of this heavenly man. Now we still bear Adam's image, now we still have a natural, earthly body that is bound to this earth. When we are resurrected from the dead, it will have become completely different with us. Then the first, then this natural, earthly life will have passed away. Then we will no longer hunger, eat, drink, sleep, handle, free and the like. Christ, the Lord, will transfigure our vain body, so that it will be like his transfigured body. Phil. 3, 21. Then we are transferred with Christ into the spiritual, heavenly being and life. Then we wear a spiritual, heavenly body, which was not made for this earth, but for heaven. Then the heavenly light, the divine clarity will permeate the body and all the members of the body, and we will shine like the radiance of heaven. We are already God's children now and tra

God's seed in us. But it has not yet appeared what we will be. This is still a hidden life of the soul. In that day, when Christ, our life, will be revealed, our filiation will be revealed. Then we will "appear glorious as gods of the wager". And we will live with God in heavenly delight, joy and bliss. That which is in heaven, God Himself, will then be our food, our drink, our rest, our delight, joy, bliss and full sufficiency. Body and soul will rejoice in the living God. We will be satisfied when we awake in the image of God and behold his face in righteousness. What the apostle says here about the spiritual, heavenly body and life, completely agrees with what the Lord said to the Sadducees: "In the resurrection they will neither be free nor allowed to be free, but they will be like the angels of God in heaven." Matth. 22, 30. Of course, we cannot yet have a proper idea of this spiritual, heavenly, angelic body and life. But that it is not so strange that there are also transfigured, spiritual, heavenly bodies, is shown by St. Paul when he writes: "Not all flesh is the same flesh, but there is another flesh of men, another of cattle, another of fish, another of birds. And there are heavenly bodies and earthly bodies. But another glory have the heavenly, and another the earthly. Another clarity has the sun, another clarity has the moon, another clarity have the stars; for one star surpasses the other in clarity. So also the resurrection of the dead." 1 Cor. 15:39-42. As there are different bodies in creation, and as some bodies are more beautiful and more perfect than others, the heavenly bodies surpass the earthly bodies in clarity, and the sun shines more beautifully and more brightly than the moon and the stars: why should there not be, in addition to the bodies as they are now worn by men, these natural, earthly bodies, bodies of a different kind, and bodies which are more beautiful and more perfect than these present bodies, spiritual, heavenly, transfigured bodies? The God who gives a body to every seed as He wills, can also give us a body as He wills, a body similar to the transfigured body of His Son and a pure mirror of the divine glory. The great difference between this present body of ours and the body of the resurrection and the advantage of the latter are summarized by the apostle in these words: "It is sown corruptible, and will rise incorruptible. It is sown in dishonor, and will rise in glory. It is sown in weakness, and will rise in power. It is sown a natural body, and shall rise a spiritual body." 1 Cor. 15, 42-44. What is sown here, what dies here and is lowered into the earth, is a corruptible, mortal body, into which the germ of death was implanted from birth. What will be resurrected there is an incorruptible body, which is made for an eternal, imperishable life. What dies here and is laid in the earth is a dishonest body, which was stained and corrupted by sin, an unfeeling instrument of the Holy Spirit, an even frail vessel of the heavenly treasure. What will be resurrected there is a vessel of honor, a pure, holy, glorious body, whose members and powers will be continued and renewed.



are busy in the service of God, of whom every pulse is a thanksgiving and every breath a song. What dies here and is laid in the grave is a weak body, which all its life long groaned and writhed under the toil, plague, work of this life, under the cross and suffering of this time, until it had succumbed to the burden. What will be resurrected there is a fresh, healthy, strong body, which will hunger and thirst no more, which will not be affected by heat. "What here sickens, sighs, and pleads, there shall go fresh and glorious; earthly I am sown, heavenly I shall rise; here I enter naturally, hereafter I shall be spiritual." And in such a body and life we shall then behold and enjoy the incorruptible and undefiled and unfading inheritance which is reserved for us in heaven.

This is the hope of Christians, a certain hope, and a great, beautiful hope. For those who have such hope purify themselves, lift their spirit from the lusts of this earth, and send their heart to where they wish to be eternally. G. St.

(Submitted.)

Can a Lutheran Christian be a member of the North American Gymnastics Federation?

Lecture by Rev. J. Miller. *)

In his first letter to the Thessalonians, the apostle Paul calls out to all Christians, "Test everything, and keep what is good." He admonishes them not to accept anything unless they have examined it carefully and found it to be good. A Christian should not take uncertain steps. He should be firmly convinced, when he takes part in something, that it is right and good in the sight of God. He should be able to say in every work: God is with me here. Whoever is in doubt about anything, whether it is right or wrong, and yet does it, it is sin.

And indeed, every Christian will admit that the rule and guideline according to which everything is to be examined

*On the occasion of this lecture the editor of the "Arkansas Staatszeitung", a friend of the North American Gymnastics Federation, makes a judgment which deeply embarrasses many so-called Christians. In the number of February 8 of the same newspaper it says: "The lecture of Mr. Pastor Miller of the German Protestant (should be called Evangelical Lutheran) church here on joining the North American Turnerbund, which he gave last Sunday at the meeting of the members of this church, was quite interesting." After the exact content of the lecture has been given in some detail, it is said in the end: "This was the meaning of the treaty, and all credit is due to the speaker for his logical conclusion, for his measured manner, as well as for the calm speech, held without any passion. His point of view is correct. The true Christian cannot join the League, just as, on the other hand, the gymnast who seals with a handshake, the platform and the aspiration of the North American Gymnastics Federation to help carry out, becomes unfaithful to his handshake - which here takes the place of the oath - if he still wants to be or pretends to be a full believer in the Christian Church. Here there is no middle way; here it is "either-or". Unfortunately, however, one finds many people who carry water on two shoulders. They are neither good Christians, nor (otherwise) honest men, - they are, as one would have it, for business reasons, 'hypocrites'." Such people are called "contemptible" and "despicable." You see, the Turner friend realizes quite clearly: a Christian cannot be a member of the North American Gymnastics Federation, and a true Turner brother cannot be a right Christian. Is this not shameful for such people who want to be Christians and yet be, even if only passive, members of the Turnerbund? C. L. J.

whether it is good or evil, right or wrong, is the written word of God alone. God's word is the touchstone; what is not right according to this touchstone, we must reject. God's word is the light given to us by God Himself, with which we are to illuminate everything; it is God's word by which we will once be judged; therefore, we are to judge everything here as well.

Let us now examine the principles and the actions of the North American Gymnastics Federation according to these words. As the apostle Paul once said to his Corinthians: "As I speak with the wise, judge what I say," so I say to all of you today: "As I speak with the wise, test whether I am right in my judgment of this union or not. But before I give my reasons why I, as a Christian, do not agree with the principles and the doings of this covenant, and therefore, as a pastor of this congregation, warn you against joining this covenant, I want to make a few preliminary remarks which I consider necessary in order not to be misunderstood.

When I condemn gymnastics, I do not mean to say that all who belong to this union are unbelievers. It is my firm conviction that many do not know what they are accepting when they become members of this covenant. They go along in their simplicity, as once those two hundred went along with Absalom. But as soon as they find out what this Turnerbund is all about, they will leave.

Far be it from me to want to say anything against the physical exercises that the gymnasts undertake. On the contrary, I consider them to be extremely useful and good for young people. Nor is there anything to be said against young people listening to lectures, giving them themselves and debating all kinds of questions; for in this way they enrich their knowledge and gain the courage to speak out freely if they ever have to do so in public. It goes without saying that these lectures and debates must not contain anything unchristian if Christians are to participate in them. If, therefore, the North American Gymnastics Federation had set itself nothing but the cultivation of such physical and spiritual exercises as its goal, there would be nothing to object to it from the Christian point of view. But, unfortunately, this is not the only thing that is done by the same. We will soon realize this when we take a closer look at its platform and so on.

So the main sentence in this Platform of the North American Gymnastics Federation is: "We recognize in the spread of education and in the cultivation of morality the only means for thorough reform in the social, political and religious fields." Look closely at this sentence, dear Christian. It speaks of a "reform," that is, improvement and upliftment. And it is supposed to be a "thorough" reform, that is, a perfect reform that leaves nothing to be desired. This "reform" is to extend to the "social sphere," that is, to the relationship of people to one another; to the "political sphere," that is, to the relationship of the subjects to their authorities; and finally to the "religious sphere," that is, to the relationship of man to his God, to our faith and hope for time and eternity. The "means", and indeed the "only means", which are to bring about this "thorough reform" are also specified, namely: "The

The spreading of education and the cultivation of morality". But Brought? When Paul appeared among them with the words of since neither here nor in the writings of the gymnasts is God's the Holy Spirit, he gave them the testimony: "You men of Athens. word indicated as the source from which this education must be Athens, you have a good education. You are therefore obtained, which is supposed to produce such great effects, the thoroughly reformed in religion. So I do not need to say anything education mentioned in the platform of the gymnasts can at best more to you"? Not at all! Rather, he says, "Men of Athens, I see be such an education as also occurred among the pagans, which you are all too superstitious in all things." And to the Corinthians, consisted in the fact that art and science were spread. And it is who had already come to believe in Christ, he says: "You know the same with the morality mentioned here. I will now remain that you were Gentiles, and went to the dumb idols, as you were completely silent about the reform in the social and political led." So the pagan remained a superstitious, idolatrous pagan spheres, and will stop only at our dear religion. despite his education. Only the Word of God brought about a

Even if there were nothing downright unchristian in this reform in his religion. Voltaire, the godless Frenchman, was well education and morality of the gymnasts, which a man can attain educated, and yet no one will claim that because of this he was even without God's word, no Christian could and should thoroughly reformed in religion. Bob Ingersoll, the well-known subscribe to that principle of the gymnasts. Consider: this worldly God-denier, also has quite a bit of education, and yet no education and morality is supposed to be the only means to Christian will say that there is a thorough reform in religion in him, elevate and improve religion, in other words, to make man unless one wants to call it reform, that he rejects all Christianity. temporally and eternally happy and blessed. Is this not exactly Why does true religion now fall into decay in so many places, the opposite of what the Bible says? Does not the Scripture say: since education, as one pretends, has reached such a high "The natural man hears nothing of the Spirit of God; it is level? Because people think that they can no longer walk with foolishness to him, and he cannot know it, for it must be God's word because of their education. Because of this spiritually directed"? Does it not say that all education that comes education, the Bible must no longer be a book inspired by the from man cannot elevate man in religion? Does it not mean that Holy Spirit word for word, although the prophets and apostles man cannot inquire of himself into the education that is clearly say so. Because of this education, Jesus Christ must no necessary for salvation, and that he regards the right education longer be the Son of God, coeternal with the Father, although the that comes from God as foolishness until the Holy Spirit opens Scripture says: "This is the true God and the eternal life." the eye of his spirit, that is, until he is truly converted by the Word Because of this formation, Christ's true body and true blood may of God? Therefore, it is not written, "Blessed are those who have no longer be in Holy Communion, although the divine donor says, reached a noble stage in education and morality," but, "Blessed "This is my body; this is my blood." Yes, there is almost no article are those who hear and keep the word of God." The Father does of faith left which so-called education or science has not not call down from heaven: "Education and morality are the only attacked. So you see: where education is made master and means to improve your religion. Listen, therefore, to those who mistress in religion, it only causes harm and ruin.

spread learning and morality," but, "This is my beloved Son, in Don't get me wrong! The Christian church is not against right whom I am well pleased; him shall ye hear." Abraham did not education. A look at history shows the opposite. Men like say to that rich man who asked for his five brothers still living in Athanasius, Augustin, Luther, Gerhard and many others, who the world, "They have learning and morality; let them hear them," pointed to the written Word of God as the sole source of all but, "They have Moses and the prophets; let them hear the reform, were thoroughly educated men. Yes, I dare confidently same." Yes, go through the whole sacred Scripture, and you will say that the same have possessed far more of education than hear this as the one voice that resounds to us from that book: by many in our day who almost want to burst with education and the word of God religion is exalted, by the word man is born again science. And they appreciated education also in theology, but and brought to faith. Faith comes from preaching, but preaching only as a servant. And in this sense we also value it highly. On comes through the Word of God. Wherever a reform has been the other hand, we say that secular education cannot bring about brought about in the religious field, it has not been through any reform in the field of our religion. Whoever asserts the education, but through the Word of God. On the other hand, opposite, asserts something against God's word. And if an where God's Word has not been proclaimed in its purity, religion association makes this its principle: "Education and the has also fallen into decay. And where there was nothing of God's cultivation of morality are the only means for thorough reform in word, that is, only so-called education, there was no trace of the the religious field," then this is an un-Christian association, and Christian religion. I remind you here of the ancient Greeks, where a Christian should have nothing to do with it; for if a Christian education and morality were cultivated. They had famous men in subscribes to such a principle, makes it his own by excluding almost all fields of art and science who taught the people, so that himself from such an association, then he accepts something almost every Greek had a good education. But did this produce that is virtually in the face of the word of his God. a Christian religion among them?

This would be objectionable to the North American Gymnastics Federation, if we may take the word education and morality here in its ordinary, good meaning. But does the gymnastics federation try to spread only that kind of education, which also a Christian may spread and helps to spread? Unfortunately, this is not the case! As proof of this assertion of mine, I will cite some resolutions passed by this federation, some passages from newspapers, which are presented by the federation as the advocates of their ideas, and parts of speeches, which have been held publicly by outstanding gymnasts. No gymnast can object that I am imputing something to him that is not true. If, for example, I want to know what the Missouri Synod teaches, I listen to the sermons preached in its churches, read the papers published by it and its doctrinal discussions at synods, and no one who belongs to this synod can say that this is not my doctrine when a doctrine of the Missouri Synod is presented to him. But if any doctrine is presented in that synod with which he disagrees, it is his sacred duty to resign against what he believes to be false doctrine, and if it is not resigned, or if he is convinced of the falsity of his opinion, to resign from that synod. But as long as he remains calmly with the synod, one can say to him: the teachings of this synod are also your teachings. And so it is now with the gymnasts. What the newspapers published by them bring, what the speakers belonging to them say, and what the resolutions passed by them contain, must nevertheless indicate their doctrine and the nature of their education.

Now what kind of education do we find there? First of all, let us ask ourselves to whom these people turned for education. It was in the sixties when the gymnasts turned to Mr. Karl Vogt with the request to give them lectures here in America. It is this Vogt who is usually called only Monkey Vogt because of his zealous defense of Darwin's teaching that man descended from apes. So the gymnasts turned to a man who rejected the creation report of our Bible, even the whole word of God, to teach them education. (See "L. u. W." 15, 119. "Lutherans," Vol. 25, pp. 45 and 85.)

Furthermore, a certain Büchner was called over from Germany by the Turnerbund; he teaches, as you know, that the souls of men and animals are the same, that the commandments of God were invented by theologians, that the world was not created by God, but existed from eternity, that man is God and God is man, that therefore everything in the Scriptures is lies and deception. This godless man really came over in 1873 and gave lectures in various large cities of this country. However, people generally did not want to know much about this kind of education, and that is why the gymnasiums in which Büchner held his lectures remained quite empty. The gymnasts were upset about this, and they switched that the people did not testify more sense for science and education. ("Lutheraner," Jahrg. 29, 68. 109.)

I would also like to draw your attention to a request that went out from the suburb of the North American Gymnastics Federation in 1869. This was addressed to all federal associations and asked for-

asked all gymnasts to give five cents for the purpose of supporting the surviving dependents of the editor of the "Fackel", Samuel Ludvigh. Of course, there is no objection to this; in fact, it is certainly praiseworthy when the Turnerbund also sets itself the purpose of supporting the needy. However, the suburb justifies its request by not only praising the deceased as "a bold and tireless champion of social and religious reforms", but also by adding: "One of our most sacred duties is gratitude to those men who saw their life's work in fighting for the principles of the Turnerbund. Samuel Ludvigh was among the noblest and most gifted of these men!" Now Samuel Ludvigh was a raging mocker of religion and an enemy especially of the Christian religion. And he is called here by the gymnasts a "champion of religious reforms" and a man who "saw his life's work in fighting for the principles of the gymnastics federation. Consider what this means! Does this not make the unbelief and the mockery of religion of the suburb of the Turnerbund a virtue, and the fight against religion the task of the gymnasts? ("Lutheraner," Jahrg. 25, 119.)

And in fact, open religious mockery is performed in the halls of the gymnasts. Here is an example. On July 4, 1867, a certain Steffens held a speech in the gymnasium in Baltimore. In it, according to the gymnastics newspaper "Unsere Zeit" of July 19, it says among other things as follows: "There are many strong, noble people who feel happy in the thought that a higher being watches over them, shares in their sufferings and joys, and often protects them in dangers. But we demand full possession of our free self-determination, we demand the right, and take it, to be of a different persuasion." ("Lutherans," Vol. 23, 191.) Say, dear Christian, is not this terrible language? Is it not just this, what you believe of your God, what you implore of him daily in prayer, and what gives you comfort in life and death, that God watches over you, participates in your sufferings and joys, and protects you in dangers? And here a gymnast says: "We" - he thus includes his comrades - "allow ourselves to be of a different opinion," i.e. "we allow ourselves to claim that what you Christians imagine about God's protection is foolishness and that it is something ridiculous.

is when the Scripture says that not a hair of our head can fall without the will of the heavenly Father."

Consider, such an education as Affen-Vogt and Büchner, these deniers of divine truth, Samuel Ludvigh, this raging mocker of religion, and Steffens have presented, such an education is the education that the gymnasts try to spread. But does this not mean that the gymnasts fundamentally mock and reject God's word? Does not he who excludes himself from this alliance also make himself a party to this terrible sin? Must not the words of the first Psalm stand before the soul of a Christian in this contemplation: "Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers," and the words of Paul: "Pull not on the strange yoke with unbelievers. For what enjoyment has righteousness with unrighteousness? what fellowship has light with darkness? How

Does Christ agree with Belial? or what part has the believer with the unbeliever? what part has the temple of God with the idols? But ye are the temple of the living God: as God saith, I will dwell in them, and walk in them, and will be their God, and they shall be my people. Therefore come out from among them"? Consider, through this education a thorough reform in the religious field is to be brought forth. I am quite willing to believe that; for once this kind of education had taken root in the hearts of all men, there would be no more Christianity.

In the light of the facts just mentioned, let us now finally consider the last sentence in the Platform of the North American Gymnastics Federation. It reads: "We support and strive for the development of the people's state on a truly humane and popular basis. Every attempt to restrict the freedom of conscience, as well as all abridgements of rights, which are contrary to the perfection and extension of our liberal institutions, are therefore most decidedly opposed by us." But what the gymnasts understand by the struggle for freedom of conscience, and in which, therefore, every one who adheres to them must participate, can be seen from a speech which a certain Aufermann gave as the first speaker at the "May Day Festival of the Social Gymnastics Association" in San Francisco, Cal. twenty-five years ago. He said that the gymnasts had hitherto fought against slavery. Now that slavery has been abolished, the gymnasts must exert all their strength of soul and body in a second great and mighty enterprise. This is, he says, "the fight against an internal enemy that gnaws like a worm at the life mark of this nation. The enemy I am referring to is parochialism. The history of the world shows us by indisputable facts that everywhere where the clerics gained an overwhelming influence, states and peoples were ruined. The same is shown to the thinking man in the distance for the United States. The tendency to religiosity is the cancer in the American people, the rotten spots are the churches and houses of prayer, and the vermin are the parsons. The struggle with these elements is arduous and dangerous, but beneficial to humanity, and I declare here again that in this struggle against the influence of the parsons consists the main task of gymnastics in America. Yes, honored ones present, we are taking up arms against all religions, may they have names and forms as they please. It is a hopeless error to believe that only Muckerthum is dangerous, and I have been ashamed to read in the German papers here exclamations for the formation of Christian and Protestant congregations, or whatever else they may call themselves. We Germans will completely lose our significance as the first cultural people on earth if we do not confront the religious madness of the great masses everywhere and try to fight it. This flirting with heaven has cost man the earth, and in this inclination to the supernatural, which Christianity has contributed not a little to nourish, rests the lever of all priestly influence and all priestly rule." ("Lutheraner," Jahrg. 21, 182.) Nothing needs to be added as an explanation to these words. They are clear enough for anyone who still has a spark of Christianity.



thum has in it. They reveal a quagmire of ruin such as cannot be more hideously conceived. And even if not all gymnasts speak so clearly about this matter as this Aufermann, the principles of the Turnerbund actually contain the same thing. And unfortunately, unfortunately, principles like this have often caused bloody fights against almost everything that exists in the social, political and religious field.

This is what I wanted to tell you about the North American Gymnastics Federation. This is the reason why I seriously warn each one of you against joining it and being in fellowship with it. As a pastor of this congregation, I have considered it my duty to do this publicly for once; for God has called me here to proclaim his word purely and to warn against the wrong way. And the Christian would certainly be a coward who, when the honor of his God and the reason for his hope is attacked, would keep silent. Yes, he would be a traitor to the truth and to his fellow men. These would accuse him still in eternity: "You knew the truth, but you did not tell me about it. You saw me on the wrong path, but you did not warn me. You are partly to blame that I have been lost.

But if someone says, "You are too strict with God's word," I answer, "Can you be too strict with God's word? Is it not written on the last page of the Bible: "If anyone departs from the words of the book of this prophecy, God will remove his portion from the book of life," that is, God will condemn him? Did not God prove by the flood, the destruction of Jerusalem and other judgments that he is strict with every word he speaks?

Well then, let us also remain faithful to this word and avoid and flee everything that is contrary to this word as a poison to our immortal soul. Let us stand firm on the word in which our Savior calls out to us: "I am the resurrection and the life. He who believes in me, though he die, yet shall he live. And whosoever liveth and believeth in me shall never die," so that when the Judge of the world shall come and condemn all the ungodly, we shall enter into everlasting joy with Jesus.

To the ecclesiastical chronicle

I. America.

General Pastoral Conference. As subjects which should be discussed on the occasion of the proposed general pastoral conference of our Synod, if it comes about, the question of associations and the school question have been recommended from various sides.

On the School Question. It gives us great pleasure to be able to report that the "Lutheran", in the issue of April 17, which has just come to our attention, retracts its verdict on the school question, which was reported in the last issue of the "Lutheraner". The correspondent of the "Lutheran" does this "after he has taken the trouble to study the Bennett Law and the position of the German brethren on it. More details in the next number. F. P.

On the school question in Wisconsin. An Irish Catholic paper in Philadelphia, "The Freeman," states,

that in the movement over the school question in Wisconsin the German Lutherans were most active, that the Irish Catholics had not only been in favor of the adoption of the school law in question, but were even now working for its implementation. - The paper of the Roman bishop Gilmore in Cleveland, "Catholic Universe," declares the protest of the German bishops of Wisconsin to be nonsense.

Roman Bishop Kicks Protestants Who Flatter Roman. The Roman Bishop Foley of Detroit was in Adrian, Mich., on February 20 of this year, and gave a speech there at the "Opera House" in favor of an Irish lodge about "Catholic associations. All the authorities and almost all the sectarian preachers of this mostly Protestant city paid their respects to the bishop, and one Presbyterian preacher even took it upon himself to introduce "His Eminence" at the meeting, calling the bishop his "brother" and extolling the "broad-mindedness," "tolerance" and other virtues of the Pabst Church. For this, the preacher in question is now seriously attacked in English newspapers, and the "tolerance" of this "despotic, cruel Church of Rome" is reproached to him in historical examples, such as the "Night of St. Bartholomew" and others. On this occasion, one such paper announces the following: The other day, the secretary of a Presbyterian reform society invited Archbishop Elder of Cincinnati to participate in a "Christian meeting for the promotion of Sabbath rest. But the Archbishop replied: "We do not recognize Protestant churches and Protestant preachers. There is only one true Catholic Church. I would compromise myself if I went to a Protestant church and united with Protestants in such a congregation." So reports that newspaper. And we remark: Shame on all Protestants who flatter the servants of the Antichrist and curry their favor. It only serves them right if they get kicks. IJ. F.

II. foreign countries.

The Leipzig Mission. On March 2 of this year, the friends of the Leipzig Mission celebrated the fiftieth anniversary of the deputation of the emeritus senior of the Mission, H. Cordes. H. Cordes, a simple bookbinder's assistant in Freiberg, was won for the Lord and for the service of His Church by the Saxon pastor Link in Stenn and, after the necessary preparation, was ordained in Greiz on February 26, 1840, and on March 2 was deputized by the representatives of the still young Leipzig Mission Society as a missionary for the East Indies, arriving at his destination, Trankebar, at the end of this year. There he found 1400 Tamulen Christians still there from the old Lutheran mission of the previous century. Through the ministry of Senior Cordes and the co-workers sent after him, the Christian flock has grown in the course of 50 years to 14,000 converted heathens, who are distributed among 23 mission stations. March 2, 1890, was also the fiftieth anniversary of the Tamulian mission, which is considered the real mission of the Lutheran Church of the present day, maintained by the missionary friends of all the so-called Lutheran churches of Europe. The celebration was held in the church at Kötzschenbroda near Dresden, where Cordes spends the rest of his days. Father Große, Oberconsistorialrath Ackermann and Mission Director Hardeland held speeches and commemorated the merits of the old mission pioneer. Among other things, the jubilarian replied as follows: "It says in the 115th Psalm: 'Not to us, O Lord, not to us, but to your name give glory for your grace and truth.' Grace and truth - that is the emphasis.

Let no one say that what has been achieved in our mission has been achieved by our merit. It is all grace and. Truth.... The Lord made me a Lutheran before he made me a missionary. Grace and truth - that is the glory of the Lutheran Church. Therefore, I could not but do my work in the spirit of the Lutheran Church." - How gladly we too would support, as was done earlier by our Synod, the East India Tamulen Mission, which continues the work of the Lutheran Church of old, if pure, unadulterated grace and truth were truly the guiding star of this mission.' The old mission friends of 50 years ago, who had rediscovered the word of grace and truth after a long spiritual drought, sincerely meant this confession. But things have changed quite a bit since then, even in the Leipzig mission. In the directing missionary college sit theologians, who subordinate the cooperation of the human will to the grace of the

The Lutheran missionaries who work in Tamulenland today have absorbed almost all of the newer theology, which has mutilated almost all of the articles of the Lutheran Confession. And today's missionaries working in Tamulenland have almost completely absorbed the newer theology, which has severely mutilated the Lutheran confession in almost all articles. And the worst thing is that the damage is not recognized and all admonishing and warning voices of former friends, who seek only the best of the Tamulen mission, have so far been disdainfully disregarded. G. St.

Honor to the truth! It is a sad sign of the times and must deeply pain every lover of divine truth, how nowadays German Christian papers conceal and cover up the truth and throw sand in the eyes of their readers, e.g. when they commemorate the merits of famous theologians of the present. This is done, among others, by the "Pilgrim from Saxony", a friend of Christian families inside and outside Saxony, in No. 12 of the current volume. There is printed an address given by Father Dr. Zehme at the General Assembly of the Lutheran Church of God in Saxony on February 24, 1890, in which a word from an essay by Prof. Frank in Erlangen is quoted, the content of which is: "If our theology ceases to be anti-unionist ..., then it ceases to understand what it is about the confession of the church, not only with regard to the vaginal doctrines but in general. The lecturer remarks: "It is a true strengthening of the heart to hear from a university professor of such importance such a word about unionism, the mortal enemy of all confession, not only of the Lutheran." The eulogist of the famous university professor, however, conceals from his listeners, and the editor of the "Pilgrim" conceals from the Pilgrim readers, that this same Professor Frank, in the very same essay, declares frankly and freely that the old ecclesiastical doctrine, that the whole Bible is inspired by the Holy Spirit, is untenable, and that Christian laymen, too, must be convinced, only in a clever way, that there is nothing wrong with it. Christian listeners and readers would probably look at Prof. Frank with somewhat different eyes if they learned that he not only fights the Union, but also the Bible as God's Word. The lecture of Father Zehme is followed by an article in the "Pilger" with the headline "To the memory of Professor and Geh. There only the praise of this recently deceased professor is sung, e.g. especially his interpretation of the Scriptures is praised. We have also acknowledged the services that Delitzsch rendered to the church, especially in earlier years, and we still add that he certainly brought great blessings through his translation of the New Testament into Hebrew, which was carried out with extraordinary diligence and skill and which is distributed among the Jews in many thousands of copies. But is it right and in accordance with the truth that the "Pilger" conceals from its readers the fact that Prof. Delitzsch in his public writings

The author has clearly stated in his books and writings that the Bible contains many errors, also wrong ideas, wrong opinions, that the stories of the creation of the world, of the Fall, of the Flood, as they are told in the Bible. Are legends and fables, which, of course, contain a true core? Woe to those who call darkness light and bitter sweet!

G. St.

A church building. In a strange way, an English pastor built a church. The congregation in question (in Swindon, County Welts) lacked money; but undaunted, the pastor called a congregational meeting and proposed that the church be completed by "voluntary labor." The idea met with approval, and the parishioners formed work groups; depending on their profession, some worked in the morning before starting their day's work, others after work. The clergy led by example, including a newly appointed bishop (for Korea) who led his hour of earth every morning to level the construction site. Recently the interesting building was inaugurated.

(Freim.)

In Japan, the Roman missionaries are very active, so that the pope can already establish several bishoprics. Apart from the Roman missionaries, only the missionaries of reformed communities are still active. In 1879 there were already 2500 parishioners and 7500 listeners. In 1884 there were already 40,000 Protestants.

The opened Bible in the store window.

The wife of a Bible colporteur in Antwerp came up with the idea of laying out an open Bible in the window of her store, and she did this in such a way that she kept turning a different page from time to time. Some passers-by stopped and took a look inside. Others went on after a cursory glance. After all, it was stories they knew from school; or, it was something they didn't want to know anything about; or, it was the Bible, the book the priest had forbidden them to read. Some, however, read longer, read the two open pages. A baker's boy, however, read not only these, but, when he passed by again, the newly opened pages, and so he did the third time and continued to do so, as often as his way led him past the window. At last, however, he entered the store and asked for the book at 30 centimes, which was lying under the window. The colporteur's wife showed him one; but he did not want to take it, he just wanted the one he had seen under the window, and only when he had made sure that it really corresponded with it, he bought it. - It was the same with another person. This was an old woman who came every day and picked out the pieces of coal that were still inside from the ash boxes that were placed in front of the doors. She also stopped at the window each time to read the open pages, and one morning, when the colporteur's wife turned over a page after she had left, as soon as she noticed it, she hurried back to read what was now open. This prompted the former to start a conversation with the poor woman, and there she learned the touching fact that she had been saving as much as she could for some time to buy the book and then to read it day and night.

Thievery.

This is the meanest craft and the greatest guild on earth, and if you look at the world now through all ranks, it is nothing else but a big wide stable full of great thieves; that is why they are called chair thieves, land and street thieves, not box thieves nor box robbers.

Assassins, who are forced out of the community, but who sit on the chair and are called great noblemen and honorable, pious citizens, and rob and steal with a good pretense. - This is how it is in the world, that whoever can steal and rob in public goes there safely and freely, unpunished by anyone, and wants to be honored for it. Meanwhile, the petty thieves who have once committed a crime must bear the disgrace and punishment, make those pious and honorable. But let them know that they are the greatest thieves before God, who will punish them according to their worth and deservedness.

(Luther.)

Death News.

On the 2nd day of Easter, April 7, at half past ten o'clock in the evening, gently and blessedly passed away in the Lord our dear confrere Wilhelm Vomhof, pastor of the two Lutheran congregations at Town Goodhue, Minn.; he was Christianly buried in the ground on Friday following.

April 14, 1890.

Chr. Mäurer.

Died March 28 at Klein, Teras, at the age of 22, seminarian Phil. Walz of Springfield. He had been staying here for a year, possibly to obtain a cure for a nasty throat complaint. However, since this became worse and worse, he felt compelled to give up the idea of becoming a preacher and wanted to go to his home country (Dakota) after Easter. But the flu joined his throat ailment and soon put an end to his life. He died in the joyful confession of his Savior and was buried the following day with the participation of the entire congregation of Klein.

G. J. Müller.

Inaugurations.

By order of the Presidio Middle District, on Sunday Judica, Rev. C. F. W. Hüge was introduced at St. JoHannis Lutheran Parish, near Bingen, Ind. by

R.A. Bisch off.

Address: Uev. äV. Lines, ^clnm8 0o., lucl.

By order of Mr. President Niemann, I inducted Rev. Ernst Kirchner, April 2, 1890, at Briar Hill, Ohio.

I. J. Walker.

Address: Usv. Uru8t Uiroünsr,

Lrinr ÜiU, Llnlrniug' 60th, Oüio.

Church dedications.

On February 23, the newly built Lutheran Church in Lyons, Texas, was dedicated to the service of God. The celebratory preacher was the undersigned.

P- Klindworth.

On Sunday Judica, the newly formed Eben Ezcr congregation near Giddings, Texas, dedicated its new house of worship. Preaching were Bro. Ernst and undersigned. G. Birkmann.

Conference - Displays.

The East -Michigan Specialconfercnz will meet, s. G. w., on Wednesday and Thursday after Pentecost at Fr. Schroeder's home in St. Elair. Preacher: Fr. Trülzsch; substitute: Fr. Kionka. Work: The main moments from the history of the Pelagian and semi-Pelagian controversies, (? C. Merkel.).

Ms. Hahn.

The Southern Iowa District Conference will meet April 29-May 1 at Mr. P. Reinhardt's church in Benton County.

P. Meinecke.

District&commission for the school question.

The Commission appointed by the Honorable Synod of the Eastern District and appointed by the Honorable President requests our congregations, pastors as well as teachers, to send to the undersigned all communications, processes or inquiries concerning the burning school question.

By order ofE

. Bohm, Secretary,
341 Load 18tk 8tr., Nerve AorL.



Urgent request.

The treasury for the Inner Mission is in distress! This time it is even more precarious than it was before. This fund is, as hardly anyone will doubt, our most important after the synodal fund. As such, it should therefore also be provided with gifts of love by the dear congregations and Christians in the same proportion. It will not be necessary to explain this in more detail here. A serious look at the great mission fields which the gracious Savior has opened up for us in this country and which no hostile power has closed off until now, combined with a faithful and grateful consideration of the mission work, which has been so richly blessed and is constantly growing, will and must convince every reader.

I will speak openly about the state of the treasury, even if it should give Prof. E. S. in Columbus the pleasure to write about an empty treasury in the Missouri Synod, which was soon filled without his help and will be filled now.

At the beginning of this month, the Mission Commission of the General Synod made the quarterly distribution of the funds received. Five synodal districts, which could not possibly meet the great needs of the mission within their borders from their own resources, had registered for this. One of them, through no fault of our own, had received nothing at the distribution in January and therefore owed H325.00; a second one now owed K300.00 and a third one K74.00. Now, however, one district, "so that the extreme need would be remedied", demanded \$700.00; a second, in order to be able to "stay afloat", wanted a grant of \$900.00; a third, "if he wanted to get by in the next (this) quarter of the year", demanded K700.00, etc.; in short, H3000.00 was demanded. But how much was available to the Commission? Only H1000.00. Everyone can see that even the most outrageous momentary need could be helped with this. Should the work of the Lord, the salvation of the dearly purchased and immortal souls through the preaching of the Gospel, come to a standstill or even to a standstill? God in mercy prevent that! But that is not what a believing Christian wants. Therefore, now that he knows how things stand, let every Christian reader help without delay with prayers and gifts, so that the dear missionaries and traveling preachers who are working in our stead in the south, west and northwest may be given the necessities of life, first for the current quarter of the year, but then also for the following quarter, which begins on July 1, at which time not much will have come in through the mission feasts. God grant willing hearts and hands! I have no doubt that it will happen.

Now a modest word. That here and there in the "Lutheran" for "inner mission of the district", or: "inner mission in the East" etc. is still acknowledged, let no one be misled into thinking that one can be satisfied if the need in one's own district is helped. The missionary areas and needs are not distributed equally by God's government, but unequally, in part very unequally. In this way, too, God wants to stimulate our love to come to the aid of those among our brethren who are so needy in their situation. Therefore, we must look to the entire Synod for our gifts for the inner mission. According to the regulations of our Synod, each district takes from the funds collected in its midst for the Inner Mission what it itself needs for the operation of this work, but any surplus it delivers quarterly to the General Treasurer.) This was decided years ago by the Synod. This should always be kept in mind. How good it was, for example, that a district could send in K826.00, so that at least G1000.00 was available for distribution!

A. Wagner.

*) The best time of this regular dispatch is just before the beginning of dcS coming quarter.

Revenue to the Illinois District's coffers:

Synod Fund: From Fr. Schuricht's congregation, St. Paul, D3.00. Dr. Bernard through Fr. Bartling 1.00. Fr. Doederlein's congregation, Homewood, 9. 51. Coll. on Palm Sunday at Springfield congregation 40.00. Fr. Bartling's congregation 52.00. Fr. Stephen's congregation, Austin, 9. 50. Fr. Wunder's congregation 35.00. Fr. Schroeder's congregation, Kankakee, 8. 41. From an unnamed person by Mr. Louis Lange, Jr. 65th P. Katthain's Gem. 5. 50th Easter Coll. of the Gem. of Neu-Minden 22nd 50th Gem. of Neu-Berlin 5th 50th Gem. in Ehester 9th 55th P. Saupert's Gem, Steeleville, 5th 50th Easter coll. of Troy comm. 23rd 00th Easter coll. of Staunton comm. 12th 96th Easter coll. in P. G. Sievers' comm. 14th 00th Easter coll. of Squaw Grove comm. 7th 40th P. Hansen's comm. in Worden 8th 95th ?. Weisbrodt's Gem. 4. 35. Easter coll. in l". Dorn's Gem. in Collinsville 10. 00. Crete's Gem. in Easter Coll. 30. 57. P. F. Brunn's Gem. 10. 50. P. Krebs' Gem. in Aurora 28. 25. (p. K357. 60.)

Laundromat in Springfield: From "Pilgrim" by U. Engel. 50th Women's Club in P. Weisbrodt's Gem. 5.00. Gem. New Berlin 3.00. (p. K8. 50.)



Inner Mission: Fr. Rau through Fr. Noack 5.00. Mathilde Meyne through Fr. Succop 2.00. Th. Reinhardt through Fr. Bartling 1.00. Mrs. H. Waßmann 2.00. Women's Association in Fr. Steeges Gem. 10. 10. From the piggy bank of little Frieda Engel through ?. Hölter 2. 85. widow Teßmann through dens. 1.00. Fr. Beck's parish, Jacksonville, 6.00. Wittwe Lücker through Fr. Weisbrodt 2.00. (p. K31. 95.)

Jewish mission: Easter coll. in P. A. Käselitz' Gem. 2. 50. Gem. in Neu-Berlin 3.00. (S. > K5. 50.)

Deaf and Dumb An instead: Wittwe N. N. by P. Dorn 5.00.

English Mission: Dr. Bernard by I*. Bartling 2.00.

Orphanage near St. Louis: Easter coll. in P. L. Zahn's parish 4.00. Fr. Horstmann durch P. Weisbrodt . 50. widow N. N. through P. Dorn 5.00. (S. G9. 50.)

Poor students in Springfield: half of the coll. of the commun-Foundation Festival of our Young Men's and Maidens' Associations by Fr. W. Krebs 12. 75th Maidens' Association in ?. Holidays Gem. for Wolter 5.00 and for dens. by Women's Club 2.00 and by Fr. Holidays Filial Gem. in Whiting for dens. 3.00. F. Eggers durch Fr. holiday 1.00. Mr. W. E. Petrich in Westfield 5.00. women's club in I*. Germanns Gem. in Fort Smith for Kirsckke 5.00 and 5.00, and Hrn. Kaspar Reutzel das. f. dens. . 50. by Kass. Tiarks for O. Kitzmann and W. Hagen each 4. 80. Gem. in Egypt 5. 55. (S. tz54. 40.)

Widows' and Orphans' Fund: By Teacher Köbel of Chicago Lehrconferenz 18. 85. P. H. Sieving 2.00. In Mission Hours ges. in P. Weisbrodts Gem. 5. 50. By H. Vogel on Confirmation Day by Mr. J. Brunkhorst in Fountain Bluff 3. 40. H. B. in Addison 2.00. Easter coll. of the parish of Lost Prairie 5.00. Parish of Nen-Verlin 4. 26. P. Feddersen 4.00. Parish in Jacksonville 6.00. Teacher and P. M. Lücke each 2.00. Easter coll. in P. Zahn's parish 4.00. P. G. Schröder 3.00. ?. Weisbrodts Gem. 7. 46. (p. K69. 47.)

Negro Mission: From "Omega" in Addison 5.00. A. Heinicke through P. Oetting for New Orleans 1.00. Fr. Rau through ?. Noack 5.00. From the piggy banks of Paulina Keiser 1.00, Amanda Keiser . 75, Adolf Keiser . 75, Ed. Keiser . 25, Bertha Keiser and J. Weisbrodt . 50 in Mt. Olive. Dor. Wcsemann by Fr. Strikter 2.00. Th. Reinhardt by Fr. Bartling 2.00. From the pupils of teacher C. Meinke in Noselle 5.00. Gethsemane-Gem. in Chicago durch G. Heitner 10. 50, From d. Sparbüchse d. kl. Jda Engel durch 1'. Hölter 2. 75. H. B. in Addison for Negro schoolc in New Orleans 1.00. Mrs. Waldmeyer through ?. Ruhland . 50. P. Schroeder's comm. in Squaw Grove 6. 20. (p. H44. 35.)

Studying Orphans: From L. Breu through Fr. Engel . 50. Mrs. Fleischer from P. Wunders Gem. 2.00. Mrs. C. Warnecke that. 5.00. (S. H7. 50.)

Orphanage in Addison: J. Scheure through I*. Brewer . 85. Ienchn Schriebe! in Pekin 1.00. From the piggy bank d. kl. Lena Engel by IN Hölter 3.05. Mrs. J. Peckmann by ?. Schröder 1.00. (p. K5. 90.)

In defense against the S ch ulzw angges e tz: Gem. in Geneseo by Mr. Päßler 14. 50. P. L. Schwartz' Gem. 9. 56. From P. Wunder's Gem. by A. Krüger, A. Schwerdtfeger, F. Koplien, K. Boseck, A. Loitz 1.00 each, H. Schult; 5.00, I. Müller 3.00, A. Boseck, G. Müller 1.00 each, H. Eggert . 50. ?. Müllers Gem. in Lost Prairie 10.00. J. Flesner durch ?. Oetting 1.00. P. C. Noacks Gem. 17.00. P. H. W. Rabcs Gem. 10.00. P. Blankens Gem, Buckley, 5.00. Contribution by Mr. Louis Lange Jr. from the "Rundschau" 62. 25. Gem. in Beecker's Gem. 16.00. Fr. Suceop's Gem. 74.00. Fr. Bartling's Gem. 28.00. Subsequent from the Gem. Eagle Lake . 75. Fr. Knief's Gem. in Millstadt 7. 25, whose Kreuzgem. 3. 75. Fr. Merbitz's Gem. in Bcardstown 20.00. Gem. in Cretc 25. 85. W. Fuchs and C. Redieske of P. Wunder's Gem. 1.00 each. P. Erdmann's Gem. of Red Bud, 10.00, Louis Lange Publ. Co., Chicago, 4. 50. ?. G. Sievers' Gem. 10.00. P. Mießler's Gem. at Carlinville 18. 60. IN Steege's Gem., Dundee, 21. 42. By IN Schüßler v. H. Studtmann, A. Föltz, A. Müller each 1.00. IN J. v. Brandt, Albany, Minn. 1.00. P. Fr. Schröder's Gem. 9.00. I?. H. Pflug's Gem. 15.00. IN Saupert's Gem. 3. 50. IN Pfothenauer's Gem. 8. 75. IN Traub's Gem., Peoria, 12. 94. By Cass. of California District 5.00. IN Roeder 1.00. Teacher Vetter for pamphlets sold . 40. Easter coll. in IN Johannings Gem. 5. 25. P. G. Erdmann's Gem. 3. 80. P. Mennicke's Gem, Rock Island, 10.00. (S. G465. 57.)

Poor students in St. Louis: Virgins Association in IN Wunders Gem. f. Ohlinger 4th 75, f. Leutheußer 4. 75. women's club in Fr. Weisbrodts Gem. for Merz 10.00. IN Röders Gem. for A. Müller 13. 50 and by Fr. Müller in Schaumburg 3.00. Hockzeitseoll. bei Weerts-Heinicke by IN Oetting for Ruhland 6.00. Ges. auf d. gold. Hochzeit des Meyneschen Ehepaar durch IN Krebs in Aurora 12.00. Jungfrauen-Verein in IN Hölters Gem. for Stephan 12.00. (S. K66.00.)

NeedyBrethrenofBelieversin Dakota: Ans Hrn. Nielsens silb. Hockzeit ges. durch IN Th. Bünger 9.00. Teacher I. Rickter 1.00. Through IN Döderlein, Homewood, for R. Köppen 9. 50. P. K. Schmidt's Gem. in Crystal Lake 19. 10. (S. K38. 60.)

Poor students in Addison: virgins club in I?. Wunders Gem. for Haase 4. 75. half of the coll. of the gemeinsch. Stiftungsfest of our Young Men's and Maidens' Associations by Fr. Krebs 12. 75. Women's Association in Fr. Weisbrodt's Gem. 5.00. Young Men's Association in IN Suceop's Gem. for Dubpernell 20.00. Gem. in Eagle Lake for Frese 6.00. (p. K48. 50.)

Church building in Springfield: Often and communion coll. in?. Behrens's Gem., Chandlerville, 8. 25. by Kass. Menk 8.00. (S. Sl6. 25.)

Household fund in Addison: IN Kathain's comm. in Hoyleton 6. 50.

Poor schoolchildren in Milwaukee: Jünglings-Verein in? Leeb's Gem. f. Loth and Wolf 10.00. Gem. Eagle Lake f. Brand 6.00. (S. Gl6.00.)

For poor and sick pastors and teachers: ?. Müller's parish in Ehester 7. 26. Mrs. Wacker through Fr. H. Meyer 5.00. Fr. Grimm's parish in Ash Grove 4. 75. For Fr. Frese: Through Fr. K. Schmidt 1.00, Fr. Großberger 1.00, H. B. in Addison 1.00, Teacher W. Falch 1.00, Miss Louise Horst, St. Louis, 1.00, from a friend in St. Louis 2.00, N. N. in Geneseo 1.00,

N. N. at Chandlerville 1.00, P. Becks Gem. at Jacksonville 2. 35, I". M. Lücke 1.00, P. A. Pfothenhauer . 50, Easter Coll. in P. Zahn's Gem. 10.00 P. G. Schröder 2.00, I?. Weisbrodt 2.00, P. Steinmann's Gem. in Babtown, Mo., 5.00, P. C. Jobst, Deer Park, 1.00. (S. -49. 86.)
Household cash in Springfield: Joach. Becker by ?. Hornung 1.00.
Poor students in Fort Wayne: Virgins Association in ?. Wunders Gem. for A. Ullrich 4. 75.
Springfield, Ill, April 11, 1890, J. S. Simon, Cassirer.

Revenue to the Kansas district treasury:

Synodal Fund: From Fr. Klingmann's congregation in Argentine -2. 20.
Fr. Stemmermann's congregation in Humboldt 4.00. Fr. Senne's congregation in Alma 3.00. (S. -9. 20.)
Inner Mission: Through Fr. Vetter in Atchison by Mrs. Stägmann . 50. by Kassirer H. H. Meyer 7. 60. by Fr. Senne, Alma, 1.00, whose Gem. 4.00. by Fr. Senne of Unnamed 2.00, Mr. Stüwe, Belvit, Kans. 1.00. (S. -16. 10.)
Negro Mission: Through Fr. C. Mähr, Spring Valley, by F. Strube 8.00. Through Fr. Eggert by Miss Shipmann 1.00. ?.. Hoyers Gem., Hanover, 7. 84. Through P. Polack, Bremen, by C. Gerneroth 1.00. (p. -17. 84.)
Heathen Mission: By P. Voß, Haven, by Unnamed . 50. by P. Polack Bremen, by C. Gerneroth 1.00. (p. -1. 50.)
Mission to the Jews: By P. Polack, Bremen, from C. Gerneroth 1.00.
Poor Students at Concordia: Fr. Keller's Gem. at Palmer for Fr. H. W. M. 13.00.
Poor students from Kansas: P. Obermowe's Gem. of Ellsworth, 11. 50. P. Kauffeldt's Gem. of Newton, 6. 10. By ?. Eberhardt, Strong City Kindtaufcoll. b. E. Löwekamp, 1. 75. by?. Hafner, Leavenworth, of Katb Griesel 1.00, F. Keller . 50. by P. Polack, Bremen, from Bro. Friedrich, thank offering for recovery from serious illness, 5.00. (p. -25. 85.)
Orphanage near St. Louis: Praeses Pennekamp's congregation in Junction City 5. 86. Fr. Stemmermann's congregation in Humboldt 2. 25. (p. -8. 11.)
Widows - and W aisenkasse: Praeses Pennekamp's congregation in Junction City 4. 41. Fr. Senne's congregation in Alma 3.00. (S. -7. 41.)
New construction in Cncordia : Fr. Mähr's parish in Spring Valley 30.00. Fr. Gräbner's parish in Topeka 10.00. I?. Ludwig's Gem. at Bern 8.00. Fr. Kaiser's Gem. at Camp Creek 30. 25. (p. -78. 25.)
Deaf st u in men-Anst alt in Morris, Mich.: Mrs. N. R., Atchison, 5.00. ?. Bertram in New Zealand: P. A. Schmid, Onaga, 3.00.
Needy in South Dakota: P. Hahn's Gem. in Lincoln 3. 75. Total -190.01.
Atchison, April 1, 1890. Aug. Mangelsdorf, Cassirer.

Revenue to the Middle District's coffers:

New construction in Addison: P. Huge's Gem. in Briar Hill -6.00.
New construction in Milwaukee: P. Huge's Gem. in Briar Hill -6.00.
Synod Fund: Johann Gerstenberger from Fr. Zorn's Gem. in Cleveland (to pay off debt) -10.00. Fr. Michael's Gem. in Goeglein 8. 65. Fr. Zollmann's Gem. in Bear Creek 15.00. ?. Kaiser's Gem. in Julietta <1. 69th P. Hußmann's Gem. at Arcadia 2nd. 91st P. Jox'Gem. at Logansport 15th.00. (p.-58th 25th.)
Inner Mission: Fr. Niethammer's congregation in La Porte -23. 37. N. N. that. 1.00. Fr. Schmidt's congregation in Elyria 15. 80. ?. Husmann's Gem. at Arcadia 2. 38. P. Berg's Gem. in Adams Co. 7.00. P. Niemann's Gem. in Cleveland 30. 78. ?. Jox's Gem. at Logansport 25.00. (p. -105. 33.)
Judenmission: By Fr. Kaiser in Liverpool ges. auf Joh. Morlock's Kindtaufe -1. 37.
Emigr. - Mission in Baltimore: Fr. Hassold's Gem. in Huntington -1.00. Fr. Lothmann's Gem. in Akron 2.00. (S. -3.00.)
Emigr. Mission in New Port: P. Hassold's Gem. in Huntington -5.00. By P. Kaiser in Liverpool ges. on M. Kleinknecht's silb. Hochz. 2. 58, P. Lothmann's Gem. in Akron 4.00. (S. -11. 58.) '
Negro Mission: Coll. at the annual celebration of the Women's V. Fr. Schumm's Gem. in La Fayette -21.00. Joh. Moser das. 1.00. J. Theobald in Peru (for New Orleans) 10.00. Through Fr. Kaiser in Liverpool by Marie Schneider . 25.00. By Fr. Kaiser in Liverpool from Mrs. Christ. Schneider. 25. from the missionary office of Fr. Franke's parish at Fort Wayne 10.00. ? Jox's congregation at Logansport 34. 75. Teacher Spuhler's school children at Akron 9. 40. Fr. Mohr's congregation at Ingelfield 7. 50. (p. -94. 15.)
Brothers in Faith in Germany: By etl. Gldrn. ?. Wambsganß congregation in Indianapolis -3.00. Desgl. 7. 10. (p. -10. 10.)
?. Fischer 's Gem. in Faulk C o., Dak.: 1?. Markworth 's Gem. an d. White Creek -10. 30. P. Pohlmann's Gem. at Dudleytown 23. 55. P. Sieving's Gem. at Fairfield Centre (for Dak.) 8. 50. (S. -42. 35.)
?. Bertram in Nen-Seeland: Frauenv.?. Kretzmann's Gem. in Cleveland -5.00.
Poor students in St. Louis: Fr. Schmidt's Gem. at Decatur for H. Huchthausen -3.00. Fr. Ernst's Gem. in South Euclid 8.00. (S. -11.00.)
Ariye students in Fort Wayne: By P. Sieving in Fairfield Centre ges. on Bertsch-Schumann's Hochz. for V. Kern -13. 50. By P. A. Ernst from H. Huge for Rimbach 5.00. By?. Weseloh in Cleveland from Chr. Teufel for K. Horsch 30.00. Jünglingsv. P. Walker s Gem. in Cleveland for Alf. Möller 10.00. P. Käßler's Gem. in Farmers Retrcat for G. Gotsch 15.00. (p. -73. 2.00. 50.)
Poor Sch üler in Addison: Frauenv. P. Weseloh's Gem. in Cleveland A. for Th. Weseloh -13. 75.
Orphanage in Addison: J. Theobald in Peru -5.00.
Orphanage near Boston: Wittwe B. from P. Michael's Gem. in Göglein -1.00,

Orphanage in Indianapolis: J. Theobald in Peru -10.00. Durck P. Niethammer in La Porte by H. Fenker . 50. by Kass. J. C. Bahls from d. Nebraska-Distr. 10.00. Kost, on Hartig-Sckwiersch's Hochz. by P. Mohr in Ingelfield 5.00. (S. -25. 50.)
Orphans' home near St. Louis: J. Theobald in Peru -5.00.
Orphanage inWittenberg: J. Theobald in Peru-5.00.
Hospital and nursing home in E. NewYork: J. Theobald in Peru -5.00.
Tau b stum m e n - A n sta lt: J. Theobald in Peru -5.00. By P. Niethammer in La Porte by H. Fenker . 50. women's v. ?. Niemann's Gem. in Cleveland 10.00. Through Fr. Kaiser in Liverpool by Marie Schneider . 25. by Fr. Kretzmann in Cleveland by E. S. . 15. (p. -15. 90.)
Districts support fund: J. Theobald in Peru -5.00. Through Fr. Hassold in Huntington from Mrs. J. Weber 1.00. From Fr. Preuß' Gem. in Auburn 2.00. Fr. Kretzmann in Cleveland 4.00. Dess. Gem. das. 20. 20. Mrs. A. S. das. . 50. P. Lothmann's Gem. in Akron 6. 85. (S. -39. 55.) Total: -543. 33.
Fort Wayne, Ind, March 31, 1890.
D. W. Röscher, Kassirer.

Revenue to the Western District's coffers:

Synodal treasury: ?. Gihring's congregation in Sweet Springs 7. 85. ?. Brandt's congregation in St. Charles 23. 60. P. Schmidt's congregation in Carrollton 10. 35. P. Umbach's congregation in Prairie City 5. 21. ?. Ehlers' Gem. in Norborne 8. 35. by P. Umbach of the Gem. in Appleton City 3.00. P. Gehrmann's Gem. in Wellsville 4. 16. P. Michels' Gem. in New Haven 5. 25. P. Flachsbart's Gem. in Cape Girardeau 18.00. Fr. Dautenhahn's parish in Antonia 4.00. Fr. Fackler's parish in Harvester 6. 40. Fr. Lehr's parish in Lockwood 5.00, Fr. Jehu's parish in Kansas City 18. 70. Praeses Biltz's parish in Concordia 25.00. P. Hanser's congregation in St. Louis through Mr. A. Brauer 97. 77. P. Rösener's congregation in Altenburg through Mr. Kühnert 19. 85. P. Zschoche's congregation in Frobna through Mr. Weinhold 19. 33. P. Griebel's congregation. in California 4.00. P. Meyer's parish in Neu-Bielefeld by Mr. Poggemöller 22. 35. P. Nething's parish in Lincoln 18.00. P. Nützel's parish in West Ely 9.00. P. Falke's parish in Glasgow 4. 20. ? Rohlfing's parish in Alma 11. 28. P. Schäfer's parish in Tilsit 5.00. P. Heyne's parish in Lake Creek 8. 75. P. Tönjes' parish in Farmington 5. 50. (p. -369. 90.)
In defense of our school freedom: ?. Demetrios Gem. in Emma 6.05.
Progymnasium in Concordia: Fr. Janzow's congregation in St. Louis by Mr. Bolz 18. 62. Praeses Biltz's congregation in Concordia 35.00. Fr. Rösener's congregation in Altenburg by Mr. Kühnert 30. 95. Fr. Günther's congregation in Mora 7. 15. By?. Nething in Lincoln by Wittwe Eckhoff 1.00. Fr. Schäfer's congregation in Tilsit 3. 55. (p. -96. 27.)
New construction in Concordia: Fr. Schriever's parish in Lockwood by Mr. Schnelle 6. 25. Fr. Brandt's parish in St. Charles, 1st contrib., 70.00. Fr. Janzow's parish in St. Louis by Mr. Bolz 47.00. Fr. Michels' parish in New Haven 14. 75. Fr. Fackler's parish in Harvester, 1st num, 26.00. Fr. Roschke's congregation in Freistatt, 1st send., 35.00. Fr. Nething's congregation in Lincoln 61st 25. By Fr. Nütze! from the congregation in North River 10.00, from the congregation in West Ely 41.00. Fr. Rohlfing's congregation in Alma, 1st send., 39.00. Fr. Grupe's congregation in Eisleben, 1st send., 12.00. By ?. Wangerin in St. Louis by his confirmands 10.00, by the congreg. by Mr. Willhardt 90. 85. P. Müller's congreg. in Beaufort 30.00. P. Tönjes' congreg. in Farmington, nachtr., 1. 25. (p. -494. 35.)
Inner Missi on of the Di stri ct: By?. Meyr from sr. Gem. in Friedheim 8.00, from the branch in Kurrville 1.00. ?. Roschke's congregation in Freistatt 7.00. Fr. Demetrios' congregation in Emma 4.00. Fr. Rohlfing's congregation in Alma 19. 51. Fr. Janzow's congregation in St. Louis through Mr. Schwartz 10.00. (p. 49. 51.)
Negro Mission: Through Fr. Umbach in Prairie City by A. Schällmann 1.00. Fr. Rehwaldt's congregation in Clark's Fort 7. 50. Through?. Frese, Coll. at the Deppermann-Richteremeyer wedding, 7. 55, from the congregation in Port Hudson 2.00. Through Praeses Biltz in Concordia by H. Böpfer Sr. for Negro Chaplains in New Orleans 5.00. Fr. Zschockes Gem. in Frohna by Mr. Weinhold desgl. 23. 40. P. Günthers Gem. in Mora 4. 65. By P. Griebel in California by A. Böckhaus 1.00. By?. Nething in Lincoln by his confirmands 4. 50. By P. Rohlfing in Alma by N. N. 1.00. P. Janzows Gem. in St. Louis by Mr. Schwartz 2.00. (p. -59. 60.)
Support fund: Fr. Pflantz's congregation in Gordonville 7. 60. St. Louis Teachers' Conference 6. 25. Fr. Frese's congregation in Port Hudson 11. 45. Fr. Roschke's congregation in Freistadt 5.00. Praeses Biltz's congregation in Concordia 10.00. Fr. Demetrios' congregation in Emma 8. 10. Fr. Rösener's congregation in Altenburg by Mr. Kühnert 17. 90. By Fr. Nething in Lincoln by Louis Kreißler 3.00. Fr. Mießler's congregation in Des Peres 12.00. (p. -81. 30.)
Orphanage near St. Louis: By Fr. Michels in New Haven from his confirmands 2. 75. By?. Fackler in Harvester 3. 15. Fr. Bartels' confirmands by Mr. Oberfeld 5.00. By Fr. Mariens in St. Louis from H. Holzkamp 5.00. ?. Demetrios Confirmanden in Emma 2. 75. (p. -18. 65.)
Hospital in St. Louis: By Fr. Waiting in St. Louis by H. Holzkamp 5.00.
Deaf and Dumb Institution: Fr. Richter's Gem. in Washington 8. 50. Fr. Mendes Gem. in Uniontown 6.00. Fr. Mießler's Gem. in Des Peres 5. 25. (S. -19. 75.)
Poor students in St. Louis: Fr. Roschkes Gem. in Freistadt 12. 50.
Poor students in Fort Wayne: Through Praeses Biltz in Concordia from Herm. Lenz for Habekost 5.00.
Poor students in Concordia: By?. Ehlers in Norborne from his confirmandes 10.00. P. Mendes Gem. in Uniontown for A. Fühler 11. 75. (S. -21. 75.)
Comm. in Omaha, Nebr.: By Fr. Brandt in St. Charles of Mrs. Damage
?. Birkner's Mission School: Fr. Hanser's parish in St. Louis 5.00, Mrs. Gödecker 1.00. (S. -6.00.)
?. Bertram on New Zealand: By P. Nething in Lincoln by Louis Kreißler 2.00.
St. Louis, April 15, 1890. H. H. Meyer, Cassirer.

Report of the Casfirer of the General Synod

from April 1, 1889 to April 1, 1890.

4. synod treasury.

Intake:	
From the Illinois District by Kassirer J. S. Simon - 4899.	27
From the Middle District by Kassirer D. Röscher	3767. 70
From the Wisconsin District by Kassirer C. Eißxldt	.....2312. 67
From the Eastern District by Kassirer E. Spilman 1722.	57
From the Western District by Kassirer H. H. Meyer	.....1620. 11
From the Michigan - District by Kassirer Chr. Schmalzriedt	.....1045. 30
From Jowa District by Kassirer H. Tiarks - -	-465 .00
From the Minnesota and Dakota Districts through Kas. sirer T. H. Menk	.....324. 65
From the Nebraska District by Kassirer J. C. Bahls	275.00
From the Kansas District by Kassirer Mangelsdorf	235. 59
From the Southern District by Kassirer J. F. Gener	100.00
From the Canada-District by Kassirer G. Nenfer -	-51 . 29
From the California and Oregon Districts through Kas. sirer J. H. Hargens	.....33.00
Fort Wayne salary surplus	.....83. 33
	-16935. 48
Surplus of Concordia Publishing	.....60049. 35
	-76984. 83
Issue:	
Debt on April 1, 1889	.....-10200. 59
Salary to President Schwan	.....1959. 96
Salaries of professors & superintendents: in St. Louis	6679.03
at Fort Wayne	.....8235. 20
in Springfield	.....4559. 76
in Addisvn	.....7599. 60
in Milwaukee	.....5599. 68
Pension for Prof. Schaller	.....420.00
Pension for Prof. Biewend	.....250.00
Pension for Prof. Lindemann	.....300.00
Pension for Mrs. Pfau	.....100.00
Pension forIN F. Brunn	.....250.00
St. Louis Library	.....20.00
Library in Milwaukee	.....150.00
Library in Addison	.....200.00
Travel expenses of the General Praeses, visitators, etc.	354. 49
Interest on borrowed money	.....161. 62
Taxes in St. Louis	.....409. 64
Cabs in Milwaukee	.....208. 21
Two shares redeemed the first printing house from 1869	50.00
Spent by supervisors: in St. Louis	.....2746. 49
at Fort Wayne	.....3588. 22
in Springfield	.....3076. 82
in Addison	.....4878.04
in Milwaukee	.....1463. 60
Other expenses	.....15. 10
	-63476.05

Balance of the treasury on April 1, 1890 -13508. 78

L. Seminary Construction Cashier in Addison.

Intake:	
Balance of the treasury on April 1, 1889	.....-447. 16
Received by the Districts - Kassirer	.....245. 53
	-692. 69
Output: none.	

College Building Fund in Milwaukee.

Intake:	
From the Illinois District by Kassirer J. S. Simon - 266.	36
From the Wisconsin District by Kassirer C. Eißfeldt	191 . 23
From the Middle District by Kassirer D. Röscher	76 . 37
From the Western District by Kassirer H. H. Meyer	.....25.00
From the Minnesota and Dakota Districts through Kas. strer T. H. Menk	.....18.00
From Jowa District	.....2. 15
	- 579. 11
Issue:	
Debt on April 1, 1889	.....-16136. 79
Debt on April 1, 1890	.....-15557. 68
	-16136. 79 -16136. 79

I). Heathen Missions Fund.

Intake:	
Balance of the treasury on April 1, 1889	.....-9953 .08
By the Districts-Kassirer -	.....269. 69
	-10222. 77
Issue:	
To Student Mich. Oertel-320	.....00
To high school student H. Midsuno in Fort Wayne	50.00
To ?- F. Sievers S6N. for mission purposes. -	60. 85
	----- 430. 85
Balance of the treasury on April 1, 1890-9791	..... 92

L. General Inner Mission Fund.

Revenue in e:	
Balance of the treasury on April 1, 1889 -	.....358. 79
From the Illinois District by Cassirer J. S. Ssmom	3980. 19
From the Middle District by Cassirer D. Röscher	2867. 90
From the Eastern District by Cassirer C. Spilman	48.05
From the Michigan District by CassirerChr.Schmalzriedt	.....29. 17
From the Western District by Kassirer H. H. Meyer	3. 75

	-7287. 85
Issue:	
To the Minnesota and Dakota District-	-2450.00
To Nebraska District	.....2087.00
To the Southern District	.....1626.00
To Kansas District	.....600.00
To the California and Oregon Districts-	-350.00
	----- -7113.00

Balance of the treasury on April 1, 1890-174 . 85

Compilation of all the contos kept by me in the ledger of the Synod, from which the debt of the Synod is derived.

The Synod OWES:	
Borrowed against notes	.....-19217. 40
To the cashier's office for heathen mission	.....9791. 92
To the Fund for General Inner Mission	.....174. 85
To the Jewish Mission Fund	.....3418. 22
Surplus for construction in Addison	.....692. 69
To bequests	.....14962. 12
Surplus for travel expenses collected for Dr. Walther.	-684 . 87
To the treasury for sick pastors and teachers.....	310. 17
Organ in St. Louis	.....237. 55
Luther monument	.....248. 75
Negro mission	.....172. 25
Walther Foundation	.....114. 33
To various communities and individuals	.....700. 58
	-50725. 70

The synod, on the other hand, has good:	
Legacy of Dr. Seyffarth, in the hands of the St. Louis regulatory authority	.....- 1000.00
In cash of the general treasurer	.....43723.02
In cash of the supervisory authorities.....	336. 62
Claim on a municipality	.....3582. 22
	----- -48641. 86

Debt on April 1, 1890 - 2083. 84

St. Louis, April 1, 1890.

C. F. W. Meier,
Treasurer of the General Synod.

The above report was examined by the undersigned Commission and found to be correct. - The surplus of the Concordia publishing house has reached -60049.35 this year. We owe this increased surplus not only to the increased sales of our school books, the brisker sale of our baptismal, wedding and confirmation certificates, but also to the fact that larger expenditures for buildings, presses and the like were not necessary this year.

The surplus that our publishing house achieves is, of course, a very large one. However, this is in no way achieved by selling our books at higher prices or even by furnishing them more scantily than other publishers. Only the usual market price is demanded and the dealer is always granted the usual discount. The fact that our business achieves a greater net profit than most businesses of the same type has three particular causes. First, the sales of our books are very large. Second, our business incurs little or no expense in bringing the books to market. Thirdly, we do not incur any costs for publishing lower books or for editing our magazines, for which other publishers have to pay large sums.

The Commission felt it had to explain this because it has been said repeatedly recently that our business owes its success to the fact that too high a price is demanded for the books.

Friederich Ostermeyerl
H. A. Christiansen >Audit Commission. H. Dümpling

Revenue to the Wisconsin District's coffers:

Emigrant Mission in New York: From the Gem. IN Ph. Wambsganß' -	7. 65.
Saxon Free Church: IN E. Hübner	5.00.
Jewish Mission: Caspar Lindenschmidt, Milwaukee,	2.00.
Poor Students in Addison: Bethlehem Comm. in Milwaukee	11/14.
Heathen Mission: N. N. in Racine	1.00.
?. Markwortbs studirende Söhne: Ges. auf der Hochzeit Krenke-Oestreich, Wolf Niver,	6. 10.
Gem. in Merrill: C. Lindenschmidt, Milwaukee,	5.00. IN G. Präger's Gem. 3. 50. IN A. Luebkemann's St. Peter's Gem. 2. 30. (S. -10. 80.)
Sch ulkasse: IN F. Wesemann's Gem., Grafton	8. 74, Cedarburg 4. 80. IN Cl. Scuels Gem. in Portage 5. 72, Lewiston 1.00. ?. W. Weber's Gem. in New London 3. 70. (pp. -23. 96.)
Deaf and Dumb Institution at Norris: From the Estate of Bl. Amalie Schnuberger	2.00. Mrs. Kath. Weinhbrecht, Milwaukee, 1.00. N. N., Racine, 1.00. F. Butzlaff, Milwaukee, 2.00. (S. -6.00.)
Poor students in St. Louis: Gem. IN Ph. Wambsganß' 13. 18. wedding scoll. at Louis Weinhold	2.00. P. C.

G. Hähnel's Gem. 9.00. Women's Club of St. Stephen's Parish, Milwaukee, 21st 25th (p. -45th 43rd).

Districts - Benefit Fund: Mrs. Kath. Weihbrecht, Milwaukee, 1.00. John Pritzlaff Hardware Co. 100.00. P. C. Vaumann's Gem. 4. 45. (S. -105. 45.)

Orphanage in Wittenberg: From the estate of the blessed Amalie Schnuberger 5.00. Mrs. Sophie Wichmann 2.00. N.N., Racine, 2.00. Teacher W. Amling's pupil in Defiance, O., 2.00. John Pritzlaff, Milwaukee, 20.00. (S. -31.00.)

Synod treasury: Mrs. Kath. Weihbrecht, Milwaukee, 3.00. U. F. Keller's congregation in Racine 13. 55. congregation in Cedarburg 6. 80. (S. -23. 35.)

Negro Mission: From the estate of the late Amalie Schnuberger 5.00. C. Lindenschmidt, Milwaukee, 2.00. Dir. Ch. H. Löber 1.00. Wittwe Beierlein, Milwaukee, . 50. P. G. Präger for New Orleans . 50th Sophie Präger . 50th N. 9th, Grafton, 1.00. P. M. J. F. Albrecht's Gem. f. Construction 26th 40th (p. -36th 90th).

Wisconsin District Inner Mission: Wittwe Krüger, Oshkosh, 1.00. Mrs.-Cath. Weihbrecht, Milwaukee, 3.00. C. Lindenschmidt, Milwaukee, 2.00. I? E. Grothes Gem. 6. 62. Wittwe Stange, Milwaukee, 1.00. J. Pritzlaff Hardware Co. 100.00. (p. -113. 62.)

Poor students in Milwaukee: From the estate of the blessed Amalie Schnuberger 4.00. Trinity congregation in Milwaukee 36. 42. From little Karl Gienler, Racine, . 50. (pp. -40. 92.)

College household in Milwaukee: Mrs. Kath. Weihbrecht, Milwaukee, 2.00. From Lewiston by C. Pfühler 1.00, F. Maaß 1.00, G. Seiler 1.00, W. Mittelstedt . 75, R. Mahlich . 50, C. Sihler . 50. (S. -6. 75.)

Milwaukee, March 31, 1890. C. Eißfeldt, Cassirer.

For poor students the undersigned received with heartfelt thanks: through Mr. P. Keyl from members of the congregation in Port Richmond - 4. 50; through Mr. P. Strafen, Watertown, Wis, by Mr. A. Kohlhoff 3.00; by the same 6. 10; by the same from the Gem. of Mr. P. Schütz, Hockzeitcollecte Schröder-Klemp, 10. 30; by Mr. P. Brunn, Strasbourg, III, 14.00; by Mr. U. Bergen, Wartburg, III, from N. N. 2.00. F. Pieper.

Received for my poor parish at Beaver, Miner Co, S. Dak: From the parish of Mr. K. Ouerl, 2 sacks of clothing; from the parish of Mr. P. F. Koch, Norfolk, Nebr., 1 wagonload of grain and oats; from the parish of Mr. P. Früchtenicht -33.00; from C. Höfs 1.00. Proverbs 19:17.

Canastota, McCook Co, S. Dak. L. Kruger, Rev.

The undersigned collected at the Bohemian services at Racine, Wis. - 16. 40, and used that amount for laid out travel money in the matter of the Bohemian Mission.

Minneapolis, Minn.

Carl Houses,
Bohemia Missionary.

From the valuable Lutheran Dreifaltigkeitsgemeinde in Cincinnati, I have received 75 donations for my support through their pastor, Mr. A. von Schlichten. God bless the benevolent givers! Theodor Siek,

Correction.

In No. 8 of the "Lutheran" read in my receipt: For?. Heine in Australia instead of home". T. H. Me n P.

New printed matter.

The funeral service of the highly deserving Mr. Carl Hauselt
on February 11, 1890 in the Lutheran St. Matthew's Church in New Dort. Printed by resolution of the congregation.

With the publication of this document, the St. Matthew's congregation in New York wishes to honor one of its members, Mr. C. Hauselt, who passed away in February of this year. Mr. Hauselt was a faithful, zealous member of the congregation, rich in works of love and mercy, who faithfully cared for immigrants in particular and supported charitable institutions to the best of his ability, a respected merchant, a highly respected citizen of the city of New York. In the present document, first "the life and work of the deceased is briefly described by Father J. P. Beyer" and then the funeral sermon held by the deceased's pastor, Father J. H. Sieker, and an English speech held by Professor Feth. The funeral sermon of Father Sieker has as its subject: "The greatness of a child of God in his work; 1. a child of God values himself and his gifts as God's work and gift; 2. a child of God works as one who hurries away and therefore faithfully uses the grace of God; 3 . a child of God seeks God's glory alone in all his work.

Changed addresses:

Rev. Nlröo. K. 4?. Kinek, Reock Oit^, Oseeola Oo., Llioll.

Rev. 8th Olaser, 276 Waluut 8tr., Koekport, K. V.

Rev. IV.

8t. -luclrerv 8tr., nine 8t. Odarles ve., Kerv Orleans, Ka.

Rev. 8. W. Hoemanu, Kraukttu Oo., Icko.

Rev. Kr. l'ennekamp, ^Ima, Kansas.

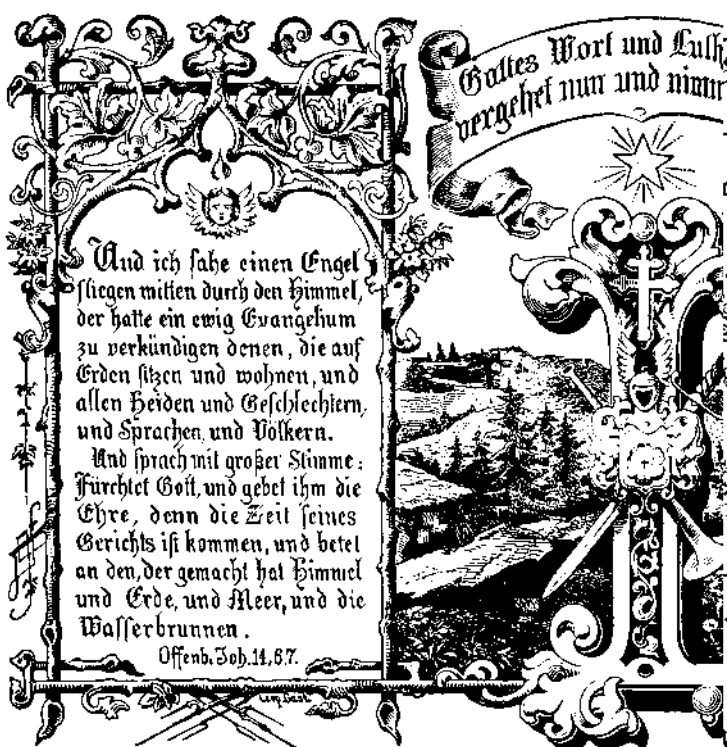
Rev. II. O. 8enne, Lloek, Ickiami Oc>., Kansas.

D. T. Olaser, 276 Walnut 8tr, Koekxort, K. V.

8. II. tlotsek, Ilz-cle 8tr., Olevelanck, 8. 8., Oliio.

The Lutheran is published every fourteen days for the annual subscription price of one dollar for out-of-town subscribers, who must pay the same in advance. Where it is brought to the house by porters, subscribers must pay an extra 25 cents porter's fee.

To Germany, the "Lutheran" is shipped by Pvst, postage paid, for P1. 2L.



Herausgegeben von der Deutschen Evang

Redigirt von dem Lehrer:

Vol. 46.

How "Herald and Magazine" is guilty and complicit of dishonesty and untruth.

Under the heading "But once a concession", "Herold und Zeitschrift", after some introductory remarks, presents to its readers what we said in our issue of April 8 at the end of our article on the Baptist missionary in the emigrant house of the General Council. The admonition from the Missouri side has not remained without fruit, that, as Mr. Schmitthenner reports, they have at least begun to put away the dishonest swarm spirit, about whose surreptitiousness even the Methodist "apologist" had pronounced his condemnation. But when "H. und Z." calls this announcement in the "Lutheran" a "concession" and continues afterwards: "This acknowledgement, however, is not yet a complete and full retraction of the earlier suspicions," this is an impertinence that we would not even have trusted to "Herold und Zeitschrift. In our article we had not only expressly stated that we had nothing to retract from what the "Lutheran" had said about the relations of the Baptist missionary to the emigrant house, but had also proved in detail that the unionist mischief which we had rebuked had really and continuously taken place, that our reproach had therefore not been a "suspicion" but a well-deserved rebuke. And if we did not leave it at that, but also reported that since that reprimand and as a result of it, things had improved somewhat in the emigrant house, and also expressed our joy about this beginning of improvement," then "H. u. Z." is now abusing this fairness of ours, and is doing something about it." now abuses our fairness and acts as if we had, with regard to our testimony against the connection of the Baptist Schleicher with the emigrant house, at least made some, if not yet a "round and full" retraction, which, as one must know in the editorial department of "H. u. Z.", had not occurred to us. The fact that



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., May 6, 1890.

No. 10.

Unfortunately, we have known for a long time that "H. u. Z." deserves bad thanks if one reprimands what is to be reprimanded; however, we must now also learn that by willingly acknowledging what is to be acknowledged, by reporting the improvement that has occurred, one only incurs new disparagement and distortion of one's intentions among the people who are responsible for "H. u. Z.". But we do not want to be distracted by this painful experience. Just as we will continue to reprove what is to be reproved out of sincere goodwill and only in order to correct and warn, without expecting thanks, so we will also continue to acknowledge with joy what we may acknowledge with truth, and that too, without expecting thanks or having our joy disturbed by ingratitude experienced anew. So we report here again that "H. u. Z." in the same article, in which we are rewarded so badly, gives the administration of the "Emigrant House" the advice to avoid all and any, also the "business connection with sect missionaries". This is right and laudable, and we wish to be given the opportunity to report that this advice has been followed. If one then tries, as "H. u. Z." tries again, to cover up the former relations of the house with sectarians *) and to praise the attempts of the administration council to justify itself as "clear and full" and "satisfying" and to refuse the acknowledgement that there had been a bad miss in the past, we will know how to praise, as little as we can approve of it, if one does it better. Only go ahead; we shall not be lacking.

But we are not yet finished with "Herold und Zeitschrift" for this time. The aforementioned journal finds "worthy of recognition" what the "Lutheran" and the Concordia publishing house have done with regard to the booklet by

*Thus, for example, "H. u. Z." boldly asserts: "that this connection, however, was a unionist one, the Missourians have not proven that and will probably leave it at that." To this we say: The Missourians have proved this, e. g. in No. 8 of the "Lutheran," and in sufficient detail that we can now, however, "leave it alone. Even "H. and Z." has not made the slightest attempt to refute our proof.

P. Große said and did, and thinks that the discussion of this book, which has been going on for weeks in "H. u. Z.", should probably result in the "complete cassation" of it. We have two things to reply to this.

To the first. What has been done on our part with regard to the reviewed book, has been done without the help of "H. u. Z.", it would have been done even if that publication had never existed. We do not say this as if we did not also correct what was to be corrected after a reminder from "H. u. Z.", but because this "recognition" of our work in "H. u. Z." is again held in such a way that a very inaccurate view of what happened must arise among the readers of that paper. The readers of "H. u. Z." have been entertained for weeks with rambling and poisonously hostile essays about the inconvenient little book. These treatises are among the most pathetic we have read in a paper that bears the Lutheran name. Immediately in the expositions on the first of the points dealt with, we have proven the author of those articles to be grossly untruthful and even openly falsified. *) In the newest number again such astonishing things are done that it is hard to understand how someone, who knows that there are people who watch him, can dare to write so irresponsibly and have such writing printed. Pastor Große has quite rightly accused Dr. Seiß of chiliasm and false teaching of the Antichrist and the Council of tolerating this teaching. Everything that the critic in "H. u. Z." has to say about this, we cannot illuminate today; however, it is again beyond measure pathetic. But since the whole discussion in "H. u. Z." bears the heading: "Thou shalt not bear false witness against thy neighbor," and is supposed to prove that the charges made are untrue, we present to the readers of our paper here a sample of how one tries to prove in "H. u. Z." to other people that they have borne false witness. In P. Große's book it says, among other things, of Dr. Seiß: "In former times he even held Napoleon's

*) See April number of "Lehre und Wehre".

leon III for the Antichrist." In contrast to this, "H. u. Z." prints the following from a "communication from Dr. Seiß" which had arrived in the last few days. I have never believed or taught that Napoleon III is the Antichrist, although many years ago I compiled the views of a number of English scribes on this subject for the sake of suggestion. Everything wherein reference had been made to this matter I have entirely deleted in the later editions of my book "The Last Times," and what that book had ever contained about it was in the form of a note which merely reproduced what Andre had suggested." Now that looks like a slap in the mouth. Whoever reads this statement of the. Dr. Seiß, would probably like to think: Ei, ei, there seems to have been Pastor Große badly mistaken. If anyone should know what Dr. Seiß taught and held in the past, then it is certainly Dr. Seiß himself, and he says here, slimly and without qualification, that he never believed and taught what Past. G. says. How does this relate?

Well, this behaves so: The hostile Missourisches Büchlein has also in this: point did not bear false witness, but told the truth, and Mr. vi-. Seiß did not tell the truth, but gave false testimony, and "Herold und Zeitschrift" spread this untruth, brought the false testimony to the people. We can and will prove this.

We have before us, in a revised and enlarged edition of 1863, the book by Dr. Seiß, entitled "The Last Times," etc., in which the author not only presents himself as a pronounced chiliast, but also deals from page 341 to page 349, that is, for over eight pages, with the question of whether Louis Napoleon is the personal Antichrist. After introductory words on this question, he says there, "The general grounds on which this belief rests may be stated approximately as follows." Then he gives seven such reasons in detail, operates, for example, with the name Apollyon, Revelation 9, 11, which is so close to the name Napoleon, that the letters of the name Ludovicus according to their Latin numerical values give the number 666 and the letters of the name Napoleon according to their Greek numerical values again give the number 666 from Revelation; shows what else in the Revelation of John and in Daniel fits to Napoleon III, etc., and then continues: "Without the name Napoleon, I believe that he is the Antichrist, and then continues: "Without, therefore, the test, recant and cassire to the dot; and we have nothing undertaking to decide positively that Louis Napoleon is the personal Antichrist of the last days, we say without hesitation that we are strongly inclined to believe, with some of the most sober and learned interpreters of prophecy, that he is." *) He then says to the Council, has been perpetrating the most atrocious things, that it will soon be seen whether the assumption is correct or not. The next test will be the formation of an alliance between Napoleon and the Jews. "When," he concludes, "this covenant will be made, then it will be only seven years until the descent of Christ into heaven.

And furthermore, on p. 363 of the same book, where Dr. Seiß deals with "the probable dates of the seven last bowls in their historical fulfillment", we find as fulfillment of the Vth bowl, among others, the elevation of Napoleon III and as fulfillment of the VIIth bowl, among others, "the full development of the personal Antichrist - most probably Napoleon III".

So Dr. Seiß himself wrote this and let it go out in print, the same Dr. Seiß, who now says, what this book ever contained about it, was in the form of a note *), "which only reproduced what others had suggested", but he himself never believed it. According to this, one should assume that Dr. Seiß would have written at that time: "There are people who consider Napoleon III to be the Antichrist; they say so and so. But I myself do not believe that; for the Antichrist has long been there, and time will soon enough confirm that it was nothing with all the interpretation and arithmetic about Louis Napoleon." If Seiß had written in such a way or similar at that time, then he would at most like to talk today as "H. u. Z." makes him talk. But according to what he really wrote in his book, he simply speaks the untruth when he says: "What this book ever contained about it was in the form of a note which only reproduced what Andre had suggested." Or had perhaps others suggested that Dr. Seiß was strongly inclined to believe what he had supported with seven reasons, be it also that he brought the treatise on it to a close with the solemn words, "Blessed is he that watcheth!?" That one deals with such untruths, while one wants to reproach others with the eighth commandment, is a disgrace for which we would rather not seek an expression. By the way, we do not buy the fact that Dr. Seiß deleted the whole section in the later editions of his book, because it would be truly worthy of a madhouse, if now, after history has disgraced the whole chiliastic jugglery of the Antichrist Napoleon, one still wanted to let such a monstrosity live and sell it for money.

For another. "Herald and Magazine" thinks it quite in order that Missouri, where it has published anything that does not pass the test, recant and cassire to the dot; and we have nothing undertaking to decide positively that Louis Napoleon is the Antichrist against this demand. But by what standard does the editor of "H. u. Z." now measure himself and others who are not Missourians? For weeks the church paper of the Canada Synod, which belongs to the Council, has been perpetrating the most atrocious things, and "H. u. Z." does not lift a finger against it. And that we turn in Allentown itself: The editor of "H. u. Z." has been publicly reproached for things for which he is responsible, and against which everything that has been reprimanded in his paper against Napoleon, one still wanted to let such a monstrosity live and sell it for money.

Große's booklet, even if it had deserved the reprimand, would have to stand as far back as a sin against the second tablet of the ten commandments.

*) "Without undertaking, therefore, to decide positively that Louis Napoleon is the personal Antichrist of the last days, we have no hesitation in saying that we are strongly inclined, with some of the most sober and learned prophetic expositors, to believe that he is." *) Dr. Seiß seems to have completely forgotten the second note, in which it is also said of Napoleon III. that he is "most probably" the personal Antichrist, and which is not found on p. 341-349, but p. 362-363 of his book (1863).



The first tablet is to be attacked as one against the first tablet. In his calendar he has taken up the terrible words and spread them a thousandfold: "to be converted is not yet to be pardoned; to be pardoned is not yet to be truly sanctified; to be sanctified is not yet to cling to the Savior as a completely humbled poor sinner, and to live heartily by grace alone." These words, which can drive a challenged heart to despair if it takes them seriously, should have been cause enough to cassirize the entire edition of the calendar and to make a detailed retraction. But what did the editor of the calendar do in response to the reproach that had long since been made? He may say it himself. - And furthermore: In the number of January 25, "Herold und Zeitschrift", admittedly unchecked, carried blasphemies against Missouri, and it has been proven to him that he has slandered shamefully according to the trail. In the same number of the journal there is a truly hair-raising doctrinal article in which Abel, the Sethites, Melchizedek, the centurion of Capernaum and others are counted among the unborn, Melchizedek is even placed next to the Sodomites, and "H. u. Z." has also been made aware of this from Missouri. But what did the editor of "H. u. Z." do about it? We urge him to say, and we will report it conscientiously. In Missouri, it was considered a duty to correct and cassify where one had erred in the historical evidence in the material or had accused a synod of an error that had already been dismissed by it; and one has acted in accordance with this duty. What will now have to be reported about the editor of "Herold und Zeitschrift" who, after all, had quite different things to clear up? Will he have considered it his duty to cassify his calendar and to offer a corrected copy to every purchaser of the first edition? Will he have revoked the atrocious errors on p. 16 of "H. u. Z." the year before? Will he have acknowledged that his critic was guilty of falsifying sources in the fight against Missouri? Will he have confessed that he let Dr. Seiß say the untruth in his paper, and that he was heartily sorry for that? Will he further - but we want to leave the rest to his conscience, and we will report to his time how it will have proven itself.

(Submitted.)

Our Negro Mission.

It is true that the "Missionstaube" brings regular and detailed reports about this work of the Synodal Conference. But since it has only a small circulation, this important work in its blessed progress as well as with its urgent needs remains quite unknown to the majority of our dear Christians and therefore does not find the strong and willing support it needs for a successful continuation. The Mission Committee therefore believes that it can only fulfill the duty entrusted to it if it once gives a brief report on the Negro Mission through the official synodal bulletins and seeks to arouse more active participation and obtain more generous gifts for it by outlining its needs.



In four wards, the Synodal Conference drives Negro mission. The eastern ward is Meherrin, Va. It has been served for two years by seminarians from the Springfield institution and is making blessed progress. The seminarian at present working there, Mr. Lankenau, writes: "The state of the mission here, though in some things there is still much to be desired, is a good one. The members of our small congregation, 36 in number, are quite advanced in Christian knowledge and their way of life is very good; indeed, in relation to that of the other colored people belonging to the sectarian churches in the surrounding area, it is almost irreproachable. Because of the almost unrestricted freedom in the outward way of life in the sect churches and the so strict discipline in our church, the progress with us is not as fast as we would like to wish sometimes. But the better-minded see that the unbridled activity in the sects does not agree with God's Word, and so there are always some souls who come to us. So now we have again 6 adults and 5 children in the classes. The weekly school is currently attended by 65 and the Sunday school by 50 children; the latter would probably be better attended, but many parents are too poor to provide Sunday clothes for their children."

Missionary Knabenschuh is working at our newest station in Springfield, Ill. He was absent from the station for several months last summer on account of illness, but can nevertheless give the following report: "In spite of this interruption, it is unmistakable that the Lord has given grace to the preaching of His Word and has spread it. In the past year, 21 adults and children were baptized and 22, mostly adults, were confirmed. Church attendance averaged 40-50 adults. At one funeral service the church was completely overcrowded and at a second one very full. Christmas morning we had services at 6 o'clock, with about 200 adult Negroes present and listening to the sermon: Words of the sermon listened to. - The Sunday school is presently attended by 70 pupils, and the weekly school by 45. There are several adults in baptism and confirmation classes. There was \$64.28 deposited in the collection bag during the past year. Also, the congregation has recently begun to give contributions to the parish salary, which is at least to be considered progress and a pleasing sign. I regret not having more time to visit and collect the goats, which is supposed to be a main activity for a missionary. I have to preach twice a Sunday, Sunday afternoon Sunday school, five days a week weekly school until 4 o'clock and almost every evening of the week either baptism or confirmation or singing lessons, and so there is no time for home visits, which would be so necessary, since the colored sect preachers make every effort to turn people away from us and to draw them to themselves.

From our oldest station at Little Rock, Ark. a less encouraging report is received. Missionary Allenbach complains that although the school has increased considerably, most of the boys and girls who have left school are turning their backs on the church. This station still suffers from the evils of the frequent changes that have taken place.

has occurred here in the missionary staff. The congregation has hardly grown outwardly, although the few consistent members are becoming more diligent in attending services and partaking of Holy Communion, and are giving more abundant contributions to church causes.

On the other hand, the missionary work at our largest station, New Orleans, La., is very hopeful, where two missionaries, Messrs. Bakke and Burgdorf, are working with four teachers, Messrs. Vir, Rischow, Scheffler, Moser, in great self-denial. The crowds to our schools are still undiminished, although they have long been overcrowded and all new students have to be turned away. Mount Zion School has two classes of 180; St. Paul's School has 95 children. Mount Zion ward has 190 souls and raised tz500.00 for church purposes last year; St. Pauls ward \$277.00, although the people are mostly very poor. The latter ward has 128 souls. Attendance at church services averages 110 adults. These two congregations are served by Missionary Bakke; the other two, Bethlehem and Trinity, by Missionary Burgdorf. Bethlehem Station is only two years old, but already numbers 44 souls, has very good church attendance, and a crowded school. Our missionaries are allowed to make the loveliest experiences of the power of the Word of God with individual Negroes, of which the "Mission Dove" has reported. God has given the missionaries an open door. If only they had more means at their disposal, their work would likely in a short time the! gain double the scope.

But this leads us to the crying needs of our mission, which are also mainly the cause of this appeal to our dear Lutheran Christians. It is true that the three first-mentioned stations do not make any special demands; for the necessary buildings are available and externally everything is mostly in good condition. Only in passing do we mention that \$1500.00 debt still rests on the Springfield church. But the greater and more tangible are the needs in New Orleans. We lack the necessary classrooms there. St. Paul's Church does have a schoolhouse, but the report of missionary Bakke shows what kind. He writes: "The little house is completely inadequate and highly unhealthy. Negro schools must be large and airy, otherwise no teacher can stand it. But here the children sit crowded together, nine children on a bench twelve feet long. The blessed teacher Berg got the germ to his death sickness here. The present teacher, Mr. Scheffler, was a strong, healthy man when he took over the Negro school a year ago; now he is already complaining of chest trouble. A larger and healthier building is an absolute necessity for the teacher, as well as for the children." The remaining schools are held in the churches. The description of the plight of such a locale from Mount Zion Station applies to the others as well.

Missionary Bakke writes: "The school has over 100 children and is held in the church. Many are enrolled in the new year, but could not be admitted. Things are very bad with the facilities of this school. All that the young man has to make his teaching some-

The only thing that can make schooling easier is a blackboard. The large, long, highly uncomfortable pews are not at all suitable for school purposes. When writing, the children must either hold the blackboard in their hands or lie down on their knees and use the bench as a desk. Other arrangements are not possible as long as the same room must also serve as a church. The Honorable Commission has been asked to build a church here and to have the old building furnished exclusively for the school. But the very discouraging answer is: "It is not to be thought of, there is no money in the treasury."

Missionary Burgdorf writes from Bethlehem Station: "Repeatedly attention has been drawn to the need for larger classrooms in this station. Teacher Rischow complains that he constantly has to turn people away because - this stereotypical sentence must be repeated - because there is no more room and the present number of students already demands all his strength. The Negroes themselves strive to contribute something to the procurement of a new location. Women, who, if it comes to it, earn H18.00 per month, and have to feed others besides themselves, give special contributions for this purpose up to the amount of \$5.00."

This lack of the most necessary facilities is a crying emergency in our mission. We should not be surprised when our teachers

They may lose heart and follow the call to community schools, where their health is not so put at risk and their self-denial is not so ruthlessly sacrificed. We must not be surprised when our missionaries break out in complaint: "Still no money! 'Up hill work' from beginning to end! Whoever knows the conditions under which we work will not be surprised if the Negro missionaries hang their heads, become weary, tired and discouraged. We are supposed to do missionary work, and that is what we want; if it does not go forward, then the missionaries are to blame, but they do not want to give us the necessary means to make proper progress.

What we need first and foremost in New Orleans are two school buildings and, God willing, two new teachers in the fall. Without them, our mission there, which enjoys such a great blessing, remains handicapped on all sides. For \$4000.00 the buildings can be well made. What is this sum for the Synodal Conference with over 300,000 communicants?-We know that some of our congregations are in the same need and have inadequate church or school buildings. But we also know that some congregations build churches for 30 to 60,000 dollars. Therefore, destitution cannot be a reason why the poverty in our Negro mission should be so great and hinder the mission. We also believe that the reason why thousands of dollars less flowed into this mission last year than the year before is that its needs were not sufficiently known. Therefore, by taking the liberty of bringing the plight of the Negro Mission to the attention of the general public in the synodal bulletins, we stand in the good confidence that our dear Lutheran Christians, by renewed zeal and abundant gifts, will bring the plight to a speedy end, will quench the declining courage of our beloved

Missionaries and help our common missionary work to a new upswing by God's grace. May the Lord not put this hope to shame, but fulfill it through petition and understanding!

On behalf of the Commission für Negermission C. J. Otto
Hanser.

To the ecclesiastical chronicle.

I. America.

The Bible and Customs. The "Lutheraner" recently brought the note taken from other papers that Bibles, in contrast to other books, are only duty-paid with five percent. However, this is a misconception. In response to an inquiry at the local customs office, we received the answer that Bibles, bound or unbound, are subject to duty at 25 percent, like all other books. F. P.

Position of the Scandinavian Lutherans on the present school agitation. Many of us have already wondered about the fact that the Scandinavian Lutherans remain quite quiet about the present school agitation, and the remark of a correspondent of the "Lutheran" of April 8, according to which many Norwegian Lutherans are not very hostile to the Bennett Law, is unfortunately based on truth. *) Governor Hoard of Wisconsin, in a speech delivered at Waukesha on April 2 of this year, also numbered the Scandinavian Lutherans among those who "can see no danger to religion or the rights of religious worship in this law." Likewise, as with the Norwegians, the matter stands with the Swedes. The organ of the Swedish Augustana Synod "Augustana och Missionären" gives us the following information: "Hemlandet" (a Swedish newspaper) is surprised that this question has not yet been discussed in our church papers. "If I am to state my opinion outright, I believe that it is because we do not dare to do so. So little emphasis has been placed on parochial schools in our educational system that many of our people consider it almost a betrayal of the country and an inclination toward Catholicism if parochial schools are placed above or next to state schools. I know of congregations where the pastor may have been careless enough to speak his heartfelt thoughts about the necessity of parochial schools and the inadequacy of state schools to educate moral citizens, where out of pure anger it has been decided not to have parochial schools, merely to teach the pastor reason. And I fear that some of our pastors do not care about this issue. There were not many pastors present at the teachers' meeting in Rock Island. By an unkind and, it seems, inevitable fate, the two or three month parochial school has been condemned to the most inconvenient time for keeping school, the hot summer months. And there are not many places where our people have the insight to take their children out of the state school and send them to the community school. Whether this is due to the people or the teachers is not for me to judge. I merely point out how things stand. It is now eleven years since I began to deal with this question. And I have come to the over-

*) It should be noted that the "Kirketidende", the Norwegian Synod's national organ, has freely testified against the Bennett Law and against those Norwegians who criticize the opponents of it.

It has come to pass that if Christianity is to endure and grow in this country, the community must educate its youth itself. And this concerns all communities. Call it treason, whoever you like, but I call it love of country, and of the purest and best kind. A people without religion is condemned to death, so says world history; and world history is the world judgment. And we all know that the state schools cannot give religious education. Perhaps the mistake has been that up to now we have kept the parochial schools in Swedish. But I don't think that the parishes are ready yet to exchange Swedish for the exclusive use of English. But it could be that both languages should be used in the parochial schools. I am not sure about that. - One must be careful not to mix up the school question with the nationality question. Opinions are divided on this. Some think that Americanization is synonymous with complete Yankeeization and that one cannot be a complete American without having forgotten all Swedish education, Swedish language, Swedish customs and the faith and religion of the Swedes. And it seems that the community school now has its enemies preferably among these. But those who pervert the Yankee idea have receded more and more in recent years. We find Americans as soon as we have sworn allegiance to the laws of the land and have familiarized ourselves with the conditions of the country, so that we can place our vote in the ballot box with discernment. And the more we take with us from the fruits of the soon to be thousand-year-old Swedish culture and place them in the cultural treasure of this country, the greater service we do to the country, the better Americans we are. The more we succeed in eradicating the ambiguous 'Yankee smartness' and implanting the Nordic love of justice and fidelity to the word in the emerging American national character, the greater service we have done to mankind. Distinguish carefully between Dankeesirung and Americanisirung. So much in this connection about the nationality question. But it must not be dragged into the school question." Fr. Wesemann.

On the school question. Already in the last issue of the "Lutheran" it was briefly reported that the school question is now judged quite differently by the "Lutheran" after it has informed itself more precisely about the Bennett Law and our position on it. We report the following from his discussion. He writes: "It is simply outrageous how the German Lutherans in Wisconsin are reviled because of their position on the so-called Bennett Law. They are portrayed by the secular press as people who are anything but good American citizens. They are attacked merely as if they were sworn enemies of the English language and did not want the Bennett law simply because it requires that all children - not less than twelve and not more than twenty-four weeks a year, as determined by the school board - be taught the English language. The real reason for their fighting the objectionable law is never stated, and so they are placed in an entirely false light. The defeat which the Republican party, with which the German Lutherans mostly voted, has suffered in the larger cities of Wisconsin, because that party advocated the Bennett law, has carried off some newspapers to intemperate vituperation, but they may go into themselves at leisure, when they come to the conclusion that the liberty which is guaranteed by our Constitution is too dear a purchase to be trampled under foot by a fanatical nativism which would destroy all Christian education of children. - Since our last letter we have

We have taken the trouble to study both the Bennett Law and the position of our German brethren on it, and we cannot see how any right-thinking citizen could blame them for fighting a law which contains some thoroughly tyrannical provisions, provisions which, if carried out to the letter, would force the closing of a large part of the parochial schools. The requirement of the law that to a certain extent the English language be taught is in itself a very innocent thing, and one is not against the law because it requires that the children 'learn a little English,' for the great majority of Lutheran parochial schools - we have the official reports before us - give more instruction in English than is required by the Bennett law. The principle which governs the law as a whole is thoroughly un-American and tyrannical when judged in the light of the Declaration of Independence and the Constitution of the United States; for it abridges the liberty of the people in matters of education, especially the religious education of children." After discussing some of the reprehensible provisions of the law, the Correspondent adds, among other things, "The German Lutherans have done well to reject by their ballots any interference with their parochial school system." God grant that the right understanding of the nature of the school laws enacted in Wisconsin and Illinois and of our position with respect to them may penetrate ever wider circles!

F. P.

Is the fight against the Bennett Law a mixture of church and state? The "Lutheran Observer" writes: "At the last city election in Milwaukee, the candidate who was in favor of revoking the Bennett Law was elected with the help of the German Lutheran suffragettes, who voted unanimously." This remark, however, the "*Observer*" brings under the heading: "Politics and Religion" and seems to want to raise with it the reproach that the German Lutherans mixed politics and religion, by fighting at the ballot box the candidates who stood up for the Bennett law. The accusation, however, is a very foolish one. Just the opposite of what the *Observer* seems to assume is the case. If the German Lutherans had not fought Bennett's Law at the ballot box, they would have been guilty of mixing church and state. The Bennett Law, in fact, is by its very nature a commingling of church and state; it contains a gross encroachment of the state upon the rights of the church. Under the Bennett Act, Christian parents who have recognized it as their duty to have their children educated in the Christian way may have their children taken from them and led out of their Christian school into the religionless State school. Every opponent of the Illinois and Wisconsin school law thus advocates the right divorce of church and state, which is not only commanded in God's Word, but is also expressed in the Constitution of the United States and the Constitutions of the States of Illinois and Wisconsin. On the other hand, all the advocates of that school law, to which the "Lutheran Observer" also belongs, are guilty of mixing church and state, and not only act against God's word, but also lay the foundation for those unfortunate conflicts between church and state, from which most European nations have been suffering for centuries, but from which we here have been spared up to now. How would it be if the "Observer" would think about these things a little more carefully?

F. P.

What do Methodists say about the fight for our parochial schools? People who recognize the need for youth to be thoroughly instructed in God's word



They cannot understand or appreciate the struggle of our brethren in Wisconsin and Illinois for parochial schools. The Methodists also belong to this group. While our brethren are fighting for religious liberty, for non-interference of the state in the affairs of the church, a Methodist can write in the Apologist: "Of course the law does not in the least affect religious liberty." "The jealousy over their parochial schools is great." "They rave about their parochial schools at the expense of the free schools." Only a blind Methodist could write, "The assertion that the state has no right to interfere in the affairs of their school is evidently a false one." The difference between Christ's kingdom and the world kingdom cannot be seen by a Methodist who drags politics into the church.

Roman Bishop McGolrick of Duluth has come out in favor of Wisconsin's compulsory school attendance law except on one point. The only point he dislikes is the provision that a child must attend the school closest to him.

In the Evangelical Fellowship, the rift seems to be growing more and more irremediable. In the recent Des Moines Conference, the great majority of the members refused to allow Bishop Bowman to preside. He at last withdrew with some preachers, and declaring that the conference by its approach had in effect separated itself from the Evangelical Fellowship, had the general church committee members elected, and promised the church-keeping members and preachers to take care of them. The majority had a chairman elected from among them and proceeded to conduct the regular business of a conference. In the Illinois Conference, very similar things occurred, except that here Bishop Escher was immediately denied entrance to the church. With about 46 members, the bishop withdrew and conducted the business of the Illinois Conference with this minority, while the majority did the same.

(Apol.)

II. foreign countries.

Saxony. A leaflet has been published by the Association of Evangelical Lutherans in Dresden, which we very much welcome. It bears the title: "A sin that weighs on our people like a spell" and turns with holy seriousness against the terrible abuse of the holy name of God, which is unfortunately "a sad peculiarity" of the Saxons.

(P. a. S.)

Saxony. The office of the Leipzig City Theater wrote to the "Leipziger Zeitung" on Easter Sunday evening: "This time, the management of the City Theater is giving children a special Easter treat by staging the ballet 'Meißner Porzellan' especially for them on the two Easter holidays in the afternoon. The prices for these afternoon performances are considerably reduced, so that many parents will undoubtedly take the opportunity to make their children happy by attending the colorful ballet. Tickets for these children's performances will be sold at the box office from 104 to 2 o'clock on both days." In what way a theater ballet should be a special Easter joy, a joy on the day of the resurrection of Jesus Christ from the dead, no one except the management of the Leipzig City Theater can understand, who has even the remotest idea of why Christianity actually celebrates Easter. But the fact that the theater management even sells the tickets during the time of the church service, because on feast days the church service is at

10-1/2 o'clock not yet finished, shows little respect for religion. (P. a. S.) **Annual Report on the Institution for the Deaf and Dumb in Norris, Wayne Co, Mich.**

A judgment of God. The "Sächsische Kirchen- und Schulblatt" writes: Near the village of Sundhausen, not far from Nordhausen, about 50 children, who had been pulling beets in the sugar beet fields there, were walking home on June 3, 1889. A heavy thunderstorm was approaching, as often happened in the month of June of the previous year. Ten-year-old Ernestine Müller shouted at the roll of thunder: "All nine!" and was struck dead by the lightning. So reported a credible newspaper in the summer of 1889.

The "Pilgrim from Saxony" reports from **Hamburg**: A socialist rally against confirmation took place in Hamburg recently. Already last fall, the socialist residents of Barmbeck had been called upon in the social-democratic paper "Das Echo" not to have their children confirmed in church at Easter, but instead to hold a joint celebration to commemorate their release from school. Instead, they should hold a joint celebration to commemorate their dismissal from school. This happened the day before yesterday. The celebration was attended by 23 dismissed pupils with their parents and other relatives, together about 400. Three speeches were held, on: "The Meaning of Confirmation", "Superstition and Science" and "Life after School". The remaining part of the program was formed by songs of a song panel and humorous lectures. Finally, shadow paintings were presented. After the first part of the program had been completed, there was a communal banquet, at which several speakers gave "toasts corresponding to the significance of the day".

In Rome, there are thousands of priests who make a living from reading masses. In particular, in the 323 churches of Rome, masses for souls are continually ordered from all parts of the world. The price for such a mass is 2 Francs 50 Centimes. Recently, the Vicar General in Rome decreed that in the future, the priest celebrating mass may keep only 1 franc 20 centimes for himself and must deliver the rest of the proceeds to the church. Naturally, the poor clergy were quite dissatisfied with this reform and did not agree at all. In various newspapers, bitter reports appeared about the miserable situation in which the lower clergy found themselves. A Roman priest published in the Tribuns that there were 500 prelates and monsignori in Rome who did nothing but received a monthly income of 1000-1500 francs; another 500 priests of higher rank who were also unemployed received 700-1000 francs monthly. (Monthly Bulletin.) O what an anti-Christian abomination is this "purgatorial fair"!

In Italy there are now 800 children attending Protestant schools. The number of Protestant teachers is 24. In Rome, the seat of the Pope, there are 384 Protestant children. Of these, 104 attend the school located at the Bridge of Angels. From his window in the Vatican, His Holiness can see the Protestant children making a daily pilgrimage to their school. His anger about this is so great that he has gradually built 17 clerical schools around the Protestant school within a radius of no more than ten minutes. - Now the Protestant school stands like a rose among thorns.

(P. a. S.)

Blasphemy. In the Winter Circus in Paris, Haraucourt's "Passion", forbidden for the stage, was read with distributed roles on Char Friday evening. Sarah Bernhardt read Mary in an antique draped white robe. At the same time, such unrest and indignation broke out among the audience that they had to refrain from bringing the reading to an end.

(A. E. L. K.)

During the school year 1889-'90, 8 pupils dropped out, 7 in consequence of the Confirmation which took place in St. Louis, Mo., Cleveland, O., and Waldenburg, Mich. 1 pupil did not return from vacation because he was to attend the English State Institution.

17 new pupils have entered, so that with these there are now 47 pupils in the institution, namely 21 boys and 20 girls, distributed among the following states: Wisconsin 11, Michigan and Illinois 9 each, Missouri, Ohio, Indiana 4 each, Iowa and Dakota 2 each, Minnesota and Canada 1 each. In 15 pupils deafness is congenital, 6 have become deaf in consequence of convulsions, 1 in consequence of summer sickness, 2 in consequence of nervous fever, 6 in consequence of scarlet fever, 1 in consequence of measles, 2 in consequence of diphtheria, 1 in consequence of ear infection, 1 in consequence of whooping cough, 1 in consequence of apoplexy, 2 in consequence of a case; in three the cause is unknown. Among the students there are two pairs of siblings and 1 student who is the seventh child in the family. 6 new enrollments have been received and 7 or 8 students are expected to leave this school year.

At this point, we are forced to ask again that no obviously stupid children be brought to us. We would like to take in such poor people, but we have neither the means nor the teachers. We have admitted such children on a trial basis, but it has always turned out that they learn very little with us; in the process, however, they greatly hinder the instruction of the other students, and they must ultimately be dismissed as uneducable, and the parents incur unnecessary costs as a result. For the time being, our institution is only for deaf-mutes, i.e. for children who are afflicted with deafness and consequently mute, but who are otherwise mentally healthy and capable of education. Idiots require a treatment completely different from that for deaf-mutes, for which we are not yet prepared in our school.

The faithful God has graciously spared us from serious illnesses. Although the flu visited us soon after the New Year, it was only mild among the students, praise God!

In the same way, there were no sad incidents among the students. All students willingly submitted to the discipline and admonition and rendered obedience.

At Christmas, the former students from Chicago and the surrounding area sent three substantial boxes of gifts to those who now take their places, for which they are hereby publicly thanked. - Likewise, thanks are hereby expressed to the Women's Association in Detroit for the Christmas presents, with which they have given the children great joy.

In the past year, we urgently started the construction of two teachers' dwellings, which were built very close to the institution on the institution's land. This has created a little more space for the students in the institution, and we were therefore able to accommodate more students than would otherwise have been possible. Each of these houses costs about a thousand dollars.

We used the bequest of Mrs. Christine Zörbe, who died in Pittsburg, for this purpose. We have also had to make improvements to the old, dilapidated teacher's residence and to the main building itself, for which we intend to use the bequest of a Christian woman who died in Wisconsin.

Thanks be to God the Lord, who has helped us so far! To the dear friends of the institution, however, it is also recommended as a friendly remembrance and object of their loving activity. There are in our

Institution, as already mentioned, currently 47 deaf-mute children, for whom we have to provide. In addition, we have to maintain 3 teachers, etc. There is also a debt of over three and a half thousand dollars on the institution. A number of the children are in such a position that their parents can pay some board money, some more, some less. Last year \$1199.75 was received in board money, as the secretary's report shows. But most of our 47 children are poor and can contribute nothing or very little. These poor people are here to get to know Jesus Christ as their Savior, for true religion is not taught in the state institutions, any more than in the public schools. Here, therefore, we have an object to which our activity of love is also well applied. The word of Christ, Matth. 25, 40, also applies here: "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Therefore, dear friends, remember our institution for the deaf and dumb with its 47 deaf and dumb children in love this year, by including them in your prayers and also sending them a mite from time to time.

Detroit, Mich., March 1890, J. A. Huegli.

† P. D. Kaethe. †

Our God is incomprehensible and inscrutable both in the guidance of the individual Christian and of his church in general. He also proves this by the fact that, although the field of work is so large and the workers so few, he calls not only the tired and weary, but also often the workers in the prime of their years from the struggling church into the triumphant church. As such a wonderful God he has also shown himself in the leadership and guidance of Father Dittmar Kothe, who died blessedly on December 21 of last year. He was born on September 3, 1844 in Obervorschütz, in the former Electorate of Hesse. Full of ardent desire to serve the Lord in his kingdom as a preacher of the Gospel, he went to Basel at the age of 22 to be trained for the mission to the Gentiles. However, he soon realized that God's Word was not being taught there in a pure and unadulterated way, so he left the institution there. God then led him to Steeden to IN Brunn, and from there to the practical seminary in St. Louis.

First he followed a call of the congregation in Shelbyville, in the state of Illinois. Here he married in 1870 the virgin Wilhelmine Russert, with whom he fathered 8 children; three of them preceded him into eternity. From there he was called to the church at Litchfield in the same state. His next field of labor was at Lewiston in Minnesota. After ministering in the blessing there a little over 4 years, he was called by the two Jmmanuel churches at Town Theresa, Dodge Co, Wis. At these two churches he labored from April, 1883, with the gifts entrusted to him, with all fidelity, until during the last summer the good Lord threw him upon the sick bed, which became his death bed. Already in the spring he was very suffering, and preaching tired him very much; but he waited, though with great weakness, for his ministry. On the sixth Sunday after Trinity he preached his last sermon. After a requested leave, he sought recovery in another climate, but only arrived back at his home in a more miserable state. On the verge of suffocation, he went to the hospital in Milwaukee. After an artificial windpipe had been inserted (the doctor called his illness "swallowing throat"), he was able to breathe again, but his speech was lost forever.

so that from now on he could only communicate his thoughts in writing. After he had been in the hospital for ten weeks and it became more and more certain that no recovery could be hoped for him in this world, he hurried home again to his family, to depart in their midst. He would have liked to stay with his wife and his children, most of whom were still uneducated, but he also said devoutly: "As God wills, so will I; His will is best. Although his pains and anxieties were often great, he looked up confidently and undauntedly to the mountains from which help comes. As a poor sinner, he comforted himself only in the merit of his Savior, who had earned for him the righteousness he needed before God. And after he had strengthened his faith by partaking of Holy Communion, he fell asleep gently and quietly on December 21 in order to celebrate Christmas in heaven. His disinterred body was buried in the graveyard at Litchfield, Ill.

May the Lord be a powerful comforter and adviser to the five orphans and the widow.

H. W. Leßmann.

Soteris.

When Emperor Diocletian issued his cruel edict against the Christians, Soteris, a Christian virgin of noble rank, a relative of Bishop Ambrose, was also conscripted (around the year 300) and brought before the judge. Crude executioner's servants beat her with their fists in the tender face and gave her numerous cheek strokes under wild mockery and scorn. But she remembered that before her soldiers had struck and spat in the face of her Lord and Master, and, true to his example, she endured the maltreatment with patience. But the Lord, whose life was also her life, and whose torture she took comfort in, was so powerful in her weakness that, when the chastisements began, she endured the harshest tortures without uttering a sigh or letting a tear flow. Even the hard hearts of the judges were amazed at such steadfastness and, in order to get rid of the shameful sight of the heroic sufferer, they sentenced her to be beheaded. Like a weary pilgrim to whom the door of the father's house opens after a long journey, she went joyfully toward death.

The boy Cyrillus.

The word of the Lord: "Out of the mouths of babes and sucklings thou hast prepared praise", was fulfilled in the middle of the third century in a wonderful way in the city of Caesarea in Cappadocia. Here the young heart of a boy named Cyril was so inflamed with the love of Christ that he constantly confessed his name. Neither threats nor beatings could persuade him to desist. Some pagan children of the same age persecuted him in the streets, his own pagan father scolded and beat him, and finally chased him away from his home. The child endured everything with patience, even with joy, and said that what his father deprived him of was small compared to what his heavenly Father offered him. The rumor of this boy reached the governor. He had him brought before him and spoke to him kindly: "My child, I will forgive you, and your father shall take you back if you will be reasonable and consider your own best interests. It is up to thee to become thy father's heir." The child answered undaunted, "I suffer gladly; God will accept me. I am not grieved that I have been driven out of the house, I will become one;

get a better place to live. I do not fear death, because it leads me to a better life. Now the governor tried to frighten the boy by threats, but in vain. At last he angrily commanded that he be led to execution. Secretly, however, he had given the order that the boy should only be frightened and then brought back to him; for he hoped with certainty that the sight of the fire would defeat the child's determination. But Cyril remained unshaken, and gazed into the flames with a serene look. When he was brought back, the judge, out of pity, sang his ideas anew. The boy answered: "Your fire and sword do me no good. I am going to a better house, prepare myself quickly, so that I may soon get there." Those present wept with pity. "You had better rejoice," said Cyril to them, "but you know nothing of the city whither I go." The brief pain of a cruel death led him into the arms of Him who in the days of His flesh had cherished and blessed the children.

A godly mother.

The godly theologian Chr. Scriver writes of his mother: "By the grace of God, I myself had a very godly mother, who, through much tribulation that befell her in her 26 years of widowhood, had learned to take refuge in God and to base her hope in His goodness; hence her former pastor and confessor, the then royal provost at Rendsburg in Holstein, gives her testimony in her printed funeral sermon that she had a fervent spirit of prayer. I often heard her pray in my youth, especially early in the morning (because she used to perform this holy exercise before her children and servants came out and before she started some domestic business), when she used to call upon God with an audible, raised voice and with many tears running down her face, with great devotion and emphatic words. I remember very well how she used to say the words of the 27th Psalm: Lord, hear my voice when I call, be merciful to me and hear me! My heart holds before you your word: you shall seek my face, therefore I also, O Lord, seek your face, v. 7, 8, as she used to press God's promise and reproach him for calling himself a judge of widows and father of orphans. In particular, it is still pleasing and comforting to me that when she prayed for her children one after the other and came to me, whom she had dedicated to the service of God and the church in the cradle together with my dear blessed father, she asked so heartily and eagerly that God would bless and equip me with the spirit of wisdom and understanding, with the spirit of knowledge and the fear of the Lord, bless my studies, provide me with the necessary means for them, protect me from the devil's power and cunning, from the evil world's aggravation and sins, and prepare me to be an instrument of his grace and a vessel of his mercy, to be worthy of his holy service in his church in his time, and to be used for his honor and the edification of many souls, and finally to make me eternally blessed. It is easy to imagine how such a prayer might have moved my heart, when I was strongly led by it and by her diligent teaching that and how one should pray, to follow her in such devotion as far as possible.

God is concerned with the revelation and knowledge of His Son through all the Scriptures of the Old and New Testaments, and all things point to the Son.

(Luther.)



Inaugurations.

By order of Mr. President Pennckamp, Mr. 15 H. C. Senne was introduced to the congregation at Block, Miami Co, Kans. on the Sunday after Easter by C. . Hafner.

Address: vev. 8. 0. Kenne, Vlook, Uliaini Oo., Xans.

On behalf of Chrw. Herr Präses Schmidt, Mr. 8 Th. F- F- Finck was inducted on Sunday Quasimodogeniti at Reed City, Mich. by E. G. Franck.

Address: biev. III. 15 15 Xinek, lieed Oseeoln Co., Llieli.

On behalf of Mr. Praeses Studt, I introduced Mr. 15 C. E. Guenther on the 2nd Sunday after Easter in my previous branch parish in Eldora, Hardin Co, Iowa.

G. Hair.

Address: Xov. 0. 15 Clienttler, Xldora, 8nrdin Co, Ionu.

By order of Praeses Sprengeler, on Sunday Jubilate 15, J. I. F. Leyhe was introduced to the two Jmmanuels congregations near Mayville, Wis. by H. W. Leßmann.

On behalf of the Kansas District Presidency, on Sunday Jubilate, Mr. 15 Bro. Pennekamp was introduced in Alma by H. . Bode.

Address: Rev. 1r. venuekninp, ^lma, Xans.

Coufevenr - Anzeigon.

The New Pork and New England Districts-conference will meet, s. G. w., May 27-29, at the church of Mr. 8. A. Biewend, Boston, Mass. - Preacher: D. A. E. Frey; substitute: D. J. C. F. H. Kretzmann. Confessor: 8. F. G. Stutz; substitute: 8. H. Stechholz.-Registration in due time is desired. W. Köpchen.

The LaPorte Specialconfcrenz holds its meetings, s. G. w., at Bremen, May 28 and 29, Ind. C. H. Lüker.

The Golf State Conference will meet, s. G. w., from May 27 to 29 in the congregation of Mr. 8. L. Wahl in Mobile. All members are kindly requested to register with the local pastor 8 days in advance. C. E. Scheibe.

The S üdvst-Nebraska Specialconfcrenz will meet, s. G. w., on Wednesday and Thursday nack Pentecost (May 28 and 29) at the home of Mr. 8. Catenhusen at Louisville, Cass Co., Nebr.

W. Cholcher.

The Buffalo District Conference will meet, w. G., on June 3 and 4, at the congregation of Mr. 8. Lohrmann at Eden, N. P. - Timely registration - at least eight days before - highly desirable. - Train to depart from Erie depot at Buffalo at Buffalo and Southwestern R. N. at 6 o'clock in the evening. No other trains stop at Eden Valley.

S. Glazier.

The General Synod

of Missouri, Ohio, &c. St. will meet on Wednesday, June 25, of this year, at the Evang.-Luth. Trinity Church of the Rev. H. F. Sprengeler at Milwaukee, Wis. for their 21st meeting (resp. 6th Synod of Delegates).

Delegates who have been elected on behalf of their constituency by certain local congregations must, in order to be recognized by the synod, be provided with a credentials letter from those congregations. (See: "Synodal Handbook," 3rd ed., p. 28.)

All those who still have reports to submit to the General Synod, or who intend to submit anything else to it, are requested to send it immediately to the General Presidium (Rev. 8. 6. KoL^vuir, Dibble ^v6., 6I6V6I8.nU, Oblo).

Aug. Rohrlack, Secretary.

For your consideration.

All who intend to attend this year's sessions of the Synod of Delegates, either as delegates or as guests, are requested to notify the undersigned. This request is also addressed to those who have already been promised lodging by acquaintances or relatives in our or one of the sister congregations. The undersigned must receive the requested notification by Saturday, June 7, at the **latest**. Anyone who fails to report by then may no longer expect to be given quarters. The name, street and number of his quarters will be sent by postcard to everyone who has reported in time. For this purpose, please give your full address when registering.

Milwaukee, Wis, May 2, 1890.

H. F. Sprengeler.

(300 9tb 8tr66t, L1ilrv8uk66, >Vi8.)

Display.	A. O. Engels Gem. 5. 72. from God's box in teacher A. Albers' school 1. 62. Bertha, Maria, Emilie, Pauline and Karl j Becker by Ist Gräf . 50. from Ist H. Sieving's Gem. for New Orleans 6. 15. Ges. at the wedding of Mr. K. Biernath and Miss Maria Hamm in Staunton 4. 35. Vater Rebbe through Father Schuricht . 50. Is Lowerenz's branch in New Schaumburg 2.09. (p. H31. 93.) Studying orphan boys: C. Waskentien by Ist Brüggemann 3.00. Brethren in need in Dakota: Mrs. Helms by Ist Engelbrecht 1.00. Ist Hiebers Filialgem. 6. 37. L. Kehres das. 2.00. (S. S9. 37.) Orphanage in Addison: V. Schulz through Ist Jben . 25. H. Lotz through Ist Kühn 1.00. Ist Hiebers Gem. 5. 45. Mrs. F. Naddatz through Ist J. Streckfuß 1.00. (p. H7. 70).
The dear communities of the Missouri and Kansas districts are hereby notified that, on the basis of their resolutions of September and October of last year, the piece of land to the north of the Progymnasium here has been purchased and the extension has been started. The extension is to be completed on September 1 of the current year, and the building materials are to be paid off in five installments by then.	To the Verth eidi g un against the S ch ulzwangs g esctz: ?. W. v. Schenck's congregation 15.00. On Mr. Teacher Th. Mertens' wedding s. by Ist A. Schüßler 6.00. P. J. Meyer's congregation in Richton 22. 40. congregation in Effingham 10. 27. congregation in Venedy 8.00. Ist Burfeind's congregation, Lemont, 10. 11. P. Werfelmann's Gem. 25.00. Palm Sunday Coll. in Ist Eißfeldt's Gem. 30.06. Ist L. Lochner's Gem. 50.00. F. Epke by Ist M. Große 2.00. Ist Paul Luecke's Gem. 6. 80. Ist Leeb's Gem. 36. 40. Ist Hieber's Gem. 10.00. Ist Rabe's Gem, Norkville, 9.00. Julius Raatz by P. H. Leinke 1.00. Ist A. b. Rohlfings Gem. 1.00. G. Kämpfe by Ist Knief . 50th Confirmation Coll. in Ist I. Drögemüller's Gem. 6. 15. H. M.'s. 1.00. Fr. Th. Kohn's Gem. 5.00. Ist Todt's Gem., Sigel, 6.00. Ist Gose's Gem. 10.00. Fr. Mary's Gem. 17.00. Ist Gross's Gem, Addison, 25.00. Ist Ottmanns Gem. 13. 10. Gem. Osnabrück 3.05. Ist Krebs' Gem., Aurora, 5.00. Ist W. Heinemanns Gem. 6. 75. (p. K34l. 59.)
However, the college treasury of the local institution, from which the current expenses for taxes, pensions, interests, repairs and salaries are paid, also needs strong support. Since October of last year, the income from this fund has been so low that salaries could not be paid for several months.	Poor students in St. Louis: Eastercoll. l*. Brueggemann's Trinity Comm. 8. 67. Wittwe Dallmann through dens. . 10. F. Lütkeemeier 5.00 and H. Lotz 1.00 by Ist Ch. Kühn. Women's club in Ist Schurichts Gem. f. K. Albrecht 8. 75. widow Schäfer das. for dens. 2.00. (SEE H25. 52.)
This to the dear communities of the Missouri- and KansaSDistricts with the request: to create the necessary remedy by quick and strong support.	Poor pupils in Addison: Jungfrauen-VereinIst Engelbreckts Gem. for Telger 15.00. Ges. on the double wedding at Talge-Engelking by Ist C. Brauer for Fresc 5. 16. Hochzeitscoll. at Hrn. A. Hartmann by teacher Albers for Frese 4. 19. Ges. on the Wcsler Röggerschen wedding by Ist Drögemüller for Buszin 2.00. Ist Müllers Gem. in Ehester for Bunjes 7.00. Rest of a Vereinskasse das. for dens. 2. 30. From P. H. Sieving's Gem. for Rocker 10.00. From Ist Großes Gem., Addison, for Maudanz 15.00, for Schröder 3.00. (p. K63. 65.)
In the name and on behalf of the building committee and supervisory authority of the local Progymnasium Concordia, Mo., April 30, 1890.	Church building in Springfield: P. Krebs' Gem., Aurora, 5.00. German Free Church: Ist W. Kohns Gem. 2. 85. Gem. in Brainerd: P. A. Pfotenhauer 2. 50.
C. H. Demetrio, Secr.	Poor pupils in Milwaukee: Jünglings-Verein Ist Engelbrechts Gem. for Rose 15.00. A. Schultz by 1^ . Hölter for Abraham 5.00. Virgins-Verein P. Leeb's Gem. for Loth and Wolf 10.00. Whose confirmands for the same 2. 50 and v. ! K. Freiburger for the same. 1.00. Ges. auf d. Doppelhochzeit bei TalgeEngelking durch P. C. Brauer für Brandt 5. 16. Ges. bei der Hochzeit des I. Wilkening und FrI. F. Wehrmann durch Lehrer Fathauer für Brandt 12. 51. Hochzeitscoll. bei Hrn. A. Hartmann durch Lehrer A. Albers für dens. 4. 19. Wedding scroll at Martin Schmidt by P. Schieferdecker for Heidel 6.00. (p. H61. 36.)

Revenue to the Illinois District's coffers:

Synod treasury: P. Mener's congreg. in Richton K8. 20. St. John's congreg. in Effingham 10. 20. P. C. Noack's congreg. 20.00. ?. D. Lochner's congreg. 6.00. P. Gross's congreg. in Addison 51. 32. Prairietown's congreg. 11.00. Ist Burfeind's congreg., Lemont, 11. 80. P. Roeder's congreg. 24.00. Eastercoll. Is Eißfeldt's Gem. in South Chicago 33.00, in Grand Crossing 10.00. Is Th. Bünger's Gem. 7.00. P. Wagner's Gem. 58.00. Is Holiday's Gem. in Colehour 12.00, in Whiting 6. 47. Is L. Lochner's Gem.: surplus of a Coll. 4.08, Palm Sunday coll. 32. 28, Maundy Thursday coll. 11. 44, 1st Easter Day coll. 18. 55, from d. Synodal coll. 94. half of Easter coll. in Ist M. Great Gem. 20. 73. Easter coll. Is Suceops Gem. 82.00. Is P. Lückes Gem. 8. 70. Is Uffenbecks Gem. 19. 82. Is Hölters Gem. 51.09. Is Engelbreckts Gem. 50. 25. Is W. Kohns Gem. 14. 50 and 4. 85. Is Leeb's Gem. 16. 05. Is Brauer's Gem., Eagle Lake, 21st 22nd P. Hieber's Gem. 4th 15th and 7th 70th Ist Rabe's Gem, Yorkville, 9th 10th Ist Schmidt's Gem. in Cowling 6th 00th Easter Coll. Is Schieferdecker's Gem. 9. 50. Is Frederking's Gem. at Dwight 11.00. Is Rohlfing's Gem. 5. 12. Part of Easter Coll. in Is Blanken's Gem., Buckley, 12.00. Is Knief's Gem. at Millstadt 10.00. Is A. O. Engels Gem. 2.00. Easter coll. in Ist G. Mezgers Gem. 10. 25. Coll. on 1st day of Easter in Ist Drögemüllers Gem. 5. 20. Easter coll. in P. Hartmann's Gem., Wovdworth, 23. 17. Ist Heumann's Gem., Farina, 5. 31. Ist Strieter's Gem. 21.00. Ist Waiting's Gem., Danville, 9. 15. Ist Kössel's Gem, Stewardson, 6. 84. Ist H. Sieving's parish, 15.00. Ist Brauer's parish, Beecher, 12. 16. Ist Winter's parish, Hampton, 12. 50. Ist Osnabrück parish by Mr. K. A. Meyer, 4. 95. Ist Graupner's parish, Mt. Carroll, 4. 50. (p. K832.09.) Inner Mission: Fr. Jbens Gem., Prairietown, 6.00. Wittwe Lührs through Ist Röder 5.00. Ostercoll. Ist Müllers Gem. in Schaumburg 30.00. F. Riede! through Ist Wagner 2.00. Wittwe Dallmann through Fr. P. Brüggemann . 10. Ist Succop's Gem. 44. 25. Mrs. Studt and Mrs. Halbröder 1.00 each by Ist Succop. Mrs. Garees by P. Uffenbeck 2.00. Bertha Schulz . 25 and K. Zahlmann 1.00 by Ist Engelbrecht. Ist W. Kohn's Gem. 11. 60. put in the bell bag at Ist Hölter's church 3.00. Easter Coll. Gem. East Wheatland 6. 42. Ist A. O. Engels Gem. 2. 22. Ist Strieters Gem. 20.00. J. Bohnhoff by Ist Bartling 2.00. ?. Wangerin's Gem. at Sollitt 10. 85. (p. K148. 69.) ?. Bertram in New Zealand: N. N. by P. Drögemüller 1.00. Mission to the Jews: Wittwe Dallmann through P. Brüggemann . 10. thank offering by Mrs. Ist Heumann 2. 50. (p. H2. 60.) Deaf and Dumb Institution: Easter Monday Collecte at P. L. Lochner's Gem. 4. 10. Ist Uffenbeck's Gem. 7. 85. Ist Waiting's Gem. 16.00. By Teacher A. Wilde's pupils at Wine Hill 4.00. Mrs. N. N. by Ist W. Heinemann 3.00. Father Boze by P. Schuricht 4.00. (P38. 95.) Emigrant Mission: Ist Hölters Gem. for New York 28. 22, for Baltimore 20.00. Orphanage near St. Louis: H. Buchholz by Ist Knief 1.00. Father Boze by Ist Schuricht 4.00. (S. K5.00.) Hospital in St. Louis: H. Lotz 1.00, Charlotte Funke . 50, Clara Kühn . 50 by Ist Kühn. H. Buchholz by Ist Knief 1.00. (S. K3.00.) Poor students in Springfield: women's club in Ist Engelbrecht's Gem. for Holz 15.00. Joh.-Gem. in Peeatonica for Wittbracht 11.00. Gem. in Golden for Going 18. 80. By Kass. Geyer for Zoch 1. 60, for E. Wilder 12. 10, for poor students 5.05. Ges. at Wesler-Röggerschen wedding by Ist Drögemüller for Drögemüller 2.00. Gem. Belvidere for Wolter and Wittbracht 5.00 each. From Ist Sieving's Gem. for Sieving 10.00. Ist Steinmann's Gem. in Babbtown for Rosener and G. Hartmann 10.00. (P. K95. 55.) Widows' and Orphans' Fund: Easter Coll. of Shiloh Hill 6. 61. Bequest of the deceased Mrs. Bicsterfeld through ? Mrs. Bicsterfeld by ? Müller in Schaumburg 5.00. Charfreitagscoll. in Ist L. Lochners Gem. 22. 96. Ist Uffenbecks Gem. 13.00. P. Leebs Gem. 8. 88. Ist H. Engelbrcht 5.00. P. W. Kohn 5.00. Ist Hiebers Gem. 5. 97. From Nellie Suhr's Savings Bank by Fr. Detzer 3.02. Mr. A. Leifheit by Fr. Rabe 2.00. By teacher C. Köbel from the Chicago Teachers' Conference 16.00. Fr. Th. Kohn's Gem, Belvidere, 2.00. Thanksgiving offering d. Mrs. W. Borchelt by Ist Heumann 5.00. Teacher W. Klünder, Crete, 2.00. Teacher Wilde's pupil, Wine Hill, 4.00. Ist C. F. W. Sch olz 3.00. (P. S109. 44.) Negro Mission: Wittwe Lührs through Ist Röder 5.00. From etl. confirmands through Fr. Müller in Schaumburg 5.00. From the collection bag in Ist Frederking's parish at Dwight 1.00. Ist.

Entered the caste of the Eastern District:

Synodal treasury: From the congregation P. Kraffts K5. 75. Gem. ?. Schutztes 26. 18. parish P. Engelberts 7.00. parish P. A. T. Hansers 13. 50. parish P. Weidmanns, Olean, 9.00. parish ?. Glasers 5. 81. comm. P. Kraffts 24. 43. comm. P. Hanewinckels 8. 50. comm. P. Heins 48.00. comm. P. Arnolds 7.00. comm. ?. Lauterbachs, Johnsburg, 3.00. Gem. Fr. Lübkerts 27. 34. Gem. in Wellsville 10.00, BasswoodHill 3. 28. Gem. Fr. Siecks 20.00. Gem. Fr. Grohbergers 7.00. Gem. Fr. F. Brands 14. 45. Parochial Fr. Engelders 20. 73. From the "Geord. Wohlth.-Kasse" of St. Matth.-Gem., New York, 200.00. Gem. P. Beyers 15.09. By P. Sieker of O. Heffe 5.00. (S. H481.06.) Pilgrim House: Gem. Fr. Weidmanns, Olean, 4.00. Progymnasium in New York: Gem. P. Ebendicks 8.00. Gem. in Wellsville 2. 50. Gem. P. F. Königs 13.00. By ?. Sieker by O. Hesse 5.00. (S. H28. 50.) Emigrant Mission in New York: Gem. P. Weidmanns, Olean, 4. 55. i Inner Mission in the East: Through Fr. Kanold by M. Weitz. 50. by?. Krafft from Mrs. Kopp 2.00, Mrs. Runge 1.00. by Fr. Stiemke from Mrs. N. N. 2.00. by?. Schulze from G. Schneider 2.00. by Fr. Walker from N. N. 2. 50, H. M. 5.00. Gein. P. Pechtolds 9.00. Gem. P. Lauterbachs am Kreuzwege 2. 27. By?. F. W. Holls from E. Schugermann 2.00, J. Dittmann 3.00. By P. Walker from C. W. 1.00. Gem. in Wellsville 5.00. Mrs. Beer, Buffalo 5.00. By ?. Kanold from M. Graustein 1.00. By ?. F. König 1.00. W. Thomä 3.00. By P. G. König from FrI. F. Gräber 1.00. (p. H48. 27.)

English Mstssion: W. Thomä 2.00.
Heathen Mission: By IN Sieker by N. Dihlmann 2.00.
Jewish Mission: Kass. Meyer in the Western District 18.00. Kass. Gever in the Southern District 1.00. Gem. IN Siecks 10. 61. by IN F. König from F. Schäfer 1.00. W. Thomä 3.00. by P. Sieker from Th. Steinmüller . 25. (S. -33. 86.)
Negro Mission: By IN Stiemke from Mrs. N. N. 3.00. By IN Wischmeyer from N. N. 2.00. By 1?. Hein by Ms. L. Domhoff 1.00. Gcm. 1^ Ebendicks 6. 50. comm. in Wellsville 3. 50. by 1^ Kanold by M. Graustein 1.00. By IN F. König by F. Schäfer 1.00. W. Thomä 3.00. Gem. IN Beycrs 15. 81. S t. P a u ls-S ch ule, New Orleans: F. Stutz, Washington, 5.00. By IN Sieker by H. Fick 20.00., Th. Steinmüller. 25. (S. -62.06.)
Travel preacher: By 1^ F. König from some members of his church. Gem. 15. 50.
Lutheran Free Church in Germany: W. Thomä 2.00. By IN Sieker by O. Hesse 5.00. (S. H7.00.)
Students in St. Louis: By IN Krafft from Mrs. Abel 1.00, ges. at the wedding of Dittmer-Maronde 2.00. By IN F. König from Mrs. Ä. Hauselt 5.00. W. Thomä 1. 50. By IN Hochstetter from sr. Gem. 6. 65, ges. at the funeral service of J. Siebert 2.00, desgl. Carl Marks 1. 35 for C. Drewes. Gem. IN Sennes 33. 67 for O. Größer. Gem. IN Sanders, Otto, 7. 10 for T. Fleckenstein. (S. -60. 27.)
Students in Springfield: Gem. IN Wisch meyers 15.00 for H. Maßmann. St. Paul's Parish, Baltimore, 5.00, Women's Club 25.00 for G. Wockenfuß. Gem. IN Sieks 10.00 for Berneuther. Gem. IN Lauterbachs, Jokmsburgb, 2. 45. (p. -57. 45.)
Students in Fort Wayne: Through IN Senne by etl. members of sr. Gem. 15.00 for G. Matthaidelß. Gem. IN Nauß' 7. 50 for Bützow. Gem. IN Wischmevers 15.00 for G. Eifrig. Gem. IN Sanders, Little Valley 6.00 for Lohrmann. Gem. in Wellsville 11. 82, Kruger 1.00, Kupfler 1.00, Gem. Basswood Hill 3. 22 for H. Biermann. Gem. IN Siecks 20.00, Gem. IN Grossbergers 15.00 for H. Westphal. Gem. IN Frinckes 10.00 for F. Meuschke. By IN F. König from Mrs. A. Hauselt 5.00. (p. -110. 54.)
Health insurance: W. Thomä 2.00.
Deaf and Dumb Institution: IN Sanders, Otto, 8. 37. Sundayssch. Gem. IN Lübckerts 10.00. Gem. IN Siecks 10.00. W. Thomä 1. 50. (p. -29. 87.)
Hospital in Eäst New Pork: By IN G. King by Miss F. Graves 2.00.
Orphanage near Roxbury: Gem. IN Fleckenstein's 2. 57. For wagons: By IN Walker of H. M. 5.00, L. M. 1.00. (S. -8. 67.)
Orphanage in College Point: Gem. IN Fleckensteins 2. 50. By IN G. König from FrI. F. Gräber 1.00. By IN Steup from etl. Confirm. 1. 26, Mrs. E. Schnell 5.00. (p. -9. 76.)
Widow's Fund: Gem. IN Frinckes 21. 36. Gem. IN Weidmanns, Olean, 7.00, thank offering from Mrs. IN Sander 7.00. W. Thomä 2.00. Gem. IN Bevers 20. 58. (S. -57. 94.)
School Protest Fund: Gem. IN Dubpernell's 2.00.
Ms. IN Goodman: By IN Kanold by M. Weitz . 50, H. K. 1.00. IN Biewend 1.00, E. v. Ette 1.00. St. Paul's Congregation, Baltimore, 20.00. (S. -23. 50.)
Aid fund for mi ssi o n s g em ei nd e s: Commun. in Wellsville 10.00, Ashford 5. 62. Commun. IN Biewends 37. 33. Commun. IN Dubpernell's 2.00. (S.-54. 95.) Total -1107. 65.
Baltimore, April 30, 1890, C. Spilman, Cassirer.

Revenue to the Western District's coffers:

Synod treasury: IN Pfaffe's congregation in Pilot Knob -4. 55. IN Wacker's congregation in Stover 6. 65. IN Bundenthal's congregation in Augusta 3. 55. IN Dau's congregation in Memphis 17. 25. IN Matuschka's congregation in New Melle 12.00, IN Burkart's congregation in Lutherville 5. 63. P. Pröhl's congregation in Feuersville 6. 50. IN Schwankovsky's congregation in Baden 4. 50. (S. -60. 63.)
Progymnasium in Concordia: By IN Wacker of the branch in Pymvnt 4. 75. IN Miller's Gem. in Little Rock 21.00. I>. Schwankovsky's Gem. in Baden 2. 90. (p. -28. 65.)
New construction in Concordia: By Kassirer Mangelsdorf 30. 25. By Mr. Scholz of the congregation at Appleton City, 1st inst., 21. 50. By Mr. Kröncke of Praeses Biltz's congregation at Concordia, 2nd inst., 110.00. By IN Demetrios congregation at Emma, 2nd inst., 70.00. IN Wacker's congregation at Stover, 1st inst., 15.00. IN Miller's congregation at Little Rock, 2nd inst, 7. 50. IN Umbach's Gem. in Prairie City, 2nd s., 6. 50. By IN Hafner's Gem. near Farten, Mon., 23.00. IN Matuschka's Gem. in New Melle, 3rd s., 20.00. IN Pröhl's Gem. at Feuersville, 6th 50th. IN Schwankovsky's Gem. at Baden, 2nd num., 6th 25th. IN Pennekamp's Gem. at Point Prairie, 2nd s., 22.00. (p. -338th 50th.)
Inner Mission of the District: Reimbursed by F. W. Nicrmann 6. 36. by IN Wacker in Stover from N. N. 1.00. by IN Lentzsch in Craig from the Gem. 5.00., coll. by Hrn. Stünkel 5.00. (S. -17. 36.)
Inner Mission: by IN Eberhardt, coll. at Wagner-Kudde wedding at Cottonwood Falls 6. 75.
Negro Mission: By IN Wacker in Stover from N. N. 1.00, By IN Holls in Honey Creek from sr. Gem. 6. 25, by some members 3. 50. By IN Matuschka in New Melle by F. Windhorst 1.00. By IN O. Hanser in St. Louis by Mrs. A. Gödeker 1.00, by confirmand M. Günther 2. 50, H. Lecser 3.00, Wittwe Scheiffelen . 50, Miss. M. Senf. 50, by H. K., thank offering for health attained, 10.00. (S. -29. 25.)
Bohemia Mission: By IN Schwankovsky in Baden . 50.
Pilgrim House in New York: IN Holls' Gem. at Honey Creek 5. 40.
Support fund: By IN Köstering in St. Louis, Coll. on Wieses silb. Hochz., 6. 15. IN Miller's Gem. in Little Rock 22.00. IN Bundenthal's Gem. in Augusta 3.00. By IN Hafner from the Gem. at Farley 8. 73. By IN Burkart in Lutherville from N. N. 1.00. IN Matuschka's Gem. in New Melle 10.00. By IN Lentzsch in Craig, ges. on Harms-Jdeker's wedding, 6. 30. By IN O. Hanser by Mrs. A. Gödeker 1.00, by H. K., thank offering, 10.00. (S. -68. 18.)
Orphanage near St. Louis: IN Bartels' Gem. in St.

Louis 7 p.m., by confirmands by A. Oberfeld 5 p.m. IN Millers Gem. in Little Rock 9 p.m. (S. -45 p.m.).
Deaf and Dumb Institution: By IN Winkler from his confirmands 5. 50. By IN O. Hanser, Coll. on the Hochz. Thoms-Kirchhoff, 9.00. (p. -14. 50.)
Poor students in St. Louis: By IN Nething in Lincoln, coll. on H. Ed. Bormann's high;., 5.00.
Poor students: By IN O. Hanser by H. K>, Thank Offering, 5.00, by Ch. Däumer 5.00. (S. -10.00.)
German Free Church: By IN O. Hanser by C. Komick ni 4.00, by Fräul. S. and M. Komichau 2.00. (S. -6.00.)
IN Birkner's Mission School: By IN Bartels from sr. Gem. 18.00, by Mrs. Mußler 5.00. From IN Obermeyer's Gem. in St. Louis by Mr. Günther and Hassebrock 64. 75, by Mr. Brockmann 25. 70, by Mr. Sachse 6. 50 and by Mr. Käseberg 28. 50. (p. -148. 45.)
St. Louis, April 29, 1890. H. H. Meyer, Cassirer.
2314 X. 14td 8tr.

For the orphanage in Addison, III,

received from January 11 to April 26, 1890:
From communities w. in Illinoiis: by Prof. Simon in Springfield -48. 38, 23. 25, 29. 92 and 5. 90. From Chicago: by IN Hölter from Joh. Kummer 10.00; by IN Succop from H. Rakow 5.00, from Louis Lange jr. 12.00; Coll. from IN Wagners Gem. 41. 50; from IN Leeb's Gem. 12. 87; by IN Bartling from Ad. Siekmann 1.00. by W. Schnitzmeier in Hofsmann 2.00. by IN F. Ave-Lallemant by sr. Gem. in Flatville 10. 66. by IN F. Detzer in Niles Centre from K. Heller 1.00. by Th. Kohn from Pecatonica from J. Schwartz. 10, J. Lemke.05, from Belvidere by L. Kirchner, K. Braun Sr., J. C. Riedel, K. Johannis Sr. and Mrs. Piel each . 50, W. Schmeling, Mrs. Haack, F. Ollmann each 1.00, C. Coretki, C. Mollien, J.Pandt each . 10, F. Rewaldt, Ricka Utteg, C. Braun Jr., H. Rehling, K. Dorn, Chr. Glawe sen., W. Schult, W. Frank, C. Grimm sen., Jak. Joach. Suhr each . 25, A. Westphal . 20, Mrs. Möling, K. Uting, Mrs. Uting each . 15, N. N. . 40. by P. H. G. Schmidt in Freeport, ges.on Sellkc-Herbig's wedding, 3.00. by teacher J. M. Gross in Buckley, ges.on Lustfeld-Ferdina's wedding, 7. 55. by Meier from IN Ramelow's Gem. in Elk Grove 1.00. by IN F. Lußky in Sterling from Joh. Behrens 1.00. By IN Burfeind's Gem. in Lemont 5. 94. By IN H, Brewer's Gem. in Niles 13. 16. By IN Brueggemann in Willow Springs by C. Warkentin 2.00. Half d. Easter Coll. by IN Great's Gem. in Hartem 20. 73. By IN Muller in Schaumburg by weiland Kath. Viesterfeld 5.00. (p. -272. 36.)
From churches, etc., outside Illinoiis: By Kass. H. Tiarks at Monticello, Iowa, 23. 85 and 19. 95. By Kass. D. W. Roescher at Fort Wayne, Ind, 20. 85 and 5.00. By Kass. I. C. Bahls in Lincoln, Nebr. 1. 50. By IN G. Spiegel in Jackson, Mich. of sr. Gem. 17.00, by the Woman's Club, 5.00, by Mrs. Sauer, 5.00. (S. -98. 15.)
From children: Christian teaching colleges: from Chicago: by IN Succop 50.00, 12.02 and 31. 60, by IN Bartling 25.00, by IN Engelbrecht 20.00; by IN F. Schröder in Kankakee, Ill., 14.00. By students in Chicago, Ill: by IN Matthius 4. 45, by IN Füllung 6. 60; by teachers: C. Appelt 4. 50, Kammann 2. 50, Zutz 3. 75, Rademacher 4.00, Döring 5.00, Lampe 9. 10, Niethammer 5.00, Wiedmann 4.00, Güttler 11. 25, Johnson 4. 50, Carsten 9. 25, Steinkrauß 7. 70, Bock 3.00, Treide 2. 66, Bartclt 4. 40. By IN Mönkemöller in Cairo, Ill., By Rosa & Emma Löhr 2.05. By teacher S. F. Gempel's pupils in Cleveland, O., 7.00. By IN G. Spiegel in Jackson, Mich., by the school children 4. 60. By IN Feiertag in Colebour, Ill, by 2nd grade 4. 83. by teacher Militzer at Arlington Heights, Ill. by school children 4.00. by teacher Reifert at Kankakee, Ill. by L. Lemke, E. Ramien, M. Reifert, L. Reifert, A. Kammann, J. Nehls, B. Palmke, Ly. Rieck, C. Hofmeister each . 25, C. A. E. Bilanz, A. E. Krüger, F. J. Beuge, O. L. Fritz each . 20, R. Volkmann, C. Ravens, A. Neumann, F. Schröder, E. Dähling, Ch. Giesecking, M. Becherer eäch . 15, A. Gresens, El. Kraft, P. Schneider, M. Nevc, A. Nielsen, H. Wunderlich, H. Kirchmann each . 10, W. E. Kamann . 65, E. L. Kraft . 25, A. B. L. Neumann . 50, Petersen . 30, Kranz . 25. by teacher A. Fathauer's pupils at Crown Point, Ind. 3. 20. by teacher Tb. Benecke at Danville, Ill, by s. pupils 1. 52. By teacher Simon at Schaumburg, Ill, by Fritz Bottermann, W. Bottermann, Hcrm. Scharringhausen, Louise Albrecht and Sophie Scharringhausen each . 10, Willy Behrens . 50, Willy König, Emilie Wenthe, Alwine König, Lizzie Albrecht, Hein. Föge, Herm. Hahne, Emma Mumme, Martha Mumme, Emma Behrens, Alw. Mumme, Emma Rohlwing, Emilie Simon, Herm. Fasse each . 25, Emma Albrecht . 50, Eddy Berns . 20. (S. -282. 73.)
In board money: From Joh. P. Hansen at Lake Linden, Mich, 40.00. From Kiedeisch at Grant Park, Ill, 16.00. By Kass. D. W. Roescher at Fort Wayne, Ind. for A. and H. Wagester, 5.00. (S. -55.00.)
Addison, Ill, April 26, 1890. h. bartling, cassirer.

The following gifts of love have been received here since December 5, 1889 for my distressed congregation: Through Cass. Spilman by IN Frincke's congregation in Baltimore -20. 55; by IN Brunn by sr. Gem. in Holyoke 22.00; by Kass. Spilman v. IN Holls' Gem. in Bayonne 11. 32; by IN Busse in New Nork from s. Missionary Society 15.00; by Kass. Spilman by IN Beyer's congregation in Brooklyn 22. 34; by IN Halfmann in New Nork 25.00. Heartfelt thanks and God's blessing to the dear donors!
Utica, N. KZ., April 22, 1890. C. A. Germann.

For the household in Fort Wayne

received: From IN Jungkuntz' parish: E. Brüggemann I sack of wheat, 2 gall. Syrup; H. Ahneinann I S. wheat; J. Hollmann 1 S. wheat, 2 Gall. Apfelb.; H. Brüggemann: 2 S. wheat, 2 S. oats; J. Trier 1 S. wheat, 2 S. oats, 4 Gall. Apple b. From IN Schlesselmanns Gem.: from C. Stuppenhagen 3 gall. Apple butter, 1 st. Butter; E. Stuppenhagen sen. and jun., 2 p. wheat, 2 p. oats; W. Eickhoff 3 p. grain; C. Bullermeyer 2 p. grain, 1 p. wheat, 2 gall. Apfelb.; Chr. u.



Fr. Blumenberg 2 p. cart., 2 p. grain, 1 p. wheat, 2 galt. Apple b., 2 gal. Fat, 1 Bush. Carrots; W. Eickhoff 1 st. Butter; W. Jebke 1 st. do.; E. Reese 6 gall. Apple b., 1 p. wheat; Brudi L Co, New Haven, 1 barrel flour and 50 lbs. buckwheat flour. From St. Paul's parish, Fort Wayne, 22 towels.
A. Aehnelt, Property Manager.

For poor students the undersigned received with heartfelt thanks: through Mr. P. Querl, Toledo, O., from his parish, 810.00; through Mr. Teacher Gotsch from the Women's Association of Staunton Parish, Ill, 10.00; through Mr. P. Brandt, St. Charles, Mo. from Mrs. Schaden, 3 pairs of socks.
F. Pieper.

Cash Report of the Lutheran Deaf Support Society of Detroit, Mich.

From March 8, 1889 to March 8, 1890.

Intake.	
For contributions in baar82052.....	44
For cost money	1199. 75
Bequest	400.00
Interest on funds, temporary in savings bank	29. 16
Income for Schaumlöffel's foundation	16. 30
Monthly contributions from association members	31. 85
Sold produce from the farm	25. 79
Interest-free bonds	750.00
	84505. 29
Cash on hand March 8, 1889	1550.00
Total amount availableH6055	29
Issue.	
For salaries, firing and other house expenses82221	, 24
For provisions	1175. 95
For repair on buildings	241. 16
For construction of teachers' housing	1923. 84
For labor and purchased livestock for the farm351 .....	. 46
Bonds repaid	125.00
Foam spoon foundation income given	16. 30
	86054. 95
Kasscnbesland on March 8, 1890	34
Donation of valuables.....	8 633.02
Produce from the farm consumed	399. 40
	81032. 42
Debt portfolio of the Institute on March 8, 189082561 .....	. 73
Debt portfolio of the Institute on March 8, 1889	1941. 73
Increase in debt8620.....	.00
C. H. Beyer, Secretary.	

Cash report on the Schönewald Foundation

from April 1, 1889 until then 1890.

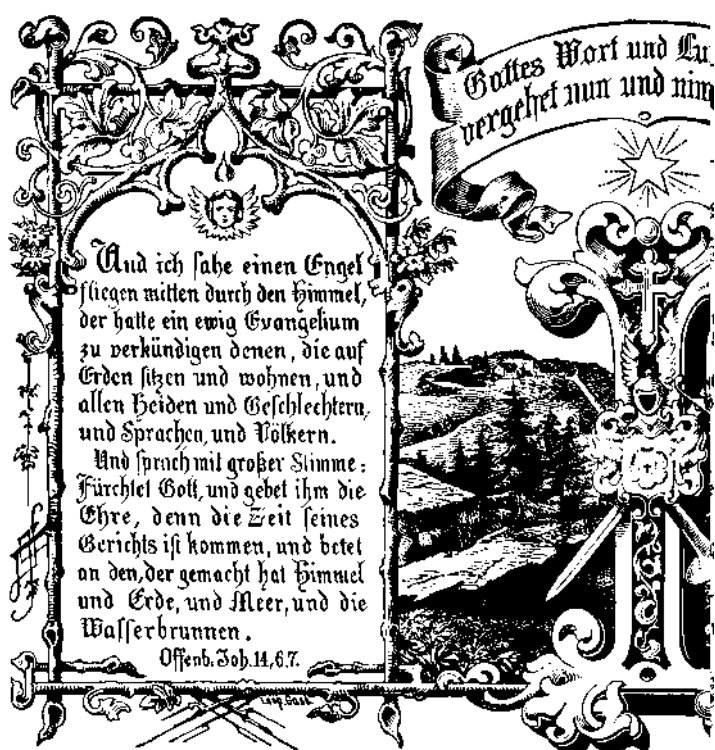
1st intake.	
In cash according to previous statement8	210. 20
To pensions	1255.00
	H1465. 20
2nd edition. Wittwe Schönewald8600	
Insurance	101. 88
Cabs	202, 71
Repairs	102. 10
Building fund	123. 23
I'. C. M. Wrath for poor students	123. 23
Administrative expenses	1. 85
	81255.00
In cash	
	8 210. 20
Cleveland, O., April 28, 1890, J. H. Niemann.	
Checked and found correct:	Friedrich Feth. F. M. F. Leutner.

Changed addresses:

Hev. 6. L. Euentlrer, Lox 628, DICKORA, Hurcklll Oo., lo>vu.
W) 6. Lovvie, 2868tr , 08dko8k, tVis.

The "Lutheran" is published every fourteen days for the annual subscrtpptonsprels of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay an extra 2S cents porter's fee.
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However, letters containing information for the paper (articles, announcements, receipts, adverts, etc.) should be sent to the address: "Imtlrrenner", Iloneorck! 8vmlnrnx, to you editorial office r" send.

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mother.



Herausgegeben von der Deutschen Evan-
 Redigirt von dem Lehrer

Vol. 46.

German Lutheranism in America.

Readers of the "Lutheran" are well aware of the position of our church in relation to the German regional churches. About two decades ago, the blessed pastor Wyneken set up theses about the German regional churches and defended them at one of our synods and proved in the execution of them that even the so-called Lutheran regional churches of Germany were in truth no longer Lutheran. It had become clear that the protests of confessional Lutherans over there against the general lack of discipline in doctrine and life were of no avail. Thus even serious Lutherans, for whom their Lutheran faith was a matter of conscience, e.g. in Saxony and Bavaria, left the national church. The Saxon separated Lutherans turned to the blessed Dr. Walther with the request to send them an orthodox preacher, and this request was granted. Then the Evangelical Lutheran Free Church of Saxony and other states came into being, which is of one mind and faith with us. The decline of the "Lutheran" state churches has only made further progress since then. Not only are the most horrible false doctrines and false teachers tolerated in them, but even the "believing" pastors, even if they still speak of Christ, usually do not teach the doctrine contained in Scripture and testified to in the Lutheran confession. And yet they still refer to Luther and the Lutheran Confession. The name of Luther and Lutheranism is badly misused. The "Lutheran" has reported in detail about the free church movement in Germany and since then has testified against the sins and damages of the German regional churches, especially against the false teachings that are going on there, and has spoken out in favor of German Lutheran separation.

However, this newfangled "Lutheranism," which has taken the place of the old genuine Lutheranism in Germany, has also taken root here in the New World. We have the same contrast before us here in America. There are great



ausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Monday, May 20, 1890. No. 11.

Church communities that call themselves Lutheran but openly contradict the Lutheran confession in doctrine and practice and are therefore not Lutheran in truth. Our synod, which stands firmly on Scripture and confession and professes the teachings of Luther in all things, cannot go together with such "Lutherans. From the beginning, the "Lutheran" has not only testified against the abominations of the Pabst and the errors of the sects, but also against false Lutheranism. And it is still our duty today to warn our fellow believers of this latter danger. For it can easily happen that one of our Christians moves to a city where he finds a congregation whose pastor calls himself Lutheran, and lets himself be bribed and determined by such a title to join this congregation, and yet it is a different path that he is shown there than the one he was taught from his youth. To these same church bodies, which falsely call themselves Lutheran, belongs also the so-called General Council, an association of several synods, which has its strength in the East, but is at present spread over almost all the States of the Union. It has often been demonstrated on our part that un-Lutheran doctrine and unionist practice have also taken root in the General Council. We have recently had occasion to justify this accusation and to defend our Synod against serious charges which have been brought against it from there.

And now this Lutheranism of the newer type, which has developed in America, has made a formal pact with the German Lutheranism of the state church. Within the General Council, a church newspaper is published for the congregations with the title "Kirchenblatt der evangelisch-lutherischen Synode von Canada". The Canada Synod belongs to the General Council and represents the stricter direction, has even already thought of separating from the Council because of the lax practice of the same. In this paper, in the numbers of March 1, 13, 20, 27, 3, 10, 17, 1890, is published an article setting forth the position of the Council toward the German Landeskirchen. The Missouri

The Lutheran synod is here sharply interrogated because it has abolished the communion of churches and communion with the so-called Lutheran regional churches of Germany and protects the right of Lutheran separation. The author of the article, Father Meinhold, uses all his strength to defend the regional churches and to excuse and gloss over their damages. He approves of things from which every serious Christian and Lutheran is horrified. The sentences that are stated here, the judgments that are given here, surpass everything that has been done so far in the General Council on this side, i.e., in the transposition of Lutheran truth. To our knowledge, no voice has yet been raised within the Canada Synod, or within the Council at all, which would have rebuked and rejected these latest omissions by one of its church servants. Thus, the Council seems to approve of what we read here. And so we have all the more right and duty to warn our congregations against the un-Lutheranism of this great synodal association.

Before we go into the actual topic, the evaluation of the German regional churches, let us visualize what the Canadaer Kirchenblatt thinks of the Lutheran church in general. The essay in question is entitled: "Is there a true visible church on earth?" This question is answered in the first of the mentioned numbers of the church bulletin. The writer of the article denies that there is a true visible church of God on earth and that the Lutheran church is this church. And he is zealous against those who make the statement that the Lutheran Church is the true visible church on earth, that is, against the Missourians, as if they had completely forgotten what the church actually is. We read in the number of March 1, p. 180: "There is no true invisible church, nor is there a true visible church on earth, nor did our fathers ever teach this. Also the word of God denies it expressly: My kingdom is not of this world, says Christ. Neither can you say, see here, or see there it is. Luc. 17, 20. 21." The author recalls that the apostle 1 Cor.

12, 12. and in other passages calls the church the body of Christ, Dr. Walther published, titled: "The Evangelical Lutheran Church and remarks that this "is not to be taken merely figuratively, but the True Visible Church of God on Earth." This contains a paper literally", "that in baptism we have not merely figuratively, but which was negotiated at a General Synod and approved by the really and bodily become members of the body of our Lord Jesus same. The first thesis reads: "The One Holy Christian Church on earth, or the Church in the proper sense of the word, apart from passages from the Catechism and the Augsburg Confession, in which there is no salvation and no blessedness, is, according to which the Church is described as "the whole Christianity on God's Word, the entirety of all who truly believe in Christ and are earth", as "the assembly of all believers". He emphasizes, "Now sanctified by this faith." Wherever in our synod the church has an assembly of pure believers on earth does not exist, even been acted upon and written about, this sentence has been among those where the Word of God is taught loudly and purely. placed at the head. Walther then goes on to show in the 2nd In No. 5, p. 19, he asserts again: "But if one wants to hear the thesis that this One Christian Church, the invisible Church, has, opinion of our fathers about the visible church, we can thereby however, unmistakable external characteristics, namely, Word strengthen our opinion that there is no true one. Luther judged just and Sacrament, and in the 3rd thesis that also the visible as we do", and cites several sayings of Luther from the writing of communities, which do not consist of believers alone, but with Concilia and Churches, in which Luther calls the church "a which hypocrites are also mixed, "are called churches in the Christian, holy people", "the congregation of the saints", "which inauthentic sense of the word." In the 4th thesis it says: "In one cannot see nor feel". Scripture even such visible communities are called churches, which are guilty of a partial apostasy from the pure doctrine of the word of God, as long as they still retain God's word essentially." We Missourians therefore confess with the whole of General Council think of the Missourians who claim that the Christendom One Holy Christian Church, the congregation of the Lutheran Church is the true visible church on earth? If they have saints, and teach that this Church, which is in itself invisible, is read the "Kirchenblatt" and know nothing else about Missouri, they must therefore think and speak within themselves: How? The not a mere idea, but really exists on earth, in the visible church Missourians teach that the Lutheran Church is the true church of communities, even in the false-believing ones, in which main earth, that outside the Lutheran Church there is no church on earth, that therefore outside the Lutheran Church there is no parts of the divine Word are still taught, even in the Pabbacy. Cf. salvation to be found? How? Missourians still want to be Walther's paper, p. 20 ff. We do not speak of two "churches" Lutherans and do not know what, since Luther appeared, a child standing side by side, an invisible church and a visible one, but of seven years can say that the church is the congregation of we do say that in the visible churches, which still essentially have God's Word, which according to Scripture we also call churches, saints or believers, the whole Christianity, a spiritual kingdom that believers are found everywhere, admittedly mixed with cannot be seen nor felt? How? The Missourians claim that there hypocrites, and that all the believing Christians scattered in the is a congregation, a visible assembly of pure believers on earth, various church communities make up the One Holy Christian that the Lutheran Church and therefore also the Missouri Synod Church, which cannot be seen or felt. Among the existing is an assembly of vain believers and saints? They are even worse Christian churches, however, there are now differences. We than, for example, the Methodists. That is the heresy of the Lutherans are convinced from God's Word that by God's grace Anabaptists. And how? How is it to be explained that an American we have God's Word and Sacrament completely pure and pure, pastor instills such an idea of the Missourian doctrine in the and thus we distinguish ourselves from other churches that have Christian people? Only two cases are conceivable. Either Father more or less falsified God's Word, and therefore we call this our Meinhold has never read or heard anything of what our Synod Lutheran church, because it has pure doctrine in all things, in professes of the Church. Then it is reckless and unconscionable distinction from other visible church communities, the true visible to judge and condemn a doctrine that one does not even know. church on earth. "A true visible church in an unrestricted sense, Or he knows quite well that when Missouri says that the Lutheran in contrast to the false-believing churches or sects, is only that in it. Then he is playing a false game. In any case, it is a gross lie which God's Word is preached purely and the holy sacraments and slander that he writes into the world. For even the one who are administered according to the Gospel." Walther's paper, p. says evil things to another, of whose baselessness he could easily 42. convince himself, is slandering his neighbor. And Fr. Meinhold's

The writer of the article in the Canadaer Kirchenblatt not only distorts Missouri's teaching as thoroughly as possible, but also knows how to confuse the Scriptures. He refers to such scriptural passages which say that the kingdom of God is within us, that it is not a worldly but a spiritual kingdom, that the church is the body of Christ, that is, the entirety of those who adhere to Christ in true faith. Well, according to the Scriptures we also confess this spiritual, invisible kingdom, the congregation of the saints. But Father Meinhold wants something completely different with these biblical sayings.

For the sake of our readers, so that no one will be confused by such talk, we would like to remind you what our synod teaches about the church and what it claims about the Lutheran church. In 1867, a booklet was published by



nor prove, namely that there is no true visible church on earth. And there he plays a loose game with God's word. From the fact that the true church according to the Scriptures is a spiritual, invisible thing, it does not follow, as every simple-minded person can recognize, that there are no Christian congregations which have preserved the unadulterated teachings of the divine Word and are therefore and in this sense called a true or pure church. Yes indeed, Christ says, "My kingdom is not of this world," thus testifying that His kingdom is a spiritual, invisible kingdom. In the same conversation with Pilate, however, Christ also says this: "I was born for this purpose and came into the world, that I should bear witness to the truth," thus indicating that this spiritual, invisible kingdom of his, the Christian church, is built and gathered through the witness of truth, through the preaching of the Word. And should there be no Christians among whom the word of truth is preached purely and loudly? And if we call the community of those who have the whole, full truth a church, precisely the true visible church, we are only following the example of the apostles of Jesus Christ, who called the visible Christian communities of their time churches. We also remember the word of Christ: "If ye continue in my sayings, then are ye my true disciples." Jn. 8:31 So it is Christ's earnest will that His disciples abide in His speech in all things, just as the apostles insist on preserving wholesome, sound doctrine and shunning all false teaching. And so this is the right form of the church, intended by God, that it holds fast to the right doctrine in all things, and those who remain simple in the speech of Christ are the "right disciples", the right church. Incidentally, it seems peculiar when one hears from the very mouth which with great zeal denies the existence of a true visible church, such talk as that the church, and indeed the true actual church, is "not merely in the figurative sense" the body of Christ, that we Christians are "bodily" members of the body of Christ. So the church, which cannot be seen, is the spiritual kingdom, the body of Christ, and a body in the actual sense, "not in the figurative sense" of the word, thus a body that has flesh and blood, and the believers are "bodily" members of this body, who are thus attached to Christ with body, flesh and blood...!

Just as badly as the Scriptures, Father Meinhold plays along with the Fathers. He writes: "That there is a true visible church on earth, our fathers never taught." "If one definitely wants to hear the opinion of our fathers about the visible church, we can thereby strengthen our view, there is no true one." Whoever reads this must think: Here one who has thoroughly studied the Fathers gives his judgment, and that is precisely that the Fathers never said anything about there being a true visible church on earth, that is therefore a speech and an opinion which the Missourians first brought up. Meinhold, however, betrays with his judgment that he has never thoroughly read and studied the Fathers. It would be an easy task to cite sayings from the writings of all known orthodox theologians of the Lutheran Church which prove our proposition, namely, that the church which carries Luther's teaching, i.e., this visible Lutheran Church, is the most important of the visible churches.



The church is the true church, a pure church, in distinction from the false-believing church communities. We refer here only to several sayings of the Fathers, which are quoted in Walther's paper, p. 45 ff. p. 53. Luther writes in his "Urtheil vom Reichsabschied 1530": "Are therefore all who believe and live according to the doctrine of the Confession (the Augsburg Confession) and the Apology, according to such faith and doctrine our brethren, and does their danger concern us as much as ours. Nor can we leave them as members of the true church." That Luther in many places describes the true church as the congregation of all believers on earth, having in view the invisible church, does not prove, as Meinhold will, that when he speaks of the visible churches on earth, he could not call the church of the Augsburg Confession, as distinguished from the Papal church, a true church. If I have proved that there are trees in my garden, I have not yet given proof that there are no flowers in my garden. Joh. Gerhard judges: "By which the pure teacher of the church differs from the false prophets, by which also the true church differs from the false." Likewise Bechmann: "2. is true church so much as pure church, whose preaching ministry is pure and uncorrupted. In this way the Lutheran church is a true church, the papal a false one." Thus also the Lutheran Confession calls the church in which Luther's doctrine applies a "pure church." Müller, Symb. B. P. 570.

We ask in conclusion: How? Such a man, who lets the Fathers say just what he likes without having examined them, who throws the words of Scripture and biblical and ecclesiastical names and concepts together like cabbage and turnips, is allowed by the Canada Synod to teach publicly in its church bulletin, so that he may make heads and consciences quite confused and misguided? But the main thing is this: This writer of our article flatly denies that the Lutheran Church, as distinguished from other visible churches, is the right, true church, and thus proves that he has no conception of Lutheranism and of the meaning and value of pure doctrine. And such a blurred, untenable Lutheranism thus holds the "Evangelical Lutheran" General Council in its midst, without anyone stirring against it, and thus shows that it has no particularly high opinion of the Church of the pure Word and Sacrament, that in the end everyone is right for it who only calls himself Lutheran. G. St.

(Conclusion follows.)

(Submitted.)

"It can't go on like this."

A conversation between Mr A. and his wife.*)

"No, wife, it cannot go on like this," said Mr. A. to his wife, by whose side he had so just come out of church.

"What can't go away like this, dear?"

"Well, this eternal giving; no sooner have you put in your purse than you are to take it out again. Every Sunday you should give again for something else, and it will go on like this.

*) According to the C. Missionsblatt.

A few weeks ago it was the inner mission, then the synodical me ten dollars for the inner mission, and then give as much as fund, then the orphanage, today it's the negro mission, and next you like for the outer mission."

Sunday it may be the Jewish mission or who knows what else's "No, woman, you ask too much. I don't understand why you turn - nothing to say of the contributions you have to make on and want to give so much this time."

on as a parishioner for your own church and school!" "I will tell you why. My eyes have opened. In her last illness,

"But, dear man, we have given nothing yet this year to the Mutier complained to me how challenged she was that she had outward mission, I mean to our negro mission; you do not mean not done more for the Lord, especially that she had not given to say that we should not contribute to it at all?" more; and you know how much more she has always given for

"At the Mission Festival last summer I gave a proper Christian purposes in spite of her poverty than we have in our contribution, and, however, it was my resolution to give nothing prosperity. Then I was ashamed and decided to give as much to this year. I should like to know how one is to be able to put my cause as I would wish to have given on my deathbed. That anything aside for one's old age, when such demands are always was the day before mother's end, and since then I have always made upon one?" waited for the opportunity to speak to you about it. The thought

"But, man -" Mrs. A. interjected with a punishing look here. torments me that we do so little. We have what we need, and

"Well what though?" have never been serious about honoring the Lord with our good.

"That, dear man, that you should rummage your words a little And if in the past we might have been able to excuse ourselves more carefully: for the mission you gave exactly one and a half by saying that we had to provide for our children's future, now, dollars last year, but for the old days you set aside a hundred alas, that excuse is no longer of any use." And with that the good dollars."

woman burst into tears. Mr. A., too, cast down his eyes and was

"Whose business is it if I am more thrifty than others? Shall silent. They were both thinking of their only child, who had died they have the profile of it, or I myself, who let it sour me?" some months ago. But after a while Mrs. A. began again:

"Ask rather, if God gives you more than others, do you not "Since mother's death I have saved assiduously with the have greater duties than they?" weekly allowance you used to give me; I want to give this saving

"You always take sides against me, woman. Surely I give to the mission now; you don't mind, do you?"

more to church causes than our uncle, for instance, and he is richer than I am, as you know."

"No, certainly not. How much is it?"

"Five dollars."

"All right, woman, you give your five; I will give five of my own

"That does not prove that you have done your duty. We are not responsible for others. Every man stands or falls by his Lord. accord. But enough now" - deflecting her thanks - "it's time to Let us rather compare ourselves with the poor heathen, whose eat!"

debtors we are according to God's word. That we are so well off, Thus ended this conversation, and we hope that from then

we owe to the gospel. They are poor and miserable because they on husband and wife contributed regularly and abundantly not

have not the gospel. To bring it to them we are commanded. How only to the mission, but to the institutions, to the church treasury,

ungrateful if we do not do this! And let us also remember the and to all kinds of God's works.

missionaries, who often have to leave so much and go without so much. How much less do we do, even if we give so much money for the mission!"

Mrs. A. was getting warmer and warmer. She could do it almost as well as a parson, indeed perhaps better. For her husband, who had come home from church so angry, softened now, and at last made the offer to give five dollars again this year for the outward mission. The woman, however, was not satisfied with this. She felt that five times five dollars was still not too much. He, however, shook his head and said that this was "above and beyond". But she continued:

Luther and the Baptists.

This is the title of a treatise which the German Baptists are distributing. In it it is to be demonstrated "in which points of the doctrine of baptism" Luther and the Baptists "agree, and in which they do not. The purpose of the publication and distribution of the tract is undoubtedly to draw the simple-minded into the Baptist nets. Hence, the superscription of the first section is, "What the holy man of God, Dr. Martinus Lutherus, teaches of holy baptism?" (p. 2.) And in the third section it is stated, "that in three principal points of doctrine concerning baptism, Luther agrees with the Baptists, and only in one, with their opponents, and that But not about what love commands? But not about what the with a part of them." (p. 13, 19.) It is naively asserted that the mission needs? But not about the word of Jesus, Go into all the Baptists are said to have fallen away from Luther and his world, etc.?" doctrine; this is not true, but the Lutherans of today have rather

"Since you cite this passage, dear lady, I must nevertheless fallen away from Luther in several important points concerning say that it seems to me a more urgent duty to do something for baptism, while they, the Baptists, agree with Luther in the same the inner mission than for the heathen mission." points.

"I don't know about that. But why not give for both? Surely it is pure self-deception to magnify one duty at the expense of the other, only to leave both unfulfilled! Give

There can hardly be a more impudent, insolent lie, since Luther was only in favor of immersion, that he did not allow any other application of water by sprinkling and dousing, all the Luther constantly fought the Anabaptist spirit to the end.

In order to prove that they agree with Luther, or rather that passages in which Luther speaks of dousing, or combines Luther agrees with them, the author of the Tractate cites some of dousing and immersion, are withheld from them.

Luther's sayings. With a great semblance of honesty he writes: In the Tractate the words are quoted from Luther's Large "We have not printed a few short sentences taken out of context, Catechism: "that one lowers us into the water," etc.; but the other but many longer passages from Luther, without doing anything expressions used shortly before are concealed from the reader: about them; we have also indicated in which writings of Luther "pour the water over you" - "the body is watered"; it is concealed these passages are to be found. (P. 10.) But we shall see that no from the reader that soon after Luther places both - thus as honest work has been done. The author, who wants to make equally correct - side by side: "pour water and lower into the Luther an Anabaptist, stands on the same level with the Jesuits, water.

who up to the latest time have compiled sayings of Luther, We want to share with the reader a few more sayings of especially from his first writings, and sayings taken out of context, Luther: "The preacher speaks the words of baptism and pours in order to present Luther to the simple-minded as a good water over the child. (44, 159.) "The spirits of the mob look only Catholic. But who can expect anything but dishonesty from at the water; item, that a man, the preacher, and the mothers of Jesuits? Now who should think that Baptists, claiming special sorrow are little people, who draw water with their fists, and pour holiness, could be guilty of such Jesuitical dishonesty? And yet it over the child." (46:114) "O what is this, saith the world, that a is so. The spirit of the enthusiasts is an unfair spirit. man dippeth a babe in water, or poureth upon it with a handful of

Luther writes: "What shall I say? How shall I complain? I am water? . . . But because there is no adornment and no reputation, still alive, I write, preach and read daily, yet such poisonous and God adds nothing more outwardly than a handful of water, people are found, not only among the adversaries, but also false he must also suffer it to be despised by the world." (16:46.) brothers who want to be of our part, who dare to lead my writings "Nothing more happens here than that he (man) is immersed in and doctrine directly against me, let me watch and listen, whether water by God's command, or the water is poured over him." (19, they well know that I teach differently, and want to decorate their 80.) Luther and Bugenhagen write, "The little word 'thousand' poison with my work and seduce the poor people under my name. brings with it water; for it means to bathe, or to dip, or to make What will become more and more after my death? I should justly wet with water." (64, 618.) answer for everything, because I am still alive. Yes, again, how Our readers can easily judge from this that the Baptists can I alone shut all the devil's mouths? especially to those (as cannot say that Luther is on their side, since he does not declare they are all poisoned) who do not want to hear or notice what we immersion to be necessary, since he also considers the pouring write, but only practice with all diligence how they may most of water to be valid, and nowhere says that baptism is only shamefully pervert and corrupt our words in all letters. To such baptism when it takes place by immersion. let the devil answer, or at last God's wrath, as they deserve." We also believe with Luther that baptism can be done by (Preface to the Schmalk. Articles.) immersion, but deny with Luther that it must be done by

Let us now see how the Baptist gathers together sayings of immersion. In Luther's time, two ways of baptism were in use: the Luther in order to make Luther an Anabaptist, and how he quotes infant was immersed in the baptismal water or it was watered from Luther's writings. with the same water. Luther refers to both ways in the passages

The first punct in which Luther is said to agree with the Baptists cited above. In his time, it should be noted, there were none who concerns immersion at baptism. "The Baptists say, Baptism is demanded the necessity of the complete immersion of the only baptism when it is performed by immersion." (P. 16.) Now is baptized; therefore, Luther's words about immersion in the it true that Luther is on the side of the Baptists in this? They cite baptismal water are wrongly used by the Baptists for their a statement from one of Luther's earlier writings (1519), in which immersion. G.

he advocates immersion in water. And in order to give the reader (Conclusion follows.) the impression that Luther alone is really in favor of immersion in baptism, the word Lu thers vom Eintauchen (from 1520): "Not that I consider it necessary, but that it would be nice," is communicated only toward the end of the treatise, and it is made to appear as if Luther had committed a "weakness" in speaking thus "out of consideration for the church." In order to give the reader the impression

To the ecclesiastical chronicle.

I. America.

Papist Insolence and Thorosity. From the Roman paper "Catholic Mirror" a reader of the "Lutheran" shares the following samples: "Although the world powers seem to have in large part allied themselves with the princes of the spirits of the air to make the exalted pope a prisoner in his own realm; and although the wretched emperor of Austria has been lukewarm in his veneration of the holy see, if not downright as a

Sissy, what now, in spite of all this, has Pope Leo XIII to fear? He may be personally offended, insulted, even killed, even driven from his palace. But nothing can consecrate his last days more than to suffer, as Christ did, for the sins of fallen humanity. Other popes have endured all hardships, and thus merited heaven ; and the papacy remains." This is a sample of the outrageous impudence with which the Romanists ascribe to their Antichrist the honor due to Christ alone. - And further it is said in the "Catholic Mirror" : "We have not forgotten the picture which represents Prince Bismarck putting a rope around the tower of Cologne Cathedral, while the devil, sitting close by as a spectator, addresses him thus : "What do you actually want to do, O Prince?" "I am trying," replies the German chancellor, "to pull down this old church." "Really?" replies Satan; "for two thousand years I have striven towards this side in vain. If you succeed, report to me, and I will abdicate in your favor." This is a specimen of Papist folly. For it is not true that the Teufel has endeavored for two thousand years to overthrow the Roman Pabstical Church. It cost the old father of lies trouble enough to build up the Pabbacy, and he is not such a Thor as to attempt to pull down his own masterpiece of wickedness, which brings him such great advantage.

A young raving man. A youthful preacher has arrived in England from America. He is exactly 13 years old and weighs 50 pounds. He received, as he informs the interviewers, the call to convert sinners while working with spades and hoes in a cotton field in Atlanta, in the State of Georgia. His name is Master Jimmie Cook, he has a round, smooth, pure face, and when he stands on the platform - he does not enter a pulpit, as only his mop of hair would be visible - he walks to and fro during the sermon, gesticulating with one hand, and the other playing with a long watch chain. Before he dismisses the devout congregation, he lets the bag go round. Then, when the money is handed to him, he says the apostolic blessing.

II. foreign countries.

Saxon Free Church. The following is reported to us concerning a judicial prosecution which was recently instituted against our Saxon brethren in faith, but which has ended in their favor. Pastor Lenk, who belonged to our Synod until Easter of last year, is now, as is well known, in the service of the Saxon Lutheran Free Church, and there supplies several scattered clusters of separated Lutherans in the Saxon Voigtland and Erzgebirge with the pure teaching of the divine Word. The meetings, also the worship meetings, are held at each place in the house of a member of the congregation, to which, of course, also members of the national church have access. Now, before Easter, Father Lenk had once explained in such a meeting in Grün im Voigtland the difference between the communion practice of the regional church and the right Lutheran communion celebration, and had pointed out that in the regional church the communion was also served to the unworthy, to obvious un-Christians, with indolence, to their judgment and ruin. He had also said that the Saxon regional church had fallen away from the Lutheran confession with the abolition of the old religious oath. A parishioner of his, B., in private intercourse with a member of the Landeskirche, had made a similar remark about the Landeskirche's taking of the Lord's Supper. Both what Fr. Lenk said and what B. said were brought to the attention of the Landeskirch pastor, K. von Grün. On March 4, Father Lenk was summoned to appear before the district court of his city, Zwickau, and was told that he had been charged with "blasphemy. For "insulting the

Saxon state church" is considered "blasphemy" according to Saxon law. The Royal Public Prosecutor's Office in Plauen, to which Grün belongs, had brought this action at the request of the pastor of the regional church. Fr. Lenk then stated in detail what he had said in that meeting in Grün and why he had said it. That church member B. in Grün was summoned before the public prosecutor in Plauen. B. showed in the trial, which took place on Monday after Palmarum, that what he had said about the Lord's Supper was in accordance with God's Word, for Christ had said: "You shall not give the sanctuary to the dogs, and you shall not cast your pearls before swine," Matth. 7, 6, and St. Paul wrote: "For he who eats and drinks unworthily, eats and drinks judgment to himself." 1 Cor. 11, 29. The prosecutor opened his Bible and listened attentively. He then inquired exactly about the ecclesiastical position of the Saxon separated Lutherans, and how Father Lenk had judged the abolition of the old religious oath. Finally, he said to B. that he saw that he was a Christian man, that he did not know what the people wanted, and he also offered to reimburse him for the travel expenses, which B., however, did not accept. On April 11, P. Lenk was officially notified that the legal proceedings instituted against him and B. for insulting the Evangelical Lutheran Church (that is the title of the national church) had been discontinued according to the decision of the Royal Public Prosecutor's Office. So there are still reasonable and just judges in Saxony. The small group of separated Lutherans in Green had meanwhile prayed diligently to God for a favorable outcome of the case. For a judicial condemnation would have been a heavy blow to them, would have deterred strangers from attending the free church services, and, according to human reckoning, would have hindered the growth of this small congregation, which is now just beginning to flourish, for the immediate future. Now God has heard that prayer, and just by this judicial decision, which declares the punishment of public sins and damages from God's Word to be civilly indecent and unpunishable, has made free way for the proclamation of His Word. God continue to hold his protecting hand over our fellow believers in the old homeland and make many hearts here willing to remember them in their intercession and also by strong assistance.

G. St.

Bible Distribution in Italy. From the report of the colporteur Pintus in Italy we take the following information: When Pintus came with another colporteur of the Bible Society to the village of Sedini (in Sardinia) on June 19 of last year, the priest of the village, who had soon gotten wind of the dangerous visit, had the bells rung so that his confessors would come to the church. There he ordered them not to buy "the damned books" which those two hellfires would offer. Nevertheless, the colporteurs set down a portion of their books. The next day was the feast of Corpus Christi, and the local Roman priest used this feast to climb the pulpit again and exhort his listeners not to buy the Bible, and to bring the books they had already bought to him to be burned; such action would force the two "servants of Belial" to wander further. But the colporteur Pintus knows his people. What is he doing? While the Roman priest, who is hostile to the Bible, thunders inside against the fine profession of the Bible-seller, Pintus climbs up on a bench in front of the church and tells the gathering people what a precious book he offers them with the Holy Scriptures, tells them also how precarious an institution the Feast of Corpus Christi is, since, according to the same Bible, the Saviour cannot be carried about, but sits at the right hand of His Father. And when the faithful in the church heard that the Protestant was speaking before the church, they ran

almost all came out and left their pastor alone with his punitive sermon against the Bible-buyers and Bible-sellers.

(Rhine, luth. W.-Bl.)

The Pabst as Social Reformer. The Pope is making great efforts to push himself into the foreground in dealing with the workers' question. In all the dioceses of the world committees are to be set up to deal with the labor question and then to present it to the people from time to time in large assemblies. In these committees the bishops are to have the chair. What a social reformer the Pope was, Luther had already proved to his time. In his writing "An den christlichen Adel deutscher Nation von des christlichen Standes Besserung" (To the Christian Nobility of the German Nation on the Improvement of the Christian State), Luther wrote, among other things, the following: "That is why we now see that Welschland is almost desolate, monasteries deserted, bishoprics consumed, prelatures and all churches interest drawn to Rome, cities decayed, land and people spoiled, since neither worship nor preaching is possible any longer. . . . No Turk could have so spoiled Welsh land and put down the church service. Now that Welschland has been sucked dry, they are coming to Germany and are making a fine job of it; but let us see to it that Germany soon becomes like the Welsch. . . We are still astonished that princes, nobility, cities, monasteries, country and people are becoming poor; we should be astonished that we still have food to eat." (Erl. Ausg. 21, 298 ff.) Even since the time of the Reformation it has been proved by history that country and people degenerate and become poor where the papacy has dominion.

F. P.

Buddhism, a pagan religion widely practiced in India and China, named Buddha by its founder, is at present hailed by many unbelieving scholars of America and Europe as the highest wisdom. An English poet (E. Arnold) has recently in a long poem praised Buddha as "the light of Asia," Buddhism as "the exposition of divine wisdom," and many in England and America have been moved by it. In England ten countesses have denied Christ and converted to Buddhism. In Germany, too, Buddhist catechisms are being distributed and, as it seems, are finding a ready market; at least one such catechism appeared in Braunschweig in 1888, already in its second edition. The answer to the 95th question of this catechism is: "There is no God-Creator on whose will the existence of the world depends. Everything comes into being and develops through and from itself by virtue of its own will." So even the stone and the grass come into being by virtue of their own will! And publishers and buyers can be found for this!

(Kbl. a. L.)

By order of Mr. President Wunder, Mr. IN J. C. F. M. Lußky was introduced at Ottawa and Marseilles, Ill, on Sunday Cantate byW Krebs.

Address: liov. ^r. I.ti88k^, . (>22 .l68er8on 8tr., Ottarva, Im 8aUtz Co., Ill.

On behalf of Mr. President Hilgendorf, Sunday Cantate IN A. W. Berg t was introduced at the Lutheran (congregation on Long Branch, Nemaha Co., Neb. by C. H. Becker.

On Sunday Cantate, Mr. IN R. Kre n ke in Giddings, Lee Co., Tcx. was introduced by me on behalf of the Hon. Mr. President Birkmann. Mr. IN G. Buchschacher assisted.

Louis Ernst.

By order of Praeses Wunder, I introduced Fr. V oit on Sunday Rogate in his congregation in New Brunswick. Father Hansen. Address: Rov. 6ust. Voit, Worden, Llaclison Co, Ill.

On behalf of the Honorable Mr. President Wunder, Mr. IN Paul Budach was introduced on Sunday Rogate at Washington Heights, Ill, byC Noa ck.

Address: liev. IN Luckaoü, Washington lleigüts, CooN Co., Ill.

By order of the Ebrw. Mr. President Sievers, Mr. IN H. G. Kranz was introduced on Rogate Sunday in the churches at Fairfield and Shible, Swift Co, Minn. by

G. A. Bernthal.

Address: Rev. Il. C. Kranx, Vairllelcl, 8rvitt Co., IUinn.

Church dedications.

On Sunday Cantate the new church of the Lutheran St. Johannis congregation at Elyria, O., was dedicated to the service of God. Festive preachers: BIN Lothmann, C. C- Schmidt and Wesel (English). J. A. Schmidt.

On May II the Lutheran congregation of Argentine, Kansas, celebrated the dedication of their new church. Festive preachers: BIN E. Jehn, C. F. Gräbner and F. Drögemüller.

I. Kling mann.

O^nsevenz - Ads.

The next St. Louis One-Day Conference will be held on the Wednesday after Pentecost, May 28. St. Mary's.

The Eastern Michigan Specialevnfereuz will meet, w. G., on Wednesday and Thursday after Pentecost, at St. Clair, Mich. Bro. Hahn.

27 School district candidates

will, God willing, be able to leave our seminary this year. The pastors whose congregations intend to call one of these candidates are kindly requested to inform me of this as soon as possible by postcard only, whereupon I will make all necessary inquiries by means of a questionnaire. - Vocation diplomas and accompanying letters are not to be sent to me, but directly to the honorable district presidents. E. A. W. Krauß.

Notice.

Mr. 9th John Heckel, since pastor at Charleston, S. C., and a member of the Synod of South-Carolina, has severed his connection with the said Synod, and desires to enter our Synod. Chicago, Ill, May 14, 1^90th H. Wunder, d. Z. Pres. tes Illinois District.

Explanation.

The undersigned, heretofore a member of the Synod of Ohio and other States, sifts himself compelled to declare publicly the following: After the undersigned has occupied himself for some time with the doctrine of the venerable Synod of Missouri, Ohio n. a. States, he declares his full agreement with the doctrine of the election by grace, which the said Synod has confessed and defended, as being in accordance with the word of God and the confession of our own Evangelical Lutheran Church. He therefore rejects the doctrine of the opponents, according to which man's conversion and salvation depend not only on the grace of God, but also on the conduct of man, as such a doctrine which had no place in the word of God. He confesses, together with the entire Synod of Missouri, Ohio, and other states, that it is the grace of God alone that works faith in us and keeps us in it to our blessed end. Freedom, Osage Co, Mo, May 7, 1890. H. Nau, Lutheran pastor.

Death notice.

God has taken our dear IN J. F. Niethammer to Himself by a very quick but blessed death. He died on the 8th of this month from inflammation of the abdomen after an illness of only one day. La Porte, Ind. 12 May 1890.

I. G. Siegert.

Amtsoirfirllirrrrrrgerr.

On behalf of Mr. President Birkmann, Mr. IN W. Heyne was installed on Sunday Misericordias Domini in Zion Parish, New Orleans, La. by the undersigned, assisted by the entire ministry of New Orleans. G. J. Because of him. Address: Rcv. IV. Hevnk, 8t. ^ncIrotv 8tr, noar 8t. Cüailos ^vo. Orloan", Im.

Mr. IN H. Nau having passed his Colloquium well, I introduced the same by order of the Honorable Mr. President Biltz, on Sunday Cantate, May 4, at Pilgrims parish, Freedom, Mo. C. H. Pröhl. Address: Rov. H. Hau, l'rooclow, OsaZo Co, Llo.

The General Synod

of Missouri, Ohio, &c., will meet on Wednesday, the 25th of June, this year, at the Lutheran Trinity Church of the Rev. H. F. Sprengeler, at Milwaukee, Wis. for their 2nd meeting (resp. 6th Synod of Delegates).

Delegates who have been elected on behalf of their constituency by certain local congregations must, in order to be recognized by the synod, be provided with a credential from those local congregations. (See: "Synodal Handbook," 3rd ed., p. 28.)

All who still have reports to make to the General Synod, or who intend to submit anything else to it, are requested to send the matter immediately to the General Presidium (Bsv. H. O. 8ellrvau, Dibble Ave., Cleveland, Ohio). Aug. Rohrlack, Secretary.

For your consideration.

All who intend to attend this year's sessions of the Synod of Delegates, either as delegates or as guests, are asked to notify the undersigned. This request is also addressed to those who have already been promised lodging by acquaintances or relatives in our or one of the sister congregations. The undersigned must receive the requested notification by Saturday, June 7, at the latest. Anyone who fails to report by then may no longer expect to be given quarters. The name, street and number of his quarters will be sent by postcard to everyone who has reported in time. For this purpose, please give your full address when registering.

Milwaukee, Wis. the 2d of May, 1890.

H. F. Sprengeler.
(300 9th Street, Lliirvaukes, Wi8.)

Notice.

At the drawing held this day the following numbers of our church building shares, the holders of which reside in America, were drawn: 111t. 127, 130, 132; Dit. 8. 342, 344, 345, 366. The holders wish to send their certificates to Llr. 6b *8. Spilman, 8. 'iV. Oor. Baltimore L Butarv 8tr8th, Baltimore, Lick. who will pay the amount for them.

Niederplanitz (Saxony), 20 April 1890.

O. Willkomm, Pastor.

Income to the Canada District treasury:

Inner Mission: Collecte in Fr. Frosch's parish in Elmira H6. 35. desgl. in Salem 1. 75. V. Eitel in Fisherville 2.00. coll. in Fr. Döhler's congregation in Tavistock 5. 10. coll. in Fr. Frosch's congregation in Elmira 9. 70. desgl. in Flora 4. 40. communion coll. in Fr. Andres' congregation. in Berlin 13. 72. Desgl. in Petersburg 3. 49. Easter Coll. in P. Weinbach's Gem. in Sebringville 25. 50. Wedding Coll. at Kahle-Eisler's in Logan 4.00. Coll. in P. Borth's Gem. in Ottawa 11. 25. (p. 88. 26.)

Student Fund: Mrs. Glaß in Flora Kl.00. Silb. Wedding Scoll. at 6th Nuppel in Elmira for Nuppel and Battenberg 10.00. C. Walper in Dashwood 1.00, L. Lange in Chicago 1.00, both for Battenberg. Thanksgiving offering by C. F. Ottmann in Wellesley 1.00. Hockzeitscoll. at Huras-Seidewand in Wellcsley 1. David Wagner in Wilmot . 25. thanksgiving offering by Mrs. P. Germeroth in Wartburg 2.00. confirmation coll. in P. Kirmis' congregation in Wellcsley 12. 64. from the confirmands there 2. 45. V. Eitel in Fisherville 2.00. confirmation coll. In P. Kirmis' congregation at Poole 4. 22. Thanksgiving offering of Mrs. J. G. Schmetzer at Linwood 1.00. Communion coll. in P. Andres' congregation at Petersburg 4. 80. Desgl. at Shantz Station 2. 67. C. Krüger at Berlin . 60. coll. in P. Schmidt's Gem. at Pembroke 8. 63. coll. in P. Bende's Gem. at Humberstone 3. 21, desgl. at Stonebridge 3. 85 for H. Haserodt at St. Louis. Mrs. Geib and H. Delion in Elmira 1.00 each for Battenberg. Thank offering by G. & L. R. in W. in memory of their 25th wedding anniversary 3.00 for Battenberg. Wedding offering by Ehgötz-Fromhagen in Wartburg 5.00. (p. H77. 35.)

English discord: Hvchzeitscollecte at Beyer-Neuman H1.00.

Widows and Orphans: V. Eitel in Fisherville Hl.OO. Part of Palm Sunday Coll. in Fr. Eix's Parish in Wallace 4.00. (S. H5.00.)

Jewish Mission: From?. Döhler's Gem. in Tavistock K. 50.

Synodal treasury: coll. in Bro. Dorn's congregation at Middleton H5. 11. Often, in Bro. Eix's congregation at Wallace 6. 10. (S. HU. 21.)

For Addison Orphans: Thank offering from G. and L. R. in W. in commemoration of their 25th wedding anniversary H2.00.

For Noxbury Orphans: Wedding Coll. at Liese-Wicke's in Sebringville K2.00.

Negro Mission: Mrs. Ehrhoff in Stonebridge H1.00. Part of Palm Sunday Coll. in Fr. Eix's parish in Wallace 4.00. (S. HA. 00.)

Wellesley, Ont. May 5, 1890 Geo. Renfer, Cassir.

Baumhöfener of s. Gem. at Homestead 19. 75. by IN H. Wehking of sr. Job. comm. 11.09. By IN R. P. Budach, Easter coll. sr. Gem. at Luverne, 7.00. By P. G. Haar of sr. Gem. at Hubbard 5.00. By 17 A. Lohr of sr. Gem. at Sherrill 5. 35. by 17 F. Schug, part of Easter Coll. of Coon Valley comm. 4. 50. by B. J. Horn, Easter coll. sr. Jmm. comm. of, 12. 60. by IN W. Mallon 6.00. byB. G. Bayer of sr. Martins-Gem. 6. 50. by B. P. Meinecke of sr. Cong. at State Centre 11. 13. By IN F. A. Reinhardt v. sr. Gem. at Van Horn 18.00. By IN E. F. Welcher of sr. Gem. at Waverly 12. 24. (S. G153. 22.)

Inner Mission in Iowa: Through 17 C. Runge out of the piggy bank of sr. Gem. 1. 50. By 17 A. Grafelmann from N. N. 5.00. By 17 E. Zürrer, communion collections sr. Congregation, 5. 50. By 17 J. Deckmann of his congregation. Congregation in Cedar Rapids, 3.00. By 17 C. F. W. Brandt, Passion Service Coll. of the congregation at Clarinda, 11. 83, by H. Stüwe 2.00. By 17 A. C. Dörffler of sr. Gem. in Aston Township 7. 15, in Aurelia 2.00. By I*. E. Zürrer from the collection bag of sr. By IN Th. Mattseld from his parish in Centre Township 2.00. Congregation in Centre Township 2. 78. By 47 A. Lohr in Sherrill from Mrs. M. Osthof 2.00. (S. K50.01.)

Negro Mission: By 47 L. W. Dornseif from Jak. Richtert sen. 1.00. By IN Th. Wolfram from N. N. for Negro mission in New Orleans 3.00. By 47 A. Ehlers from Joh. Polzin 2.00. By 47 C. W. Baumhöfener from Herm. Wiebold 1.00. By IN E. Zürrer from H. Richter Sr. for new building in New Orleans 2.00. By I?. C. F. W. Brandt from W. Gundermann and Fr. Gundermann each 2.00. By IN F. S. Büniger from sr. Christus-Gem. for the building fund in New Orleans 5.00. By IN I. H. Brammer from Wittwe Kopp 1.00, Abendmahls-Coll. sr. Jmm.-Gem. 3. 53. by 47 J. Aron from FrI. Maria Klüppel 1.00. by IN A. Grafelmann, found in the bell bag of sr. By IN E. Zürrer for a new Negro mission school in New Orleans from Joh. Kruse, L. Wegner, E. Beermann, Cl. Kambeiss 1.00 each, from H. Richter sen. 5.00. By 17 P. Meinecke, Ce^tscoll. of Sunday School children in State Centre, 2.00. By IN J. Horn from the alms fund of sr. Jmm.-Gem. 8. 50. By 17 Lohr in Sherrill pon Mrs. M. Osthof 2.00. (S. K46.03.)

Jewish Mission: By 17 L. W. Dornseif by Jakob Richtert Sr. 1.00. By 17 Lohr in Boone, Theil. of Coll. by the school children, 1.00. By IN Lohr in Sherrill by Mrs. M. Osthof 1.00. (S. G3.00.)

Emigrant Mission in New Pork: By 17 E. Zürrer by H. Richter sen. 1.00. Emigrant Mission in Baltimore: By I?. E. Zürrer by H. Richter sen. 1.00. Pilgrim House in New York: By 17 Ph. Studt, Coll. sr. Gem. in Luzerne, 9. 10.

Poor Iowa students: by 17 M. Fuerstenau, Fenton, Thanksgiving Day and Christmas coll. of sr. Gem., 14.00. By J. P. POUNG at Atkins, Coll. on occasion of a wedding at the home of Mr. W. Rinderknecht, 13. 96. By 17 W. T. Stroebel, Coll. sr. Gem. in Denison on Palm Sunday, 11. 37. By 17 Ch. W. Otto of the Gem. in Atlantic 5. 50. By 17 J. P. Günther, Theil d. Abendm.-Coll. sr. Trinity congregation, 6.00. By 17 F. v. Strohe, Easter coll. sr. Congregation at Monticello, 24.00. By 17 Ph. Studt, Coll. sr. Gem. at Luzerne, 10. 25. by 17 E. Zürrer, evening coll. sr. Gem., 7.00. By 17 A. C. Dörffler of sr. Cong. in Aston Township, 7. 15. By 17 E. Wiegner of sr. St. Ansgar congregation 10. 59. By 17 I. Schinnerer, Easter coll. sr. Gem. at Ockeyedan, 4. 40, in Harrison Township 3. 20. By 17 E. Riedel v. sr. Gem. at Fort Dodge 6th 25th by 17 J. Horn, Palm Sunday coll. sr. Jmm. comm. 17. 27. by 17 Cb. F. Herrmann, Palm Sunday coll. sr. Gem. in Arcadia, 8.00. By 17 F. v. Strohe of sr. Gem. in Delaware 7.00. By I?. E. Zürrer from the collection bag of sr. Gem. 5.00. By 17 C. N. Riedel, Coll. sr. Gem. in Charlotte, 3. 20. By IN F. A. Reinhardt from sr. Gem. at Van Horn 8.00. By 47 L. A. Mueller of sr. Gem. in Wall Lake 3. 25, at Odebolt 3. 25. By 17 Th. Mattfeldt of sr. Gem. in Lincoln Township 5.08, at Centre 5. 15. By 17 A. Dommann, Easter coll. sr. Gem. 3.00. By 17 E. A. Brueggemann of sr. Cong. 3. 15. By 17 J. Seßler of the congregation in Sheridan Township 9. 16, in Auburn 1. 25. By 17 Bro. Brust in Dubuque, Coll. at a conference service, 20.00. By 17 E. F. Welcher of sr. Cong. at Waverly 10.00. (S. H235. 43.)

Poor students in St. Louis: Through 17 Ansoerge v. sr. Gem. in Fort Dodge for A. Böhm and Ebr. Däumler each 2. 50.

Poor Students in Addison: By IN J. Aron, ges. on d. Schminke-Klüppel's wedding, f. student Arthur Horn 8.00.

Poor Sküler in Fort Wayne: By 17 Skliepsiek in Pomeroy, Coll. at a Conferenz service for Martin Ahner, 12.00. By 17 Ansoerge of sr. Gem. at Fort Dodge for Louis Kolb and S. Schlacht each, 2. 50. (S. H17.00.)

> Poor students in Springfield: by 17 C. W. Baumhöfener, ges. on Heitshusen - Jmnhoff's and HüdepohlHeitshusen's weddings for O. Kitzmann and W. Hagen, 9. 60. By IN M. Herrmann, Easter coll. in Hanpt Parish, 9.00. (S. K18. 60.)

47 J. Horn's studios sons: by 17 F. v. Strohe, bell-bag money sr. Comm. at Monticello, 12. 50.

Studying orphans: By 17 W. Mallon 1.00. By dens. from. the comm. in Grant Junction 1.00. (S. H2.00.)

Orphanage in Wittenberg: By 17 F. W. Heinke from the Women's Association sr. Gem. 7.00. By 17 Guenther in Boone, Theil d. Coll. by the school children, 1.00. By 17 W. Mallon . 95. By dens. of s. preaching place in Pilot Lake 1.05. (S. tziO.OO.)

Orphanage in Addison: By 17 F. A. Reinhardt, wedding coll. at E. Hagemann, 5. 65. By IN L. W. Dornseif, part of Christmas coll. of sr. Gem. at Boone, 3. 30. by teacher J. W. Hild of s. school children 1. 25, v. s. singing society 1. 75. by IN K. Zürrer of Rosie Wägers 1.00. by 47 Geo. Bayer by Adam Thomas at Norway 5.00. By 47 C. R. Riedel, Charlotte, 5.00. (S. H22. 95.)

Orphanage near St. Louis: By 47 L. W. Dornseif, part of the Christmas coll. of sr. Parish at Boone, 3. 30. By 17 Fr. Busse, Christmas coll. sr. Gem. at Ogden, 2. 50. By 17 E. F. Welcher of Weidemann, Sr. 5.00. By 17 J. P. Guenther at Boone, part of coll. from school children, 1.00.

Proceeds to the treasury of the Iowa District:

Synodical Fund: By Rev. H. A. Meyer of St. Paul's Parish, Centre Grove H3. 35. by P. Th. Steege'in Council Bluffs from three s. congregations 13. 60. by P. J. Deckmann v. s. congregation at Cedar Rapids 8.00. by P. F. J. Oehlert, Easter coll. of St. Paul's congregation at Webster City, 4. 61. by ?. Ch. W. Otto of the congreg. at Wiota 4. 50. By P. C. W.

By P. A. Lohr from Mrs. Dietrich 1.00. By P. C. R. Riedel in Charlotte 5.00. (S. K17. 80.)

Deaf and Dumb Institution: By P. J. P. Günther in Boone, part of the Coll. from the school children, 1.00. By? Ph. Dornseif from the Women's Association sr. Congregation in Wilton, 5.00. (p. H6.00.)

Aged and sick pastors and teachers: By P. C. W. Baumhöfener v. sr. Gem. at Homestead 12.00. By P. A. Grafelmann of N. N. 10.00. By P. J. P. Guenther, Theil. of Coll. of School Children, 1.00. By ? I. Aron, Easter coll. sr. Gem. at Atkins, 13. 60. By ? W. Mallon of him and sr. Gem. at Herndon, 4.00. By N. N., 2.00. (S. K42. 60.)

Widows' and orphans' fund: P. Th. Wolfram 3.00, by N. N. 2.00. By P. J. G. Schliepsiek, s. at Pieper's wedding, 5.00. By P. A. bhlrs 3.00. By Wittwe Grumm 1.00. By ? E. Zürrer, Abendm.-Coll., 6. 25. Bon?. F. v. Strohe 4.00. By P. F. Busse, Coll. sr. Gem. in Ogden, 2.00. By ? F. v. Strohe of Christ. Scheer 10.00. By P. C. W. Baumhöfener, s. at Neukirch-Heitshusen's wedding, 6. 35. By teacher J. W. Hild 2.00. By? J. P. Günther, Theil der Abendm.-Coll. sr. Trinity congregation, 7. 75. by?. C. W. Baumhöfener from Mr. Wiebold 2.00. by P. A. Grafelmann from sr. Joh.-Gem. 12. 75. by Fr. H. Wehking of sr. Joh.-Gem. 4. 61. by Fr. Buchholz from?. Traubs Gem. in Crozier 6. 50. by?. E. Zürrer, Ostercoll. sr. Congregation, 15.00. Gratitude offering by Fried. Stvckmann 3.00. By Fr. J. Aron, Palm Sunday Coll. sr. Gem. at Atkins, 13.06. By Fr. Ch. F. Herrmann, Easter coll. sr. Congreg. at Arcadia, 4. 20, contribution by himself 1.00. By P. W. Mallon 4.00, by Coon Rapids congreg. 2. 70. By P. C. R. Nidel 4.00. By P. Ch. F. Herrmann, Conference service coll. 3.05. By P. Tb. Mattfeldt 4.00. By? E. Wiegner from s. preaching place in Rudd 1. 25. (S. H133. 47.)

? Bertram in New Zealand: By Bro. Th. Steege, Council Bluffs, Christmas Eve Service Collecte in Council Bluffs, 4. 95. By? J. Deckmann of his. Congreg. in Cedar Rapids 2.00. By? W. Mallon 2.00. (p. S8. 95.)

Progymnasium in Concordia: By P. C. F. W. Brandt from Fr. Gundermann and from W. Sundermann 2.00 each.

Needy in Dakota: By Fr. J. P. Günther, Comm. coll. sr. Trinity congreg. for Fr. Clöter's congreg. in Town Foster, 23.00. By Fr. J. H. Brammer by Mrs. Nieting 2.00. By Fr. Ehlers 1.00, by Mrs. Maria Dutler 2.00. By ? Th. Händschke, Coll. sr. Gem. at Sumner, 14. 40. By ? C. F. W. Brandt, ges. ^on Reinhold-Hülles wedding, 11. 70. by P. Th. Steege of Boomer 6. 40. by P. F. W. Heinke, Coll. sr. Congregational, 17.00. By Fr. E. Wiegner of sr. Gem. at Garner 10.00. By P. E. Zürrer of H. Richter, Sr. 1.00. By? Ph. Studt of members of sr. Gem. at Luzerne 43. 25. By? J. Deckmann of sr. Gem. in Cedar Rapids 2. 50. By? Th. Mattfeld of Fz. Wendt 1.00, Joh. Lübke . FIFTY. (S. K135. 75.)

? J. C. L. Frese: Durck P. E. Zürrer by Cl. Kambeiss 1.00, Rr N. 2.00. (S. P3.00.)

? R. L. Goodman's widow: By P. W. Mallon 2.00. By P. E. Zürrer by Cl. Kambeiss 1.00. (S. K3.00.)

Montieello, Iowa, May 1, 1890, H. Tiarks, Cassirer.

Income to the Michigan District coffers:

Synodical treasury: Jmm.-Detroit K congreg. 17.00. Hemlock congreg. 4.00. Lansing congreg. 9.00. Norris congreg. 6. 10. Frankenmuth congreg. 36. 25. Port Hope congreg. 4. 70. Nagers City congreg. 5. 60. Moltke congreg. 3. 24. Frankentrost congreg. 12. 10. Manistee congreg. 20.00. Hadley congreg. 4.00. Frankenlust congreg. 16.00 and 10.00 f. Teachers' Salary. Unionville congreg. 5. 25. Beaver congreg. 2. 50. Lisbon congreg. 5. 10. Monroe congreg. 18.08. Hillsdale congreg. 3.00. Wyandotte congreg. 6. 52. Saginaw City congreg. 25.00. Millers congreg. 20. 49. Trinity congreg. in Detroit 29. 68. comm. in Merritt 7.00. comm. in Monitor 7. 45. comm. in Lake Ridge 4. 90. comm. in Sebewaing 19.00. comm. in Amelith 6. 75. comm. in Clarenceville 4. 50. comm. in Benona 1. 65. (S. K314. 86.)

Negro Mission: G. Minkus Jr. G1.00. congregation at Frankentrost 10. 80. congregation at Roseville 10. 61. congregation at Manistee 10.00. congregation at Kilmanagh 7.00. congregation at Amelith 4. 25. teacher Meyer's pupils 3. 50. women's club at Monroe 10.00. (p. K57.16.)

Negro School in New Orleans: Through Fr. Hügli by Erhardt Kundering 10.00, Herm. Kundering 5.00, Fritz Kundering 5.00. By Fr. Sievers from Mrs. A. B. Helmreich 1.00. (S. H21.00.)

Deaf and Dumb Institution: By P. Muehlhäuser, sent at Herz's wedding, 4. 60. comm. in Roseville 21.07. Out of the collection box in Monroe . 50. Mrs. M. Loeffler that. 1.00. By Teacher Nimmer from Wittwe J. G. Streeb out of the estate of her sei. husband. 200.00. comm. in Saginaw City 20.00. comm. in Monitor 2. 45. comm. in Amelith 13.00. (S. K262. 62.)

Poor students from Michigan: congregation at Frankenmuth 22. 75. by P. E. G. Frank, sent at Boll's wedding, 4. 35. congregation at Frankenlust 10. 28. P. Sievers, Sr. 1. 72. congregation at Roseville 15. 29. congregation at Amelith 2. 60. by?. J. F. Müller by a confirmand . 00. congregation at Ludinzton 8. 95. (p. G67. 94.)

Inner mission: through Fr. Sievers Sr. at Ullrich's Kindt. ges. . 40. Zion's congreg. at Detroit 27. 53. congreg. at Tawas City 8. 55. congreg. at Richville 10. 70. P. A. Arendt's congreg. 5. 18, By?. Bohn of K. Mueller 1.00. congreg. at Bay City 13. 50. congreg. at Roseville 12. 47 and 9. 80. J. M. Forester's das. 3.00. congregation at Manistee 10.00. congregation at East Saginaw 8. 70. congregation at Amelith 4. 65. congregation at Belknap 5. 85. congregation at Riverton 1. 67. congregation at Monroe 11, 47 and 18. 23. out of the collection box das. . 75. women's club 10.00. and teacher Harbeck's school 9.00. comm. in Sandy Creek 5.00. comm. in Jda 8. 54. comm. in Hillsdale 4. 50. by?. cook of N. N. 4.00. comm. in Mt. Clemens 9. 27. comm. in Saginaw City 18.00. By P. J. Schmidt of N. N. 1. 50. By?. Arndt of Mr. Prieß 2.00. Common in Monitor 6. 80. By?. Fuerbringer of L. 1.00. Common in Reed City 5. 82. (S.H238. 88.)

Support fund: Teacher Mertens 2.00. By?. Heinecke of H. G. 1.00. Gem. in Adrian 15.00. P. Wuggazer



2.00. comm. in Caledonia 8. 50. comm. in Richville 7. 55. comm. in Big Rapids 5. 70. comm. in Lansing 4. 70. comm. in Bay City 13. 50. comm. in Sand Beach 5. 60. comm. in St. Clair 5.00. comm. in St. Joseph 17. 25. by P. Lemke of N. N. 1.00. comm. in Amelith 4.00. comm. in Macomb 5, 75. comm. in Lisbon 9. 70. D. H. O. Schmidt 4.00. P. Hagen 2.00. comm. at Sandy Creek 3.00. comm. at Hillsdale 4. 60. comm. at Frankenmuth 24. 15. comm. at Saginaw City 10.00. by P. J. Schmidt of N. N. 1.00. comm. at Petersburg 8. 75. comm. at Sebewaing 13. 50. by? J. F. Muller of Wittwe N. N. 1.00. (S. K180. 25.)

Student Falch at Addison: Gem. at Waldenburg 5.00.

Pupils in Fort Wayne: comm. in Lenox for Lohrmann 16.05. comm. in St. Clair for Tews 5.00. comm. in Roseville for Arendt 14.00. Wittwe N. N-, Joh. Hutter, Mrs. Burk, Mrs. Scheuerlein 1.00 each for Muller.

Orphanage at Addison: congregation at Roseville 10, 16. By D. H. W. Schroeder by Mrs. A. Eber 1.00. M. Schwarz 1.00. B. Seubs . 25. By teacher Nimmer by widow I. G. Streeb from the estate of her sei. 100.00. (p. K112. 41.)

Orphanage in Wittenberg: Through Fr. Hagen at Riekhoff's wedding s. 5. 50.

Jewish Mission: By D. Sievers Sr. from Mrs. A. B. Helmreich 1.00. Gem. in Manistee 5. 23. Gem. in Amelith 3.05. (S.H9. 28.)

German Free Church: Gem. in Manistee 10.00.

Heathen mission: By teacher Nimmer from widow J. G. Streeb from her husband's estate 100.00. By D. Arndt from his pupils 2. 67. (p. G102. 67.)

Emigrants - Mission in Baltimore: Gem. in Manistee 8.00.

Hospital in St. Louis: By Teacher Prange from Mrs. N. N. 2.00.

Poor brethren in New Zealand: Jmmanuel's-Gem. in Detroit 21. 12.

For I? Frese in Illinois: by P. Trützsch, sent at Hasse's wedding, 7. 60. Total H1465. 34.

Detroit, April 30, 1890, Chr. Schmalzriedt, Cassirer.

Income to the Middle District coffers:

Synodical Fund: IN Kleist's Gem. in New Haven 8-8. 30. k. Schedler's Gem. in Tipton Co. 2.00. IN Kaiser's Gem. in Liverpool 6.03. P. Schmidt's Gem. in Elyria 15. 28. IN Jox's Gem. in Logansport 11. 15. IN Zorn's Gem. in Cleveland 134. 87. IN Mertz's Gem. on the Clift 11. 90. P. Jungkuntz's at Columbia City Zion's Gem. 4th 25th, Petri's Gem. 4th 25th. P. Franke's Gem. at Fort Wayne 10th.00. IN Sitzmann's Gem. at Van Wert 3rd 93rd. P. Evers' Gem. at Convoy 11th.02. Out P. Sieving's Gem. at Fairfield Centre 19th. 75th IN Schumm's Gem. at La Fapette 53.00. P. Fischer's Gem. at Napoleon 12th 70th IN Heintz's Gem. at Crown Point 4th 50th IN Heinze's Gem. at Elkhart 5th 83rd P. Schmidt's Gem. at Decatur 5th 10th, at Monroeville 1st 50th P. Hassold's Gem. at Huntington 7.00. P. Seemever's Gem. at Schumm 20.00. P. Lüker's Gem. at Bremen 13. 30. P. Mcyer's Gem. at Gar Creek 6. 25. IN Böse's Gem. a. d. South Ridge 13. 40. P. Strasen's Gem. at Leslie 7.00. ?. Niethammer's Gem. at La Porte 17. 13. P. Michael's Gem. at Vöglein 10. 86. IN Lehmann's Gem. at Brownstown 7. 40. ?. Pohlmann's Gem. at Dudletown 20.00. P. Lothmann's Gem. at Akron 27. 65, at Kent 4. 61. P. Ernst's Gem. at S. Euclid 11.00. P. Horst's Gem. at and near Ashland 10. 60. IN Schmidt's Gem. at Seymour 22. 37. IN Seuel's Gem. at Indianapolis 34. 27. P. Markworth's Gem. at White Creek 10. 75. ?. Horst's parish near Dublin 2. 50. IN Werfelmann's parish at Neudettelsau 21. 53. P. Querl's parish at Toledo 7. 62. IN Sauer's parish at Fort Wayne 66. 87. By P. Hafner v. parish at Darmstadt 8. 78. IN Schlesselmann's parish at Friedheini 21. 81. P. Kaumeyer's Gem. in Laneaster 16.03. P. Zucker's Gem. in Defiance 11.00. P. P. Schwan's Gem. in Cleveland 42. 50. P. Gößwein's Gem. in Vincennes 17. 50. P. Mohr's Gem. in Inglefield 9.00. P. Heinicke's Gem. in Evansville 4. 10. ?. Trautmann's Gem. at Columbus 17. 35. P. Schust's Gem. at Florida 4. 60. P. Kähler's Gem. at Farmers Retreat 15. 50. k. Sallmann's Gem. at Pomeroy 9. 00. p. Hiller's Gem. at Minden 13. 00. p. Bethke's Gem. at Reynolds 8. 25, at Goodland 2. 20. IN Kühn's Gem. at Dudletown 6. 60. p. Bauer's Gem. at Weites 5. 25. (p. 8879. 44.)

Inner Mission: From the Missionary B. Fr. Zorn's Gem. in Cleveland 1. 25. By Fr. Jungkuntz in Columbia City, Thank Offering by Mrs. N. N., 5.00. Fr. Fischer's Gem. in Napoleon 14.00. Fr. Rump's Gem. in Tolleston 12.00. IN Heintz's Gem. in Crown Point 2.00. IN Seuel's Gem. in Indianapolis 32. 60. k. Werfelmann's Gem. in Neudettelsau 19. 67. confirmands ? Querls at Toledo 1. 91. p. Dankworth's Gem. at Mount Hope 5. 60, at Weinsberg 1.00. By P. Koch at Hust of N. N. . P. Walker's Gem. at Cleveland 8. 50. P. Kirchner's Gem. at Briar Hill 11. 57. P. Kretzmann's Gem. at Cleveland 36. 85. P. Wambgsanß' Gem. at Indianapolis 25. 80. k. Engclder's Gem. at Logan u. b. Sugar Grove 11.00. IN Kähler's Gem. at Farmers Retreat 10.00. By IN Sauer at Fort Wavne by Wittwe Fricke 2.00. Women's Club IN Saupert's Gem. at Evansville 27. 50, G. Bippus das. 2.00, Bro. Heemeier das. . 50 H. Engel of Bro. Jox's Gem. in Delphi 1.00. by ?. Hassold from Miss. Marie Ströbel in Huntington 1.00. Carl Westenfeldt 2.00. IN Schlesselmann's Gem. in Salamonia 3.00. (S. 8238. 25.)

Negro mission: through Fr. Jox in Logansport by W. Geßner . 25th IN Scheips' Gem. in Hobart 11.02, in Lake 1. 32nd k. Fischer's Gem. in Flatrock Township 5.00. Etl. confirmands IN Michael's Gem. in Goeglein 3. 75. Fr. Schmidt's Gem. at Decatur 4. 10. confirmands Fr. Niethammer's in La Porte 7. 41. From the missionary box Fr. Ernst's Gem. in S. Euclid 1, 50. by IN v. Schlichten in Cincinnati from Paul Berger 1. 50. by IN Werfelmann in Neudettelsau from M. Sch. 1.00, from M. W. 3.00. IN Rupprecht's congregation in North Dover 15.00. From the Divine Ch. Fr. Goesswein's congregation in Vincennes 6.00. ?. Koch's congregation in Huff 3. 60. By Bro. Trautmann in Columbus from Mrs. Volland 1. 50. Bro. Kähler's congregation in Farmers Retreat 7. 40. Bro. Zollmann's congregation in Bear Creek 11. 60, By ?.

Sauer at Fort Wayne from Wittwe Fricke 20.00. IN Bethke's Gem. at Reynolds 8.05. Country Gem. IN Hassold's at Huntington 1. 75. CarlWestenfeldt 1.00. For Ne>v Orleans: by ?. Gross in Fort Wayne by Mrs. Julie Baals 1.00. George P. Germann of Glenmvore 1.00. By members IN Gross' Gem. in Fort Wayne 17. 50. (S. -135. 25.) English Mission: IN Wambsganß' Gem. in Indianapolis 15.00. Heathen Mission: By IN Bcthke in Reynolds by Mrs. White 1. 25. Mission to the Jews: George P. Germann in Glenmoore 1.00. Emigr. mission in New York: IN Heintz's Gem. in Crown Point . 50. IN Wambsganß'Gem. in Indianapolis 14. 71. (p. -15. 21.) Emigr. mission in Baltimore: IN Heintz's Gem. in Crown Point . 50. by P. v. Schlichten in Cincinnati from N. N. 5.00. IN Wambsganß' Gem. in Indianapolis 7. 35. (p. -12. 85). Gem. in Faulk Co, Dak: IN Schaefer s Gem. in Waymansville 7. 75. 2 comm. in Louisville, Ky>: By IN Sauer in Fort Wayne, s. or Horstmann-Ehlending's Hochz., 5.06. Glaubensbrüder in Deutschland: Frauenv. P. Trautmann's Gem. bei Columbus für IN Brunn, speziell sep. Lutheraner in Bayern 5. 60. In defense of the Schulz wangs Act in Ill: P. Meyer's Gem. in Gar Creek 5. 85. Poor students in St. Louis: By IN Schmidt in Elyria for Haserodt: From Misses L. M. and T. W. each 5.00, 10.00. By Mrs. W. 3.00. By IN Jungkuntzin Columbia City by Mrs. N. N. 1.00. IN Niemann's Gem. in Cleveland 76. 54, by Wittwe F. for Drewes 2.00. Branch Gem. IN Bachmann's in Evansville for Fleckenstein 4. 50. IN Koch's Gem. in Huff 3. 75. IN Trautmann's Gem. in Columbus 11. 75, E. Stahlhuth Jr. that. 5.00 (S. -117. 54.) Poor students, in Springfield: women's v. IN Niemann's Gem. in Cleveland for Wcsterkamp 10.00. IN Scheips in Hobart for E. Wilder 2. 29. best Gem. in Hobart for same 8. 68, whose Gem. in Mc.Gaul for same 4.03. By IN Sauer in Fort Wayne from Wittwe Fricke for G. Hartmann 10.00. IN Niethammer's Gem. in La Porte for Neuendorf 15.00. ?. Seuel's Gem. in Indianapolis for C. Schleicher 47th 41st Virginsv. IN v. Schlichten's congreg. in Cincinnati for E. Wilder 10.00. P. Schlesselmann^ congreg. in Friedheim 3.00. Virg. v. IN Koch's Gem. in Huff 3. 40. IN Walker's Gem. in Cleveland 24. 84, N. N. that. 3. 16. By P. Heinze in Elkhart, sent at Abel Tygis' wedding, for J. Halboth 3. 31. By etl. women IN Schlesselmann's Gem. in Friedheim for Daberkow 5.00. (S. -150. 12.) Poor students in Fort Wayne: IN Seemeyer's Gem. in Schumm for Senne 5.00. P. Pohlmann's Gem. in Dudlentown for P. Lehman" 15.00. N. N. from IN Ernst's Gem. in S. Euclid for M. Brüggemann 5.00. Wittwe Schmidt from IN v. Schlichten'sGem. in Cincinnati 3.00. P. Schlesselmann's Gem. in Friedheim 3.00, Frauenv. das. for T. Meyer 9.00. IN Koch's Gem. in Huff 3. 75. P. Heinicke's Gem. in Evansville for Reininga 10.00. Frauenv. IN Trautmann's Gem. in Columbus for S. Hoffmann 7th 80th Women's V. IN Weseloh's congregation in Cleveland for C. Schulz 20.00. Ditto IN Michael's congregation in Vöglein for S. Schlacht 10.00. By IN Bcthke in Reynolds, ges. on Schröder-Buß' Hochz., for V. Kern 4. 15. Ges. by IN Häfner in Inglefield on Jacob Meyer's Hochz. for Reininga 6. 15. (S. -101. 85.) Poor students in Addison: George P. Germaun in Glenmoore 1.00. By IN Schmidt in Elyria, ges. on teacher M's. blech. Hochz., for W. Willert and F. Peters 6. 74. IN Gvtsch's Gem. at Hoagland 8. 75. By Teacher Fedder at Valparaiso for H. Krenz: Gottesk. in school 1. 32. Ges. on birthday of Claus Clauson 1. 75. Ges. on birthday of Ed. Buuck 1. 33. N. N. . 60th IN Niethammer's Gem. in La Porte for F. Dubbert 8. 40th Frauenv. ders. Gem. for W. Möller 10.00. Chr. Bielefeld das. for W. Möller 1.00. By IN Werfelmann in Neudettelsau from N. N. for Knief 5.00. (p. -45. 89.) Household in St. Louis: IN Häfner's in Inglefield St. Peter's comm. 1. 90. IN Weseloh's comm. in Cleveland 45.00. (S. -46. 90.) Household in Fort Wayne: INv. Schlichten's Gem. in Cincinnati 22. 75. IN Häfner's Gem. in Darmstadt 4. 45. (p. -27. 20.) Household in Addison: By IN Häfner v. Gem. in Darmstadt 1. 90. By IN Kähler in Farmers Retreat from Mrs. Pottebaum (for wash fund) 1.00. (p. 2. 90.) Orphanage in Addison: George P. Germann in Glenmoore 1.00. Orphanage near Boston: By IN Kleist in New Haven, ges. on Fr. Behrmann's Hochz., 1. 57. Orphanage in Indianapolis: by teacher Arnhold in Cleveland of Aug. Kocklaun . 25, Louise Kocklaun . 25, Mart. Schutte . 10, from savings of Oswald Arnhold . 53, by IN Kunschik of N. N. in Madisvnville 2.00. schoo k. Teacher Lindemann's in Fort Wayne 5. 95. Desgl. teacher Roscher's that. 2. 98. By IN Schmidt in Elyria v. Confirmand C. S. 1.00. By IN Zorn in Cleveland by G. H. Bente 2.00. Women's v. P. Niemann's Gem. in Cleveland 10.00. Schoolk. IN Jungkuntz's Zions-Gem. 1.01, desgl. its Petri-Gem. . 86. by IN Fischer in Napoleon from Wittwe Schneider 1.00. School k.. Teacher Wüllner's in La Porte 3. 58. Schoolk. Teacher Fickweiler's in La Porte 2. 45. Schoolk. Teacher Firk's in Napoleon 2nd 90th By IN Querl in Toledo by G. M. 1st 00th Schoolk. Kämpe's teacher in Fort Wayne 4. 65. By IN Mohr in Inglefield from Wittwe Böhne 5.00. From Gottesk. P. Kähler's Gem. at Farmers Retreat 5. 10. (p. -52. 61.) Deaf and Dumb Institution: George P. Germann at Glenmoore 1.00. By IN Mertz a. d. Clifty by W. Arnholz 2.00. IN Heintz's Gem. at Crown Point 1. 30. By P. Schlesselmann at Friedheim by W. H. 5.00. Women's V. IN Michael's Gem. in Goeglein 5.00. Ges. by IN Bcthke in Reynolds on Goltz Ouade's wedding 5. 25. Carl Westenfeldt 1.00. (S. -20. 55.) Districts support fund: Fr. Kunschik and Gem. j in Madisvnville 10.00. IN Jüngel's Gem. in Fort Wayne 20.00.

St. Peter's Gem. IN Jungkuntz's in Columbia City 2. 66. IN Sieving's Gem. in Fairfield Centre 10. 40. J. Sattler in La Fayette 5.00. IN Fischer's Gem. in Freedom Township 12. 30. IN Lange at Valparaiso 4.00. IN Heintz's Gem. at Crown Point 3.00. H. Sauermann there for happy recovery 2.00. IN Hassold's Gem. at Huntington 9. 17. IN Seemeyer's Gem. at Schumm 12.00. Surplus of travel money from Fort Wayne Preachers and Teachers Conference 2.02. IN Michael's Gem. at Goeglein 12. 90. IN Lehman"s Gem. at Brownstown 5. 70. IN Ernst at S. Euclid 3.00. Unnamed there 1.00. IN Markworth's Gem. at White Creek 8. 40. P. Wilder's Gem. at Fryburgh 10. 51. IN Matthias' Gem. at Preble 6. 50. IN Werfelmann's Gem. at Neudettelsau 13.00. A. V. das. . 50. M. W. das. 2.00. by IN Querl at Toledo from G. M. 2.00. IN Sauer's Gem. at Fort Wayne 78.08. from P. Preuß' Gem. at Avilla 4.00. IN P. Schwan's Gem. at Cleveland 50. 34. IN Wambsganß' Gem. at Newburgh 22. 30. IN Zollmann's Gem. at Bear Creek 11. 60. IN Heinze at Elkhart 3.00. Carl Westenfeldt l.oo. (S. K328. 38.) - Total: H2219.02. Fort Wayne, Ind. April 30, 1890.

D.W. Röscher, Kassirer.

Entered the Nebraska District Caste:

Inner Mission: Through IN W. Cholcher of sr. Parish H7. 38. IN M. Leimer, Coll. sr. Gem., 7.00. IN W. Harms, March Coll., 3.00, Palm Sunday Coll., 6.00, by W. Rahms 10.00. IN G. Rademacher, Easter Coll. sr. Gem., 10.00. IN 28th Brakhage by sr. Gem. 16. 22. IN K. Iahn of sr. Gem. at Plum Creek 7. 50. IN G. Weiter of sr. Zions-Gem. 43. 76. IN W. Hüsemann, Theil of Easter Coll. 5.00. IN P. Schulte of sr. Gem. at Martinsburg. 4. 50, to West Creek, 1. 39. IN I. M. Maisch, March and Easter Coll. sr. Gem., 14. 00. P. L. Huber, Easter coll. sr. Gem., 17. 85, by A. Schultze 1.00. Fr. A. Leuthäuser by sr. Matth.-Gem. 5.00, Pauls-Gem. 3.00, Joh.Gem. 2. 75. IN J. Hilgendorf, Charfr.- and Oster-Coll., 22. 62. ?. A. Bergt Jr. of sr. Joh.-Gem. 10. 15. IN J. P. Kühnert, Oster-Coll. sr. M. Adam, of the same, 14. 50, thank-offering of B. for good health, 5.00. Health, 5.00, gift from A. and S. 3.00. IN J. Hoffmann from sr. Joh. parish in Battle Creek 7.00, Mrs. Vink . 75, Father Neuwerk, Karl Präuner 1.00 each, thank offering from Mrs. Nicolai and from IN Hoffmann 1.00 each. IN H. Frincke from sr. Gem. 6. 89. Mr. C. Schneider, Coll. of Louisville Gem. 8. 25. IN Otto v. Gemmingen of sr. Gem. 8. 85. IN G. Jung, abb. coll. of, 10. 81. P. G. J. Bürger, abb. coll. of sr. Zions-Gem., 5. 20, Mrs. Marg. Otto 2nd 50th IN H. Dannenfeld, Palm Sunday cvll. sr. Cong. at Lawrence, 8. 15. IN H. Bremer, Easter coll. sr. Joh.-Gem., 18. 20. IN Chr. Bock, Maundy Thursday coll. sr. Gem. at Deshler, 5. 83. IN V. Storm, Easter coll. sr., 10. 35. P. E. Holm, Coll. sr. Gem., 5. 10. IN W. Rudolph of St. Paul's sr. congreg. at St. Bernard 14.00. Mr. D. Zimmermann, Easter coll. and from the communion box of IN Bode's congreg., 12.03. IN F. König, Easter coll. sr. Gem., 14. 35. IN Joh. Meyer of sr. Bethlehem congreg. 11. 16. IN W. J. Gans, Palm Sunday coll. sr. Gem., 1 p.m. IN L. Bendin of sr. Joh.-Gem. 12.00. IN E. Flach, Coll. sr. Trinity Comm., 11. 50, St. Peter's Comm. 5. 60. I?. H. Mießler, Coll. sr. Filiale auf d. Island, 4. 85. IN S. Meeske, Abdm.-Coll., 2. 78. IN E. Klawitter, desgl., 2. 50, of Unnamed 4.00. IN H. Wind 5.00. IN Th. Möllering of sr. Gem. 6. 75. IN G. F. Grüber and Coll. sr. Congregation 10. 66. IN F. Düver, Easter Coll. sr. Zion's congreg. 8.00, sr. Filial congreg. 3. 45, ss. Preaching Place 1. 15. IN K. Iahn of N. N. 1. 50. IN A. Hofius of sr. Congreg. 10.00. (p. 486. 28.) Negro Mission: IN G. J. Bürger von Marg. Otto 2. 50. IN Chr. Bock, epiph. coll. sr. Gem. at Deshler, 1. 97. (S. K4. 47.) Negro Mission in New Orleans: IN A. Bergt jr. by some sr. Confirmands 2. 50. Synodal treasury: IN W. Harms von sr. Zions-Gem. 13. 50. IN G. F. Lübker, Coll. sr. Gem., 5. 80. P. J. Hoffmann of Sr. Claus 1.00. IN H. Frincke of sr. Gem. 7. 34. IN E. Flach, Coll. sr. Trinity congregation, 10.00. P. S. Meeske of sr. Congregation 7. 75. (p. K45. 39.) Widows and orphans: IN G. Rademacher 5.00. Gratitude offering by Mrs. P. J. Hoffmann 1.00. (S. K6.00.) Orphanage near St. Louis: Fr. Chr. Bock, Easter Coll. sr. Gem. at Deshler, 6.06. Fr. J. Hoffmann, ges. at Jak. Miller's wedding, 2.00. (S. K8.06.) Orphanage at Addison: IN J. Hoffmann, ges. on Jak. Miller's wedding, 2.00. Teacher L. H. Rullmann of his school children 2. 65. (S. K4. 65.) Orphanage in Wittenberg : P. J. Hoffmann, ges. on Jak. Miller's wedding, 2.00. Poor students in St. Louis: IN C. H. Becker, ges. at Hortsmann-Wittrock's wedding, 4.00. Poor students at Ft. Wayne: IN H. Fischer, Coll. sr. Christus-Gem., for Inselmann 7. 36, for H. Ohldag 8.00. Stud. A. Mcrting (Springfield): From Mr. G. H. Schneider, Dewitt, Nebr. 3.00. IN H. Frincke, Coll. sr. Gem., 8. 50. (S. K11. 50.) ?. L. Frese (Champaign, Ill.) : P. M. Adam 1.00. Lutherans in need in Dakota: Fr. G. Jung from the collection box 13. 30. IN Joh. Meyer from sr. PaulsGem. 3. 81. IN W. Brakhage of sr. Gem. 26. 50. (S. K43. 61.) Total H634. 82. Correction. In the "Lutheraner" of 25 February read: For deaf-mute institution of IN Kühnerts Gem. P8.00 instead of "P8. 50". Lincoln, J. May 1890. I. C. Bahls, Cassirer.

Entered the Southern District caste:

(Since last receipt dated March 15, 1890.) Widows and orphans: Through?. L. Ernst, Lincoln, Texas, baptismal collection at S. Kieschnick 2.00, at Karl Exner 1. 80. Through IN P. Klindworth from Mr. C. Lückemeyer in Wm. Penn, Tex. 5.00. By P. G. Buchschacher, baptismal coll. at E. Jotzlaus, Warda, Tex. 2. 25. By IN J. Kaspar, conference coll. at Eypress Top, Tex. 12.00, thanksgiving offering by J. F. G. 5.00. (S. K28.05.)

Negro Mission : By C. E. in Warda, Tex. 5.00. By ?. G. Birkmann by Mr. A. Dube, Fedor, Tex., 1.00. (pp. -6.00.)
Jewish Mission: By?. G. Birkmann from Mr. P. Urban, Fedor, Tex., 1.00.
Inner Mission: By Bro. G. Birkmann from Mr. Bro. Urban, Fedor, Tex. 1.00. By Mr. A. F. Leonhard, Epiph. feast coll. of Zion's congreg. at New Orleans, 9. 65. By?. A. Donner, contribution at Honen Grove, Tex. 10.00, Coll. at Dennison, Tex. 2. 30, Pottsboro, Tex. 1.OO. By?. A. E. Michel, Coll. at Quincn, Fla., 1. 80. By P. J. F. W. Reinhardt, Coll. at Tampa, Fla., 2. 20, Martin 2.00, Mannville 2. 38, Starke 2. 60. By Durck P. G. Bucksckacker of Karl Teinert, Warda, Tex, 1.00. By?.P. N. Feddersen, contribution at Shreveport, La., 35.00. By P. J. Kaspar, Cupress Top, Tex. evening coll. in s. Congregations, 10.00. (S. -81.02.)
Needy brethren in the faith at White Lake, Dak: Durck P. P. Klindworth of Mr. C. Lueckemeyer, Wm. Penn, Tex., 5.00.
Synodal treasury: By ?. G. Birkmann Fedor, Tex., Hockzeitcoll. at K. Weide, 3. 50, Baptismalcoll. at Ch. Jacob 2. 25. By ?. Klindworth, coll. sr. Gem. in Wm. Penn, Tex. 5.00. By ?. G. Birkmann, Coll. sr. ... Fedor, Tex., 10. 30. By ?. J. Kaspar, Cvll. sr. Gem. in Cvpress Top, Tex., 3.00. (p. -24. 65.)
Orphanage in New Orleans: By Fr. J. Barthel of sr. By Mr. A. J. Roh of the Mobile Branch, Ala. 10.00, Thank Offering by Teacher E. D. K. 2. 50. (S. -20. 70.)
Deaf and Dumb in Norris, Mich: By P. G. Buchschacher, baptismal coll. by H. Stephan 2.00, by A. Bernstein 3.00, by the pupils of teachers E. D. Keyl and H. L. Hüttmann 2. 75, thank offering by teacher E. D. K. 2. 50. (S. -10. 25.)
Stud. T. Zoch (Springfield): By P. G. Buchschacher, Warda, Tex. baptismal coll. at E. Gloyner I.O, of N. N. . 50. (S. -1. 60.)
Stud. E. Wilder (Springfield): By Mr. W. Wunderlich, Evensong coll. of the congregation at Klein, Tex., Oct. 12. Total: -190. 37.
New Orleans, April 15, 1890. J. F. Geyer, Cassirer. 38 81st Andrew 8tr.

Income to the Western District coffers:

Synodal funds: Fr. Mayer's congregation at New Wells -7. 25. I'. Gümthers congregation at Loughtown-8. 00. Fr. Wangerin's congregation at St. Louis by Mr. Umbach-41. 25. by Fr. Meyer of his own congregation. Jamestown congregation 2. 80, at Pleasant Grove 3. 60. P. Obermeyer's congregation at St. Louis by Mr. König 20.00. (p. -82. 90.)
Progymnasium in Concordia: P. Janzow's Gem. in St. Louis by Mr. Bolz 33. 94.
New construction in Concordia: P. Pfaffe's Gem. at Pilot Knob and Jron Mountain, 2nd Sdg., 20.00. By P. Meyer of G. Sperber in California 1.00, by^Wr^tzncher IR-Ja-mMawn 1.00, by sr. Gem. in Jamestown, 1st Zhltz^P5. 50. by P. Gehrmann from Bro. Schriefer in Vandalia ^:00. I^'. JanZvws Gem. in St. Louis by Mr. Bolz, 3rd Zblg., 106.00, P. Rohlfings Gem. in Alma, 2nd Sdg-, 56.00. (P. -204. 50.)
Inner Mission of the District: P. J. H. Ehlers in Norborne 1.00, by Mrs. H. Poos 1.00. P. Wangerin's Gem. in St. Louis by Mr. Umbach 3. 53. by Prof. Schöbe of N. N. in Corder 5.00. (S. -10. 53.)
Negro Mission: Mrs. Schüttenberg m Fr. Wangerin's congreg. in St. Louis . 50. By Fr. Rohlfing in Alma from N. N. 1.00 and from N. N. 1.00. (pp. -2. 50.)
English Mission: By Kassirer Spilman 2.00.
Pilgrim House in New Pork: Fr. Janzow's Gem. in St. Louis by Mr. Bolz 4.00.
Support Fund: Through Fr. Wangerin in St. Louis from the Sewing Club 10.00. St. Louis Teachers' Conference 8. 50. (p. -18. 50.)
Poor students in St. Louis: By Kassirer Vogt of the Young Men's Association in West Ely 8. 18.
Poor Students in Springfield: By?. Jehn in Kansas City for Wolter from the Young Men's Club 10.00, from the Choral Society 7. 50, and from A. B. 5.00. (S. -22. 50.)
Poor students in Concordia: By P. Mayer in New Wells, Coll. a. d. Hochz. Hoffmann-Mirln f. H. Lorenz, 5.00, desgl. Coll. at Härtling's Confirmation 1. 35. By Kassirer Vogt of the Young Men's Association in West Ely 10.00. (S. -16. 35.)
German Free Church: Through Fr. Janzow in St. Louis from Ww. Kuhlmann for Fr. Lenks Gem. 1.00.
?. Birkner's Mission School: Fr. Hanser's parish in St. Louis through Mr. Brauer 5.00.
U. Bertram on New Zealand: By P. Rohlfing in Alma by H. Dieckhoff 5.00.
Mrs. P. Goodman: By Kassirer Spilman 23. 50.
Organ in Addison: By teacher Mackensen, coll. at teacher Günther's birthday party, 6. 15.
St. Louis, May 13, 1890. h. h. meyer, cashier. 2314 N. 14tk 8tr.

Proceeds to the treasury of the Wisconsin District:

Emigrant Mission in New York: I?. Th. Wichmann's Gem. -9. 22. by P. Osterhus from O. Grunewald 2.00. (p. -11. 22.)
Emigrant Mission in Baltimore: Fr. Th. Wichmanns Gem. -5.00.
Saxon Free Church: By 1^'. Osterhus by O. Grunewald -2.00.
Poor students in Addison: W., Sheboygan, -10.00. Confirmation coll. in Sigel 6.00. By P. H. W. Leßmann, s. at Köpsel Kemp wedding, 5. 74. By P. Osterhus of O. Grunewald 2.00. (S. -23. 74.)
Poor students in Springfield: P. G. A. Feustel's comm. -17.00. By?. Osterhus of O. Grunewald 2.00. By P. H. Restin, s. at the wedding of G. Mörke, 9.00. (S. -28.00.)
Heathen Mission: P. B. Sievers' Confirmand. -6.00. From an unnamed 2.00. (p. -8.00.)

Springfield Laundromat: P. F. Leyhe's School Children -2.00.
?. Bertram on New Zealand: P. Th. Wichmanns Gem. -10.00.
?. Markwortbs studirende Söhne: Confirmations coll. in Grant -6.00. Gem. in Merrill: P. Tb. Wickmann's Gem. -12. 86. ?. P. Plaß' Gem. 3.00. (p. -15. 86.)
Noth leidender Glaubensbrüderin Dakota: P. J. G. Gruber's Gem. in T. Maine -3. 91.
Jewish Mission: From an unnamed -2.00l
Schnlkasje: P. L. G. Dorpats Gem. at Wilson, -4. 75. ?. E. Rollers Gem. at Amherst 1.OO, at Stevens Point 1.00. ?. J. Karrers Gem. 8.00. P. H. Stute 1.OO. P. P. Plast' Gem. 3.00. P. H. Ratbjens Gem. 2. 25. (S. -21.00.)
Deaf and Dumb Institution in Norris: P. L. Schütz' Gem. -6. 30.
Poor students in St. Louis :?. A. Rohrlack's Gem. -10.00. By P. Osterhus by O. Grunewald 2.00. (S. -12.00.)
Support fund: Mother Seider, Cascade, 1.OO. Of the ??: C. Jobst 1.OO, H. Restin . 90, G. Löber 4.00, I. Strajen 5.00, G. Barth 4.00, F. Brauer 3.00, F. Leybe 5.00, H. Kollmorgen 3. 55, G. Präger 1.OO. By W. Krug at Reedsburgh 1.OO. Mrs. Ch. Wille, Freistadt, 2.00. Wittwe Treickel 5.00. P. M. J. F. Albrechts Gem. 5. 40. P. Osterhus' Gem. 5.00. O. Grunewald 4.00. (S. -50. 85.)
Synodal treasury: From the congregations of the ??: I Herzer, Plymouth, -11. 25, J. Schutte 20.00, E. Roller, Amherst 1. 85, Stevens Point 9. 40, G. Loeber 21. 43, B. Sievers 38.00, G. Kuechle 28.00, Bro. Keller 9. 86, J. Scklerf 17. 43, J. Strasen 16.00, J. Fuhrmann, Clintnville 11. 50, Townline 2. 26, J. M. Hieber, Sheboygan Falls, 9. 20, E. A. Gorhe 5. 83, F. L. Karth 14.07, H. Erck 23. 28, H. Sprengeler 64. 60, J. L. Osterhus 16.00, C. Strasen 34. 25, G. Präger 5. 13, W. Hudtloff, Martini und Belle Plaine 3. 51, R. Jank, Bear Creek 2. 38, Union 1. 64, Manawa 1. 74, G. A. Feustel, Bloomfield 9. 20, Wolf River2. 30, F. Leyhe, lower Jmm. 8. 14, upper 10. 30, F. Wesemann 14. 35, H. Röhrs 4.02, 8th Schütz, Caledonia, 10.00, b. Baumann 5. 70, C. G. Hähnel, Batavia & Cascade, 16.00, Dir. Löber, school fees, 10.00. (p. -458. 62.)
Inner Mission of the District: P. H. Restin . 50, whose congreg. in Ashland 8. 60. Mrs. Minna Damköhler 3.00. J. C. Koch 10.00. Miss Oestreich, Milw., 1.OO. Of the Gemm. of ??: C. J. Schwan, Pella, 10. 85, C. A. Bretscker, Wausau, 13.00, H. Daib, St. Job., Merrill, 11. 50, J. Schütte 30. 50, G. Löber 12. 34, J. Herzer 15. 50, L. G. Dorpat 10.00, F. Keller 15. 51, J. Strasen 15.00, Ledebur, Dreieinig? 5. 66, St. Joh. 4. 23, H. Stute, Ahnapee, 2. 50, W. Weber, New London, 5. 25, C. F. Ebert, Berlin 12.07, Auroraville . 60, H. Erck 27. 19, Ph. Wambsganß 18. 20, C. Seuel, Portaae 18, 25, Lewiston 1. 85, F. Brauer 9. 25, F. Wolbreckt 32. 19, F. Leyhe, Sigel, 1. 20, Hansen 1.13, Grant 4. 17, G. Barth 4. 15, Filial 1. 85, H. Kollmorgen, Grant, 4.05, Th. Wichuiann 15. 70, P. Plast 4.00, G. Grüber, T. Name 3.00, E. Hübner 7.<10, W. Hudtloff, Job., Belle Plaist""2'. 78, Lt. Paul, Richmond 2. 28, H. Rathjen 5.00, Th. Nickel 10.00, H. W. Leßmann 4. 47, A. Luebckemann, Jmm. 1.OO, F. Wesemann 10. 82, Cedarburg 5. 65, L. Schütz 12.00, J. Diehl 6. 53, B. Sievers 24. 25, J. L. Osterhus 5.00, b. Baumann 6. 65. By Mrs. Charlotte Wille, Freistadt, 1.OO. Fried. Tobberphul 1.OO. Miss G. Denerke 5.00. O. Grunewald 2.00. Ungen. 2.00. (S. 448. 82.)
Negro Mission: By P. E. Roller of N. N. 1. 75. ?. A. Rohrlack's Gem. 6. 70 p. J. Strasens Gem. 7.00. 4th grade school children, ^>beboygan, 4.00. Mrs. J. Pritzlaff 5.00. ?. 8th Sckütz' Gem. 3. 70. by P. Osterhus of O. Grunewald 2.00. Ungen. 2.00. (S.-32. 15.)
Poor Students in Milwaukee: Women of St. Stephen's Parish -16.00. P. A. Rohrlack's Parish 8.00. P. J. Bittner's Parish 6. 83. Hocabzeitscoll. at Aug. Lucht, Lavalle, 12. 66. ?. W. Hudtloff 2.00. P. F. Keller's confirmands 4.05. By ?. Osterhus by O. Grunewald 2.00, whose Gem. 3.00. (p. -54. 54.)
Orphanage at Wittenberg: P. C. G. Hähnel's school children, Cascade, Kl. 50th, Emilie Penn, Milw., 1.OO. N. N., Reedsburg, 1.OO. W. Krug there 1.OO. Christian teaching collection at Oshkosb 8. 97, F. Jahnke there. 75, P. C. Seuels Confirm. 7. 70, P. Ph. Wambsganß', 10. 80, Jmm. Gem., Milw., 38.00. Ch. Wtz., Freistadt, 2.00. By?. H. W. Leßmann, Hocabzeitscoll. of Köpsel and Kemp, 5.00. By P. H. Restin, Hocabzeitscoll. of G. Jehn, 5.00. (S. -81. 77.)
Milwaukeee, April 30, 1890, C. Eissfeldt, Cassirer.

For the orphanage in Indianapolis

received: through the matron of N. N. 2 comf., 1 sheet, 2 underdrawers, 6 towels, 1 p. handsch., 12 separate clothing st. ?. Hillers Gem.: H. Müller 1 bag of turnips, 6 chickens. St. Paul's parish here: N. N. 1 P. shoes; Fr. Rugenstein 1 Knabcnanzug (tr.), 2 P. boots, 2 little dresses, 3 petticoats, 6 P. Trousers, 1 bodkin, 1 p. gloves, 2 p. stockings. Women's Club drs. Gem.: 2 boys' waists, 1 dress, 1 p. stockings, 6 dolls' suits. Dreieinigke:ts-Gem.: J. Poggemeier 5 p. Shoes. Women's Club: Glassware, bread cutter, tinware, 1 trouser trunks, 5 bonnets. Jungfr.-Ver.: 13 mugs, 5 scissors, 5 crochet hooks, 4 dolls' blades. From individuals: Mrs. E. Ostermener 2 pd. Flannel, 3 pd. Triplet, 2 Comf. Mrs. C. Dammeier 1 flan. Skirt, 1 white skirt. K. Kölling 1 boy's suit. Mrs. M. Piel packet tr. dresses. Mrs. M. Mayer framed picture. Mrs. Syerup: 1 waist of trousers, tr.; Bro. Pastor: 1 trousers, 1 hat; Mrs. Piel: 4 coats, 3 woll. Dresses, 12 wasckkl., 3 aprons, 6 pc. tr. under;., 25 cts. for Anna Meyer, 3 hats. Frauenverein der Gem. Mr. P. Kaisers: 2 comforters, 4 sheets, 2 pillow covers, 1 p. stockings. From the La Porte Sewing Club: 5 p. Stockings, 3 p. Trousers, 5 p. Undershirts, 3 st. Waists, 12 pillow cases, 5 shirts, 5 sheets, 5 underwaists, 2 fl. Skirts, 10 "aprons, 2 wool. Dresses, 2 collars, 1 dz. handkerchiefs, packet of nuts and candy. Women's club in Mr. P. P. Schwan's parish: 5 p. Stockings, 1 bomfort, 1 quilt, 3 p. Undershirts, 3 boy's waists, 4 p. Gloves, 5 Skirts, 5 Dresses, 5 Aprons, a piece of Calico and Flannel. From the children of the sewing school at Mr. P. Zorn's parish: one parcel, viz:



B. Polenz, L. Bicker, H. Kocklämmer, C. Welcher, M. Kruse, F. Haker, L. Nienhüser, B. Lamp, P. Kugelin, Cl. Hattendorf, M. Schwan, F. Oestermeyer, F. Feth, E. Zorn, E. Würz, B. Wollermann: 7 aprons, 1 dress, 1 collar, 1 woollen cap. Cap; for Mina and Johny 1 wool. Skirt, 1 apron, 1 p. stockings, 2 collars, 1 dress, 2 p. pants, 1 wool. Cap, 1 petticoat, watch and harmonium. From the Women's Club of the comm. at North Amherst, O.: 1 comf. 3 p. Stockings. Woman's Club of Mr. P. Schumms Gem.: 11 pillow covers, 6 hand. By Mr. 8th Great at Ft. Wayne: 1 comf., 1 girl's coat, tr., 2 tr. dresses, 2 skeins of wool, 1 piece of muslin, 1 p. white dress stuff, 1 p. apron cloth, 4 tascent., 1 cap, 1 doll. From Mrs. S. Meyer of 15 Markworth's Geni. 1 quilt. By Mr. P. Henkel from M. Wanner: 2 p. shoes, F. Bosse 1 p. separate shoes and stuff for little dress, N. N. worn coat. From 15 Kaiser's Gem, Christmas tree collection, H8. 92. 15 Hiller, do., 5. 25. Prof. Simon 1.00. Women's Club from 15 Sauer's Gem. 5.00. Teacher Conzelmann's pupil 2. 50. 15 Kaiser's Gem. 4. 31. 15 Hiller's Gem. making a smoke house. From A. Backhaus 2.00, from Louis, Paul and Otto Dröge's piggy bank 3.00. Through Mr. Teacher Schulz, thank offering from Mrs. Gundlach, 1.00. Mr. 8. Wambsganß' Conf. Centkasse 2.00. P. Werfelmann, Brazil, children's service coll. 9. 50. From the estate of be. Wittwe Strohbeck by Mr. 15 Schäfer 25.00. Mrs. M. Paul dahier 5.00. Easter coll. of the Gem. Mr. X. F. W. Müllers 9. 55. Wittwe Rupprecht, 8. Lebmans Gem., . 50. Mrs. Trimpe senior, and Mr. Rotert, 15 Schäfers Gem. each 1.00. Joh. Schure 2.00. N. N. for haircutting fund 1.00. From Miss El. Lothmann and Mrs. H. Both of Cleveland 2 o.uilt, 6 sheets, 10 pillowcases, 4 towels. From Joh. Poggemeier, P. Seuel's parish, 4 p. Children's shoes. Indianapolis, May 8, 1890. P. Seuel.

For poor students from Iowa

the undersigned received from 7 January of this year: By 15 Grafelmann, found in the collection bag of his parish, for O. Kitzmann H5.00. Gemeinde, for O. Kitzmann H5.00. By P. Steege for H. Brandt 15.00. By 15 Dorffler from some members of sr. Gem. for H. Brandt (?). By F. Klipp 2.00. By 15 Budach, s. at the wedding Winkie-Remus, 6. 25. By 15 Webking by sr. By 15 Deckmann from his wife's estate. Township, 3.00. By 15 Diederich, township... Comm. 7.00. By 15 F. Chlers, confirmation coll. of sr. comm. Joh.-Gem., 12. 85. by 8. Steege for H. Brandt 15.00 and Charfreitagecoll. sr. Comm. 4. 35. by 15 Jacobs, Easter Soll. sr. Gem., 4. 50. by 15 Meyer of sr. Joh.-Gem. 9. 90, sr. St. Paulus Gem. 4.05. By myTrinity Gem. 12. 93, St. Paulus Gem. 1. 46. By 15 Grafelmann of sr. Joh.Gem. 12. 75. by 8. Brandt by sr. St. Clarinda 7. 81, by H. Stüwe 2.00. By 15 Händschke by sr. Gem. by Sumner 11.05. By 15 Busse by sr. Gem. 5. 85. by P. Dornseif, communion coll. sr. Congregation, 11. 50. By 15 hairs of sr. Gem. at Hnbbard, part of their Easter roll, 3.00. By 8th A. Ehlers, Easter roll of sr. By Fr. Bünger, communion roll of sr. Christus-Gem., 10.00. By 15 Ansorge from sr. Congregation, 6 p.m. By 15 Schug, a wedding supper, 3 p.m. By 15 Ahner of His Grace's congregation in Dawson Tsp. Cong. at Dawson Tsp. 3. 33, Cong. at Danton 6.00. By P. C. Schmidt of Messrs. Zions-Gem. 3.00. By 15 Wolfram of the congregation in Materloo, 2 communion scoll., 7. 25, congregation in Fairbank 7. 50. By 15 Schuessler, Colt. sr. Zion's congreg. 3. 21. by 15 Nuoffer, Easteroll. sr. Gem., 9. 10. By 15 Dörffler for H. Brandt from H. Mohding 2.00, H. Volte 5.00, D. Honsbruch 2.00, N. N. 6.00. By 15 Budach, Coll. at the foundation feast of the Young Men's and Maidens' Association, 5.00, and again from the same association 7. 85. Lowden, Iowa, J. May 1890.

I. H. Brammer, Kassirer.

For poor students the undersigned received with hearty thanks: from Mr. J. F. Dittmer, Jefferfon Co, Mo, -5.06p by Mr. P. Strafen, Watertown, Wis. from N. N. 2.00; by Mr. P. Ph. Schmidt, Seymour, Ind. 10.00 (f. Student' H.); by Mr. P. Grörich 12. 50 (for Student Oe.).

F. Pieper.

For Stud. A. Müller received by 15 Albrecht from his congregation in Salem, Mo., K17. 90; by Mr. 15 A. v. Schlichten for Stud. Klausung 17.00 from the women's association sr. Gem., 1.00 from Wittwe Werner. G.

For the new seminary organ I received since January duE Hrn. Dir. Krauß "from the teachers' choir in Milwaukee, Wis. Addison, Ill, May 13, 1890. H. Bartling.

Having received through Mr. Jacob Neu in Springfield, Ill, the sum of H89. 63 for our support, certifies with warmest thanks L ... Frese, Pastor, and Family,

From Professor Gregory in Leipzig, through the mediation of Consul H. W. Diederich, a copy of "Srbliorum Codex 8irrait1ou8 ketropolitüuns ed. Const. lisotwndorl" for the local college library, hereby certifies with heartfelt thanks Fort Wayne, Ind, May 7, 1890, August Crull,

Changed addresses:

Rev D. Loderdraod, 1625 6tll 8tr Nort.tr, Miurreapolr", Man.
Instead of, as heretofore: Uev X. W. Queller, from now on: R.SV. krredrioll VV. IUueller, Danesvrllle, Uarri8orr Co., Inct Uev. 6th Volt., Cordon, üladrsor Co., Ill.
N. Il. Kolk, 36 Neudrucks 8tr., kort tVuz-ue, Incl.
X. INernsetrirrit, 18 6tll 8tr., korrd du Dac, I "Vis.
D. IVlanrer, 12 33d 8tr, Detroit, LNctr.
Il. Waltke, 1525 Destreluru 8tr., 8t. Dorns, lcko.
ck. C. 2ruck, 14 N. Llairr 8tr., Tanesvrllle, ZVIs.

Nrrtered ab tüs kost OKee at 8t. Nords, Llo., s as sseorrd-olss matter.



Herausgegeben von der Deutschen Evangeli-
Redigirt von dem Lehrer-Col

Vol. 46.

Another secret farmer's order.

In the year 1885-86, three men held frequent meetings at Port Huron, Michigan. One of them was an old gentleman by the name of F. W. Vertican, who had formerly been a Presbyterian minister, and had lately stood as such at Tyre, Sanilac Co. but had now given up pastoring and was anxious to engage elsewhere. The other, who until the beginning of last year was in the employ of a railroad company, wrote himself J. R. Wadsworth, and his friends knew him to be a man in need of much money. The third, the youngest of the three, went by the German name of F. H. Krause, had been many and many a man, and edited a German newspaper, the "Herold." One thing, however, none of the three was, namely, a farmer. If the three comrades, at their meetings, which took place chiefly in Krause's apartment, had been engaged in publishing a collection of sermons by "Rev." Vertican, one might have wondered what the railroad official had to do in the process. Or if it had been a question of founding a church, the co-operation of the newspaper man, who was not exactly a churchman, should have been very conspicuous. Or if the object had been the formation of a company to build a narrow-gauge railroad, again the he-pastor, who could contribute neither much money, nor much influence, nor much knowledge of railroading, should have been absent. But none of these things was what the three put their heads together about, but what they concocted together was - the formation of a new order of farmers. They drew up a constitution and a ritual for the new secret society, basing it on similar works already in existence. Then the offices were distributed, Vertican was made president, Wadsworth secretary, Krause treasurer, the salaries were fixed, and now they could begin to build the empire, from which the taxes had to be collected, if there were to be salaries. Soon the agitation was going on back and forth, the advertising drums for the new order were being beaten.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 3, 189T.

No. 12.

The desire to form associations is in the air these days. One uses the existing dissatisfaction with the existing conditions, which, unfortunately, in some respects are not what they should be, in that the market is manipulated to the disadvantage of the farmer through trusts and speculations and various practices, and usury and overcharging are practiced. So our farmers are persuaded that the only true salvation lies in union; only in this way can a remedy be found; especially the merchants who overbear the farmer must be given the lead. Soon the organizers permeated the state. Later, a special organ of the Order was founded, "The Patrons' Guide", published by Krause, of course; since 188!) the weekly paper "The Western Farm and Home" was published, also by Krause in Port Huron, which also seeks its readers among the farmers and serves the interests of the Order, but is especially important for Krause's pocket. In the spring of last year, sooner than the three founders of the Order would have liked, a State Convention was held, soon followed by a National Convention; F. W. Verücan was elected Chief President, J. R. Wadsworth Chief Secretary, F. H. Krause Chief Treasurer, the delegates were voted handsome per diems and mileage allowances, and the Constitution was changed; otherwise, very little happened, almost nothing at all to improve the situation of the farmer. The next National Convention was scheduled for the third Wednesday in March 1891 in Lansing. However, the second State Convention was held in February, 1890. That, in its main features, is the history of the Order so far, which already gives much to consider; let us now look at its Constitution and its ritual.

The "Constitution and By-Laws of the Patrons of Industry of North America" are before us in half a dozen copies, in older and newer, in English and German editions, also in the latest form as adopted in 1889. Of the German edition it must first be said that it is written in dreadful German and printed wretchedly, and that in several important points it does not agree with the English

Edition is correct; but it is produced at the headquarters of the Order, "printed at the Port Huron 'Herald' Book Printing Office." The "Introduction" states:

"We, the citizens, farmers, and laborers of North America, believing in one Almighty God, who is the source of all power and governor of all nations, and who shall be acknowledged in all associations of societies, states, and nations, do hereby, with due devotion to Him, unite together under the following article, and solemnly promise one another to cooperate for the advancement of the interests of farmers and laborers, and for the best interests of the nation of which we form a part. "*)

Here we have first the creed of this order. It is a pagan confession of faith, not to the triune God, but formulated in such a way that every pagan and Jew and Turk who has not yet lost or denied the natural knowledge of God can agree to it. Only a Christian cannot join in it. The Christian's creed is:

"We believe all in One God, Father, Son, Holy Spirit",

as we sing it in the church, as we confess it in the catechism, as all Christendom has confessed it from time immemorial. Where a Christian confesses his faith, he must confess his faith, the Christian faith; if he does not do this, he confesses the faith of the heathen and unbelieving Jews, he denies his faith, he acknowledges that of the heathen as legitimate. Nor can a Christian, who knows what he is doing, "with due devotion to Him," that is, to the God whom every "citizen, farmer, and laborer of North America" may make right in his thoughts, associate with people of whom, according to Article 4 of the by-laws, it is only required that they "enjoy good moral character" and "abstain from violation of the civil laws"; in "devotion to" God, he ought and will

*) We print the posts, in order not to change anything, with all linguistic errors and misprints.

we unite only with Christians, as St. Paul writes so earnestly andpagan shenanigans, if you want to take it mildly and call it that, clearly in 2 Cor. 6, 14. to 18. or with such a refreshment of old idolatrous abominations? Fie

It is true that Article 3 of the "Subsidiary Acts" now states: on shame! But such is the spirit which the founders of the Order "No religious ceremonies are required of the Society. If abreathed into their foundation, an unchristian, pagan spirit, which minister or churchwarden is present at the funeral, the presidentin time also seizes and influences such Christians as endure in may, if he wishes, request that the ceremony be opened or closedsuch a society. with prayer."

First of all, it should be noted that the German copy differssoath, but by word of honor, is evident from the ritual, when it says: from the English. In the English it says: "No religious "You will not be required to take an oath or affirmation; but ceremonies are enjoined for associational meetings. If a you shall promise upon your honor as citizens to keep the constitution and laws of the inferior, great, and supreme minister or a church member be present, the Presidentsocieties, and that you will not make manifest any of the secrets may, if he wishes, call upon him to open or close withabove the unwritten work of this society, whether in, or out of, the prayer." That is, "No religious ceremonies are enjoined fororder, which you have received as such. Do you promise this, then?" (The person asked must in all cases give an audible associational meetings. If a minister or church member isanswer.) Thus, even in these societies, promises are carelessly present, the President may, if he wishes, call upon him to openmade into the future, of which one cannot know whether one will or close with prayer." So here we are not dealing with funerals atbe able to keep it with a good conscience. No conscientious all, but with meetings of the Society. This discrepancy has alsoChristian, who knows that God demands an account of every been noticed in the Order itself, and it has been asked for anuseless word, does this; and he who makes such a promise puts explanation of the same to the Principals; in reply, the "Patrons"himself in danger of later keeping silent against his conscience, and thus of adding sin to sin.

"Guide", the official organ of the Order, lies in the March number And what now comes out of all this in temporal advantages ? of this year: "'At the funeral' is added to the German in the We could also express a view on this in the light of the past, hold Constitution, in order to make the sense clearer. There is no up to the dear farmers the experiences that have been made with difference in the sense." This is a bold-faced lie, and he who other, similar societies. But that is not the task and business of perpetrated it must think his farmers appallingly ignorant to be the "Lutheran. Rather, we say with God's Word, "What good allowed to offer it to them. Article 3 is not about funerals, but would it do a man if he gained the whole world, and yet harmed Article 2 is about funerals, and there it says: "All members shall his soul?" A single sin against the conscience may plunge into attend the funeral, but the association, as a body, shall abstain eternal death, become a fall from grace followed by no rising. A from all funeral ceremonies. However, at the request of those Christian made rich in spiritual gifts in Christ JESu in heavenly present, any funeral ceremony may be held." So if in the German goods, to whom the word is: "Ye are come unto mount Zion, and edition in Art. 3 again the ceremonies at funerals are mentioned, unto the city of the living God, unto the heavenly Jerusalem, and then the sense is different than in the English edition, already unto the multitude of many thousands of angels, and unto the more nonsense. According to both the German and the English congregation of the firstborn which are written in heaven, and editions, however, the president may, under certain unto God the Judge of all, and unto the spirits of the perfectly circumstances, have a prayer performed, and thus impose a righteous. and to the mediator of the New Testament." Surely a service on the other members who are bound by a pagan creed. man so richly endowed ought easily to overcome the temptation prepared for him by the promise of earthly advantages, when he Incidentally, it also looks quite pagan in this secret order. After considers how high a price he is to pay for them, when it is a the ritual of the Order, a short song is sung at the initiation of new question of entering into such a company as we! We have also members, which concludes with the words: "Heaven bless you is become acquainted with them in the order of the Patrons of our prayer. In the further course of the initiation ceremony, the Industry.

A. G.

"I will now introduce you to Minerva, who is one of the greater deities of Roman divinity. She was regarded as the goddess of wisdom, the arts and sciences, or the thinking, inventive faculty."

The second such person, before whom the newcomer is led, bears the name "Demeter," also a name of a pagan idol of antiquity. Now how can a Christian who has renounced the devil and all his nature in his baptism, who fervently thanks God for having led him out of the night of paganism in the grace of his ancestors, associate himself with such a person?

German Lutheranism in America.

(Conclusion.)

We have convinced ourselves that the author of the article published in the Canadaer Kirchenblatt, entitled "Is There a True Visible Church on Earth?" of the Lutheran Church, the Church of the Pure Word and Sacrament, is even wrong

concepts. And since he does not appreciate this high good, the pure doctrine, it is no wonder that he judges other church communities, which lead false doctrine, very mildly and favorably. In his essay, as has already been noted, he pursues the special purpose of justifying the German national churches. In the name of his church fellowship, he extends to them anew the hand of brotherhood and condemns us Missourians, because we hold it with the separated Lutherans of Germany.

In No. 7, p. 27 of the aforementioned church bulletin we read the following:

"Our Lutheran Canadasynod belongs to the larger American church body of the General Council, and the Lutheran General Council is still in communion of faith with the Lutheran churches of Germany. We want to remain in faith fellowship with the Lutheran churches of the old fatherland. We cannot and will not stand with those who, as soon as they arrive here in America, turn their backs on their old Heimath Church, break all communion of faith with it, condemn and heresy it. She is, after all, our spiritual mother, and we owe her so much. In our circles there will hardly be a pastor who wants to lay even a little claim to scholarship and who wants to do without the theological works of the great German thinkers. Yes, not only we pastors, but also most of our Lutheran congregation members; is not the German Lutheran Church our mother, has it not previously provided for us to the best of its ability and fed us with the milk of the divine word in church and school more than we deserve and better than perhaps all the churches here in America would be able to do? Proverbs 20:20: He that curseth his mother shall put out his candle in the midst of darkness. Even if our children were a hundred times wiser than their mother."

Here Father Meinhold testifies that the General Council definitely wants to remain in faith fellowship with the "Lutheran churches of the old fatherland," that is, with the German national churches as they are now constituted. And he scolds those who, as soon as they arrive in America, immediately "condemn and heresy" their home church. He means the Missourians. For he goes on to write: "Whether we shall ever be able to go together with our Missourian brethren, at least as long as they persist in their present separate position, is more than doubtful." It is true that we keep ourselves separate from the German regional churches. However, Meinhold puts the Missourian practice in a skewed light when he presents the matter as if we demand of those who come over from Germany and seek admission with us that they first of all condemn and heresy their home church. We have another way. We ask and test the German immigrants who want to join us about their faith. We gratefully acknowledge that even over in Germany Christ still reigns in the midst of his enemies, that even in the degenerate German Landeskirchen, even in many parts of the Union, the Lutheran catechism is still impressed upon the youth. To this we tie up. We remind the new arrivals of the main points of the Catechism, show them the proper understanding of them, and tell them that here with us they will find the very Church, the Lutheran Church, to which they pledged allegiance in their Confirmation. In the sermon and through other instruction we then introduce them more and more deeply into the teachings of Luther and, of course, point out on occasion, e.g. also in our periodicals, that we do not hold any church fellowship with the German regional churches, because all kinds of false doctrine are going on there: There are all kinds of false doctrines going on there. The saying which our opponent cites, Prov. 20:20, the woe cry

The words about the man who curses his mother, which belong in the fourth commandment, fit the things we are dealing with here like a glove. If we want to transfer it to the spiritual sphere, it speaks precisely for our position. For only a church which feeds and waters its members with the pure milk of the gospel is a true spiritual mother. And this is precisely what we have against the German national churches, that instead of milk they often give their children poison, and instead of bread and eggs they offer them snakes and scorpions. This is the reason why we have turned away from them, that they have left and denied the church of the Reformation and the faith of the fathers, and have thus in their turn become unfaithful to the mother.

The writer of the article in the Canadaer Kirchenblatt harshly condemns the separated Lutherans of Germany who have left the national church for the sake of their conscience:

"Every departure is based on personal opinion, self-empowerment, and self-will; but a Christian is to crucify his own will, not to go his own ways, but to go the ways which the Lord is just leading us according to his will." S. 11.

Elsewhere, p. 23, he does admit that one must go out of a church when it has become Babel. But in his opinion a church has only become a Babel when it is a "persecutor of Christ", when Christ is no longer tolerated in it. In his opinion, the German regional churches have by no means come to that point. Therefore, at the present time, any withdrawal from one of the existing German national churches is under all circumstances a sin, a proof of arrogance and conceit. Such a grave judgment must of course have grave, weighty reasons. And Father Meinhold also tries to justify it with Scripture. He cites a word of Christ which, according to his Bible, reads briefly: "I have not come to dissolve, but to fulfill. He adds, "Not to dissolve, but to fulfill, that has also been the principle of the Lutheran Church from time immemorial." With this saying he wants to prove that it is wrong to dissolve an existing church community, just as Christ did not dissolve the Jewish community. There again he plays a cruel game with Scripture. Christ spoke in truth: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil," to fulfil the law and the prophets. Matth. 5, 17. Meinhold simply deletes the words on which everything depends here, "the law or the prophets," and lets Christ say flatly that He came not to abolish at all, but to fulfill, that therefore all abolition is from evil. If such leaps are valid, then we conclude further that it is therefore also sin to destroy and dissolve the devil's kingdom. For Christ saith, "I am not come to dissolve, but to fulfill." And now how is it to be accounted for that the Canada Church Gazette opens its columns to such: idle talk, which degenerates into mockery, and that in the *Council* no voice has yet risen against such an abominable abuse of the Word of God?

The writer of the article in the Kirchenblatt, of course, now also points to those damages of the German national churches with which we remain unsworn

but he excuses and glosses over even the grossest abuses. He p. 19, who "cry out to the world with great self-confidence: we accept God's word exactly as it stands, and leave all research and writes p. 7:

"The pastors of that church - the church of Germany - are accused of no longer taking the whole Bible for God's Word, and of all pious Christians, not only of Missourians, that in faith and their churches are therefore false churches. Now to the former, of life, in all that they do and do not do, they make God's Word their course, there is often truth at the bottom, but we have to make a law, their guide, that they add nothing to God's Word and do distinction there. There are careless despisers of the Word of God; nothing from it, and that they simply accept what God says in His if we were to stand by such people in the least, we would be the Word without asking how it rhymes. And Father Meinhold is not last; the Bible calls them scoffers and fools, whose end isWord without asking how it rhymes. And Father Meinhold is not damnation; but there are also earnest Christians who, from innerashamed to ridicule such true Christian humility and piety, and doubts and critical reasons or scientific research, do not consider thus to mock God's Word itself. St. Paul confesses in the name of this or that passage of the Bible to be genuine or canonical." all believers, "and take captive all reason under the obedience of Christ." 2 Cor. 10, 5. ? . Meinhold's confession is, "If we could leave

With these last words the author undoubtedly points to the our reason at home with our faith, it might be possible, but it is German theologians who still call themselves "faithful" and not." Of course, the way in which he himself uses his reason in "Lutheran" and who have made a name for themselves through matters of faith could be enough to convince all those with their "scientific researches," to those great "thinkers" whose understanding of the inability of the human mind.

theological works are indispensable to every pastor who still We ask here again, How? Is the General Council really wants to lay claim to science. Now, we also know to some extent disposed to tacitly accept these omissions of one of its the theological works of these great researchers and thinkers, ecclesiastics, and thereby make them its own? Does the Council and know what the same think of the Bible. "For critical reasons," subscribe to such careless judgments about the Holy Scriptures? that is, because they think they have thoroughly investigated and Does the Council, on its part, bear witness to the great German understood the text of Scripture, they declare very many scholars and thinkers who dismember and defile the Bible, that passages of the Bible, especially of the undoubtedly canonical they are sincere Christians, and welcome them, as before, as Scriptures, to be spurious. They say, for example, that most of brethren in the faith? Does the Council approve of the statement what we read in the five books of Moses was not written by of faith which the German theologians are at present shouting so Moses, but by other authors who lived much later; that the loudly into the world, that the old ecclesiastical doctrine of prophet Isaiah spoke and wrote out only a part of the prophecies inspiration, i.e. the literal inspiration of the Holy Scriptures, can no that bear his name. In general, they see in the Bible a common longer be maintained, that the Bible contains many errors? We man-made work; they expressly deny that all Scripture is inspired have known for a long time that the Council is in communion of by the Holy Spirit, as Christianity has always believed; they faith and church with the German national churches. To our confess with great clamor that the Bible contains many errors. knowledge, however, it has not yet expressly declared its support Such new wisdom, as it was first conceived by German for the teaching of the newer theologians on the Holy Scriptures. professors, is nowadays everywhere given to the best advantage the Canadaer Kirchenblatt has now declared its agreement. If the at conferences of pastors and also in lay meetings, and it very General Council does not now clearly declare its support and seldom happens that a pastor raises an objection. And thus the does not renounce this fundamental error in unequivocal words, German theologians tear down the foundation on which the we have a good right, as well as the duty, to accuse this large so-called Lutheran church body not only of apostasy from the whole of Christianity is built, and in their part deceive the simple-minded Christians of their simple-minded childish faith. For every Lutheran confession, but also of open apostasy from God's Word. simple-minded Christian still believes and confesses that the Another damage of the German Landeskirchen is touched upon by Father Meinhold, p. 11, in the following words:

"But I hear that Christ-deniers are standing in your pulpits, and that much other ungodly mischief is being done in your churches; one must leave such churches, for there is no longer any true church there. Answer: Certainly the German national churches have deficiencies, serious, great deficiencies, who would want to deny that. But they are also severely felt by the faithful there, and many an earnest prayer rises up to heaven from them because of them. ... Should we not have enough to do at our own doors? Whether one denies Christ by deed or by word is perhaps not so great a difference. One can preach orthodoxy without really being a believer. Will such a pastor, who has not himself yet stood in repentance and found healing himself, be more ' effectual than one who openly and honestly speaks out his view and wants to know nothing of Christ as his Saviour?"

How this our defender of the German scribes himself stands by the Scriptures is also evident from the fact that he is zealous against those who

He adds p. 15:
Nor can we justify any member of a congregation if it separates and leaves its church, for instance, because God's word is preached to it by an unbelieving pastor, or because its congregation otherwise does not suit it because it is too worldly, etc."
Art. VIII says: The Sacraments are nevertheless powerful, though the ministers by whom they are administered are not pious, etc."

This, however, is also a reason why we do not maintain church fellowship with the German regional churches, that in the same churches there are open deniers of Christ in the pulpits and also in the cathedrals, in high and low schools. The German national churches, even the so-called Lutheran churches, such as the Saxon, Bavarian, and Hanoverian churches, are filled with false teachers of all kinds. Most pastors lead false, un-Lutheran, teachings contrary to the Scriptures, e.g., of the person of Christ, as of the humiliation of Christ, of church and ministry, of justification and conversion, interfering human works with the grace of God. The German ecclesiastical journals, the reports of pastoral conferences, the books of sermons and edification edited by German theologians, show this sufficiently. The worst thing, of course, is that such pastors and professors are tolerated there who stink and freely deny and fight against the article of the divinity of Christ. Father Meinhold, for his part, also complains of this "deficiency," but thinks that it is still a tolerable deficiency. This opinion of his he proves in the following way. Even orthodox churches cannot claim that they have only faithful pastors. Such pastors, however, who preach orthodoxy without really being believers, are just as bad as open deniers of Christ who do not want to know anything about Christ the Savior and openly and honestly confess it. Thus it comes down to one thing, whether secret or open enemies of Christ are found in a church. This is again a hair-raising argument, and it is hard to understand why a "Lutheran" church paper should dare to present such wild stuff to its Christian readers.

P. Meinhold throws things together here that must be kept apart. Certainly, hypocrites can still be found in orthodox church communities, even among pastors, and these hypocrites, whose hearts are far from Christ, are as guilty and condemned before God as the open deniers of Christ. Nevertheless, if they still speak and preach righteously, if they still speak of Christ, the Son of God, the Savior of the world, many a soul can still be won for Christ and kept in the faith through their preaching. For the effect of preaching depends on the word of Christ, not on the faith of the preacher. To this belongs what the Augsburg Confession testifies in the eighth article: "The sacraments are nevertheless powerful, although the priests by whom they are administered are not faithful, as Christ himself indicates, Matt. 23:2: "The Pharisees sit on the throne of Moses, and so on." The Pharisees, these arch hypocrites, still presented the law and the prophets to the people. And because they are hypocrites, and because the hypocrites who cover up their unbelief cannot be recognized nor distinguished from the faithful, it is also impossible to separate oneself from hypocrites, and no separated Lutheran has yet been so senseless as to have broken away from his country-church pastor on the ground that the latter might possibly be a hypocrite.

It is quite another thing when a preacher openly confesses his unbelief and teaches the people that Christ was not the Son of God but an ordinary man, and that whoever follows his model of virtue will surely go to heaven. Then he is a false teacher and false prophet, and by his ungodly teaching leads souls directly into hell. And such teachers Christians are to avoid and flee. This is the express command of Christ and his apostles. Christ says, "Beware of false prophets." Matt. 7:15. St. Paul writes, "Now I exhort you, brethren, that ye take heed of them which cause divisions and vexations, beside the doctrine which ye have learned, and depart from the same." Rom. 16, 17. Likewise, "If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1, 8. St. John calls the teachers who deny that Jesus is the Christ, the Son of God, liars, antichrists, idolaters, and warns his children, "Beware of idols!" 1 John 2:22, 5:21. Against such clear words of God Meinhold now sets up the proposition that also in this case, as in all cases, separation or church separation is sin, that Christians are obliged to recognize and hear even an unbelieving preacher, a Christ-denier, as their pastor and minister, that believers must be content to ask God in silence to remedy such a "defect." That is a strong bit indeed. If the General Council follows the guidance of the Canada Church Gazette, then when open deniers of Christ arise in its midst, it must tolerate and allow such people. How? Does the Council put up with such things?

We could single out many other objectionable points from the article in question in the Canadaer Kirchenblatt. But what has been said will suffice to give our Christians an idea of the new-fangled Lutheranism and to warn them against the deceit of those who falsify and insult God's Word and Luther's teachings under the name of "Evangelical Lutheran".) G. St.

Luther and the Baptists.

(Conclusion.)

Furthermore, it is not honest that the author of the treatise quotes from the older scripture cited only the passage in which Luther speaks of baptism as an outward sign and a watchword that sets us apart, etc., and omits what Luther says about the benefit of baptism, that we are thereby born again, forgiven of sins, etc., etc.

*) In the issue of May 8, the editor of the Canadaer Kirchenblatt, prompted by a pastoral conference, publishes a short "explanation" in which he admits that Fr. Meinbold spoke "carelessly" and "misunderstandably" in some parts of his article. With such a lame explanation the matter is not improved. It is true that the whole article is a great muddle. But in this confusion, as shown above, there are unmistakable sentences and arguments that are quite wrong and even annoying, even bordering on the blasphemous. Meinhold's fellow officers in the Council have only one choice. Either they openly renounce the errors published in the "Kirchenblatt" and also appoint Father Meinhold to recant. Or, if they continue to remain silent, they take these errors on their shoulders and may not complain if we judge them and their church fellowship according to this latest announcement,

attain etc. What Luther speaks of the meaning of baptism, e. g. in his Catechisms, a Baptist does not understand. The author of the Tractate says, in his ignorance, that the Lutherans taught that "baptism signifies the cleansing of the soul from the stain of sin," but that Luther declares, "quite agreeably to the Baptists," that "such baptisms of water signify that the old Adam in us shall be drowned by daily repentance and penitence," etc. Probably no one has ever presented the doctrine of Luther and the Lutheran Church more invertedly than this Baptist. When Luther speaks of the meaning of baptism, it is quite a different thing from what the baptismal enthusiasts say of the meaning. Let us state the matter simply. Luther speaks first of the essence of baptism, then of the benefit and power of baptism, and of the persons who are made partakers of this benefit. He describes the benefit and the power of baptism entirely according to the Holy Scriptures: we are thereby born again, obtain forgiveness of sins, new life, and eternal blessedness; we are sprinkled with the blood of Christ and washed from sins, we put on Christ, and the Holy Spirit is poured out upon us. The two main parts of baptism are the essence and the benefit of baptism. After this, Luther also speaks of the meaning of water baptism. He wants to say that the effect of baptism is also shown by the outward form of baptism, that is, by the running of the water. What a vast difference there is between the meaning Luther speaks of and the meaning taught by the enthusiasts! They say that baptism means the washing away of sins, but that this washing away does not take place in baptism, but before or after baptism. Luther, however, wants to say that what baptism does is also indicated by the outward form of baptism; thus the burial in death, which takes place in baptism, is signified and shown by the immersion in water. Thus we may say that the sprinkling of Christ's blood and the washing away of sins is signified by the sprinkling and pouring of water, and the outpouring of the Holy Spirit in baptism is also shown by the pouring of water.

The third point we want to touch on is faith in baptism. The Baptists say they baptize only believers, and therefore call themselves "baptized believers". In the Tractate we read, "The Baptists teach: only he that is brought to a living faith in Christ, and can give an account of the hope that is in him, may be baptized." (p. 18.) Further, "With every one who desires to be baptized by us, we inquire carefully whether he have faith, and not merely head faith and mouth faith, but heart faith." (p. 13.) How they bring this about, which only the heart-believer is able to do, they do not and cannot say. They reckon faith among the "requisites" which must be found in the one to be baptized; hence they consider the baptism of infants, who in their opinion cannot believe, to be no baptism. The author of the treatise now says that Luther also agrees with the Baptists on this point, concerning faith at baptism, and adduces in support of this a saying of Luther's in the Large Catechism, in which he says that faith is necessary in order to be able to partake of the benefits of holy baptism. There again the Bap-

tist in his dishonesty; for, first, Luther speaks of something quite different from what the Baptist speaks of, and, secondly, the Baptist conceals from his readers the following words of Luther in the same Larger Catechism: "After this we say further, that we have not the greatest power whether he that is baptized shall believe or not believe; for therefore baptism is not unjust; but it is all in God's word and commandment. Now this is a little sharp, but it is true that I have said that baptism is nothing else than water and the word of God, with and together with one another; that is, if the word is with the water, baptism is right, although faith is not added to it; for my faith does not make baptism, but receives baptism. Now baptism is not made unjust by this, though it is not rightly received or used, since, as has been said, it is not connected with our faith but with the word. For if a Jew should come this day with mischievousness and evil intent, and we should baptize him in all earnestness, we should nevertheless say that baptism was right; for there is the water together with the word of God, though he does not receive it as he ought; just as those who go unworthily to the sacrament receive the true sacrament, though they do not believe. Thus thou seest that the plea of the idiots is of no avail. For, as I said, if the children did not believe, which is not the case, baptism would still be right, and no one should baptize them again. ----- Therefore they are presumptuous and foolish spirits who conclude that where faith is not, baptism must not be right. (Larger Catechism.)

The Baptists say they are "running on faith." Luther declared himself quite decidedly against this. In his great work "On Rebaptism" he wrote: "It is true that one should believe for baptism, but one should not run on faith. It is a very different thing to have faith, and to rely on faith, and so to run on it. He that walketh by faith is not only uncertain, but is also an idolatrous, disbelieving Christian: for he trusteth and believeth in his own, that is, in a gift which God hath given him, and not in the word of God alone. - But whosoever is baptized into God's word and commandment, though there be no faith, yet is baptism right and sure: for it is done as God hath commanded. It is of no use to the unbeliever who is baptized, because of his unbelief; but for this reason it is not unjust, uncertain, or nothing. If all this should be unjust or nothing, which is of no use to unbelievers, nothing would remain right nor good. For the gospel also is commanded to be preached unto all the world: and the unbeliever heareth it, and it is of no profit unto him: but shall it not therefore be a gospel, or an unjust gospel? God himself is of no use to the wicked; shall he not therefore be God? If therefore an old man be baptized, and say, Lord, I will walk, ask thou: Believest thou then? as Philip the eunuch, Acts 8:37. 8:37, and we daily ask them that are baptized; he shall not come and say unto me, Yea, I will remove mountains by my faith; but thus, Yea, Lord, I believe; but I will not build upon such faith, because it is too weak or uncertain for me: I will be baptized into the commandment of God,

He that would have it of me, at such a commandment I dare; in time my faith may grow as it may. If I am baptized at his commandment, I know that I am baptized. - If I believe, baptism is useful to me; if I do not believe, it is not useful to me. But baptism is not therefore unjust or uncertain, nor does it stand on adventure, but on the certain word and commandment of God. (26, 282 f.)

In the interpretation of the 1st and 2nd chapters of John he says: "The unrighteous boys themselves truly do not know whether those also believe who are in the habit of rebaptizing them. But we know that our little children believe, because we have from them the sure word of Christ, 'Suffer the little children to come unto me, for of such is the kingdom of heaven. But they have not such a word of them which baptize again: neither are they, like as we, the discerners of hearts, that they should look into the heart. (46, 115.)

There is much, much that is incorrect and dishonest in the treatise that could be pointed out, but we will only emphasize one thing. The Baptist says that the Lutherans have "completely fallen away from Luther's teaching and instead have fallen into all kinds of strange traps, e.g. - baptism produces faith in the child", which is "completely contrary to both dear Luther and the holy Scriptures". Does not the Baptist know that "dear Luther," "the true man of God," as he himself calls him, also teaches that infants become believers in baptism? Luther says to Matth. 18, 10: "And the Lord here looketh upon baptism, and praiseth it, that by the same the children believe." (44:64.) And in the sermon on the third Sunday after Epiphany he says: "So we say also here, that the little children are brought to baptism by strange faith and work, but when they have come there, and the priest or Baptist acts with them in Christ's stead, he (Christ) blesses them, and gives them faith and the kingdom of heaven: for the priest's word and deed are Christ's own word and deed." (11, 65.)

From this sermon the author of the Tract also cites several passages, but omits Luther's powerful statement that children can believe, and only shares Luther's words in which he punishes the papists and others who do not believe that children can believe, and yet baptize them, namely, on the faith of the church or on future faith. Luther concludes this passage with the words, "Wherefore we cannot better answer this question, and prove that the young children themselves believe, and have faith of their own," etc. The Baptist omits the first words and emphasizes the other words in order to give his readers the impression that the proof is weak; hence, as already mentioned, he withholds from his readers Luther's subsequent statement that children can believe.

The Baptist replies that faith comes from preaching, and that the word is the seed by which men are born again. But does he not know that the word is also in baptism, and that water makes baptism, and that therefore children can come to faith through the word of baptism? And let him therefore hear what Luther, "the holy man of God," says about this: "How, if all children could not believe at baptism alone?

but also believed as well as John in his mother's womb? For we cannot deny that the same Christ is at baptism and in baptism, yea, he is the Baptist himself, who came to John there in his mother's womb: so speaketh he at baptism by the priest's mouth, as he speaketh there by his mother's mouth. Since he is present, speaking and baptizing himself, why should not faith and the Spirit come into the child through his speaking and baptizing as well as it came into John? For he is the same speaker and doer, there and here; and before that, because he saith by Isaiaam, His word shall not return void." (26, 270 f.)

We cannot leave unmentioned the fact that the author of the Tract finally gives "dear Luther", the "noble man of God", a kick. He tells an anecdote and makes the following "application" of it: "We Baptists seek out the 'flowers' from Luther's writings and are edified by the many beautiful 'scriptural' sayings we find in them. If, however, unenlightened followers of the enlightened great man take pleasure in the 'dung' found incidentally in his writings, we deem it our duty to point out the difference between dung and flowers, between the doctrine of men and the doctrine of God." (p. 27 f.)

What does the reader say to such designation of the Scriptural truth which Luther confessed, thus also of the doctrine of the power, fruit, and benefit of baptism? G.

To the ecclesiastical chronicle.

I. America.

In northern Michigan there are several counties without a church of any kind and thousands of children are growing up without ever hearing God's Word or seeing a church.

Presbyterian Church. In the sermon preached by Doctor Roberts at the opening of the recent General Assembly of that community, held at Syracuse, N. ?), he complained, among other things, that among the candidates for the preaching ministry who are admitted, there is an increase in the number of those who reject some of the fundamental doctrines of the Presbyterian Church, deny the doctrine of the divine inspiration of the Holy Scriptures, the miracles of the Lord, the necessity of the atonement, and the eternal damnation of those who persist in their impenitence. - Since the last assembly until the present one, 330 congregations have been dissolved and 1100 congregations are without preachers, not for lack of preachers (for 1500 preachers are without congregations), but mainly because they cannot afford such a high salary as these preachers demand.

Evangelical Fellowship. The party hostile to Bishops Escher and Bowman in a Chicago congregation sought an order of restraint in the secular court against Preacher V., whom Bishop Escher had placed in the congregation. Judge Horton refused the restraining order, declaring that he would refrain from interfering in the church affairs of the Evangelical Fellowship, and leave the whole matter to the General Conference of the Fellowship. A reasonable judge.

Backward Preaching Salary. At a Methodist conference at Newark, Rev. Hamilton also noted, among other things, the following: "From the year 1833 to 1872,

a period of forty years, of which the reports are available, 35 Methodist conferences owed their preachers in salary \$5,450,000."

A blasphemous speech was recently delivered by a sectarian preacher, Bishop Joyce of the Methodist Church, at a public celebration in Chattanooga, Tenn. in which mainly the local posts of the Grand Army of the Republic were involved. For the text he had chosen the words of Revelation 14:13, "Their works follow them," and this word of God, which the Holy Spirit pronounces of those who die in the Lord, the blessed dead who have fallen asleep in the faith of Christ, was readily applied by this celebratory speaker of the Grand Army, whom he also expressly addressed in his speech, to all those who have fallen in war, and many of whom, as every one knows who has experienced war, have passed away without repentance in their sins. "Men of character," said the sermon, "of sublime impulses, governed by the law of self-sacrifice, these are the people who build strong governments, create the best civilization, who, if need be, are willing even to die for the good of their comrades. Of such men the Lord Jesus Christ says: "Their works follow them." When, at the end of the speech, he described the pinning of the flag to the cross of Christ, the tumultuous applause of the listening crowd knew no bounds, and hundreds crowded around the speaker to shake hands with him, instead of singing the lament, "Ah, God, from heaven look in there!" as would have been proper in view of such a vile abuse of the divine word. But, to be sure, to the religion of the Grand Army such a blasphemous sermon is fitting.

A. G. Roman papers, from which the news was taken that Bishop McGolrick was in favor of the Bennett Law, now declare that the statement was based on a misunderstanding of a reporter.

11. Abroad.

From the Bavarian Regional Church. In the Bavarian Chamber of the Reichsrüthe, Dr. v. Stähelin, President of the Bavarian Protestant Consistory, recently complained about the hesitant and slow course of business of the Ministry of Culture in Protestant church matters, and illustrated his complaint by several examples. Thus a Protestant congregation had made great sacrifices to obtain a church service. But before these people could dare to gather for a service and have a preacher come at their expense, they had to report to the Consistory, and the Consistory submitted the matter to the Ministry of Culture. And after 1-1/2 years, the Catholic Ministry, in the name of the Catholic King, finally granted those Protestants permission to hold a service. In another place, a large Protestant congregation had decided to divide itself into two parishes; but here, too, 1 1/2 years elapsed before the Bavarian government allowed this decision to be carried out. That means gagging the church and putting it in fetters! And the Protestants of the Land Church, their highest bishop at the top, have quite forgotten that the king has nothing to say, neither to permit nor to forbid anything in these matters, when it is a question of God and divine service, and they give to the emperor what is God's without any scruple of conscience.

G. St. Decay of German Morals. On the Berlin stages, and especially in the Residenztheater, a play "The Marquise" has been performed with the highest permission, which the Parisian audience has firmly rejected because of its immorality.

Pope and Emperor in Africa. As is well known, the German Empire has recently taken a large territory of countries in Africa under its protective rule. Now...

In order to bring "the blessing of Christianity" to the many heathen Negro tribes of those newly opened provinces, the German government of the Neichs recently urgently requested the Roman Pontiff to send numerous missionaries to East Africa, and promised them all possible support and favor. Thereupon, on April 20 of this year, the Pope addressed a lengthy letter to the Archbishop of Cologne, requesting him to recruit men among the German Catholic clergy "who are called by God to carry the light of the Gospel to those unhappy tribes of Africa. Thus the much-vaunted "Protestant German Empire" makes every possible effort to fortify the regiment of Antichrist in the new German colonies from the outset and to displace the pagan darkness by the papal darkness.

G. St. The Papal and the Protestant Church in Prussia. The "P. a. S." reports on this as follows. The following: "In the session of the Prussian House of Representatives on April 18, Windthorst brought to light a number of wishes concerning the Catholic Church. The Prussian Minister of Culture, v. Goßler, answered him, among other things, as follows: The condition which I have given my Ministry is such that specifically Catholic-church matters are handled with the assistance of a Catholic official. Nothing has happened in this regard for a number of years without the involvement of a Catholic councillor, because I believed that this would contribute to the calming of minds. But I have felt nothing of such reassurance today. In the field of schools and even of universities nothing happens without a Catholic council having given its vote.' And how did the Minister of Culture express himself in relation to the way in which he was behaving towards the Protestant Church? He said: 'There is also no representation of the Protestant Church in the Ministry of Culture.' (Contradiction and laughter in the center.) So name me one councilor who would be in his position as a representative of the Protestant Church. I have councils that handle Protestant affairs. Each one follows the guidance I give, and if he thinks he cannot reconcile a measure with his evangelical conscience, he must go? Then he went on to say: "The Catholic Church has always fared better than the Protestant Church. That is the point. I am ten times more afraid to issue a decree to that one than to this one."

Declaration of the German Evangelical Lutheran Conference in Texas.

The undersigned members of the German Evangelical Lutheran Conference in Texas hereby bring to your attention that at the ninth session of the First German Evangelical Lutheran Synod in Texas assembled at Salems Church, near Brenham, they presented the following petition for dismissal: Salem, April 29, 1890.

To the First German Evangelical Lutheran Synod in Texas, presently meeting at Salem's Church near Brenham. Since we are convinced that the future existence of the Synod on the basis of the Lutheran Confession can only be guaranteed by the immediate implementation of the resolutions adopted last year by the Ministry with a large majority, which the present Synodal Assembly had already approved and decided to implement, but which today, as a result of their repeated reconsideration, have been postponed into the distant future, we are convinced that the Synod will be able to continue to exist in the future.



can be more prosperous and vital, we see ourselves compelled to ask the Venerable Synod for our honorable dismissal from its association.

Respectfully handed over

W. Hummel, F. Grüber, F. Jesse, H. Sieck, F.
Weißkopff, A. Wenzel.

Synod decided to grant us honorable discharge.

Thereupon we constituted ourselves into a special church body under the name: "German Evangelical Lutheran Conference in Texas" and adopted the following confession:

§ This Conference confesses all the canonical books of the Holy Scriptures of the Old and New Testaments as the only infallible guide of faith, doctrine, and life.

§ This body therefore also confesses all the confessions of the Evangelical Lutheran Church, as contained in the Concordia Book of 1580, as the correct exposition of Christian doctrine and faith, which are: a) the three general creeds; b) the unaltered Augsburg Confession and its Apology; c) the Schmalkaldic Articles; d) the Large and Small Catechisms; e) the Concordia Formula.

§ All questions concerning the faith of the church and the administration of the sacraments are to be decided according to the word of God and this confession.

We further resolved that the next purpose of the conference shall be that of immediately carrying out the resolutions stated in our petition for dismissal.

The same are in the sense:

I. The Ministry has come to the conclusion that it would be desirable for our Synod to join another, larger Lutheran church body. For neither the General Council, nor the Preacher's Seminary in Kropp, nor the Pilgrim Mission Institute at Chrischona can provide us with the pastors and teachers we need to introduce and maintain parochial schools, as well as to defend ourselves against attacks and interventions by non-Lutheran church bodies.

II. Therefore, the President, Rev. E. Huber, is instructed to use his trip to the Conciliar Assembly also to make inquiries of the Synods of Missouri, Iowa, and Ohio as to what they can offer us for our needs, and what they require of us in case of our affiliation, *) - and to present the result of these inquiries to next year's Synodical Assembly.

Since the execution of this order was prevented by the death of Praeses E. Huber, we suggested the execution of the second resolution at this year's Synodal Assembly.

W. Hummel, F. Grüber, F. Jesse, H. Sieck, F.
Weißkopff, A. Wenzel.

Obituary.

God, whose counsel is wonderful, has pleased again to bring a labourer out of his harvest, to bring in a servant out of strife to rest, viz.

Pastor Wilhelm Vomhof.

He was born on April 11, 1837 in Weidenhausen, Province of Westphalia, Kingdom of Prussia. When he was still an elementary school student, he already carried himself with the desire to serve his Saviour one day as a missionary.

*The Missouri Synod requires of all who wish to enter into a brotherly relationship with it that they confess the pure Lutheran doctrine in all matters, even in contrast to those communities calling themselves Lutheran which falsify the Lutheran doctrine in important articles.

to serve. This desire, however, was not fulfilled as soon as he was able to go to Barmen to be prepared for missionary service. But even there he did not complete his studies, but after obtaining the consent of his parents, he went from Barmen to Chrischona with a letter of recommendation from the Inspector, and completed his studies there. After passing his examinations, he was sent from there as a missionary to America, Davenport, Iowa. Although prepared for Unionist schools, he was finally led into the orthodox Lutheran Church here in America. In 1870, at the time of the meeting of the Western District of the Missouri Synod, he allowed himself to be colloquized at Addison, Ill. and then affiliated with the same.

That God has also given his blessing to the work of the deceased, especially in Minnesota many congregations gathered by him, some of which are large today, are witnesses. A special witness of his pastoral love and faithfulness is the orthodox Lutheran congregation in Davenport.

The last field of labor of the departed was St. John and Grace parish in Goodhue county, Minn. from the midst of which God brought him home by a gentle, and, we may cheerfully hope, blessed death. His last words, spoken while still in good consciousness, were these: It is now evening for me that I can no longer work. But what I have preached up to now is the truth for the happiness of the soul, and I myself want to die on it.

The deceased served his Savior in the ministry for 25-1/2 years. He left behind a deeply grieved widow and 6 children. His whole earthly pilgrimage was 51 years 11 months 26 days.

Let God also prove Himself to this widow and orphan as the right Father for the sake of Christ His Son.

Wm. Long.

The doctrine of the Holy Trinity.

We believe in only one God, and yet confess that the same one God is God the Father, God the Son, and God the Holy Spirit. Not as the heretics have deceived us, as if these three names meant only one person, who was revealed differently in time. For the Father cannot be the Son, nor the Son the Holy Ghost, and yet there is but one God. These things, though we understand them not, yet shall we believe them. For if it were true here, I would be able to do it very well, and I am neither a Turk nor a Jew. But I thank my God, who has given me grace, that I do not dispute about such an article, whether it is true and rhymes; but because I see that it is so actually conceived and founded in Scripture, I believe God more than my own thoughts and reason, and let me care nothing at all how it can be true that there is only one Being, and yet three distinct Persons in that one Being, God the Father, God the Son, and God the Holy Spirit. For here it is not a matter of dispute whether it is true, but whether it is founded in the word of God. If it is the word of God, do not doubt it; he will not lie. Therefore, since God's Word stands clear and plain, and such an article has been so gallantly contended for by the holy Fathers, stick to it, and only do not dispute much how Father, Son, and Holy Spirit can be One God. Canst thou, poor man, though thou hast the aid of all the wisdoms of the world, not know how it is that thine eyes can see a high mountain for ten miles; item, when thou sleepest, how it is that thou art dead in the flesh, and yet livest? Now if we cannot know the least thing of ourselves, is it not a

great foolishness and presumption, that we climb up with our thoughts and with our reason actually want to grasp God in his majesty and speculate what he is? (Luther, XIII, 674 f.)

Death notice.

On May 12, in the faith of his Savior, Pastor Johann Eduard Wiegner passed away at St. Ansgar, Iowa, aged 45 years and 6 days.
Theo. Wolfram.

Inaugurations.

On Sunday Exaudi, May 18, Mr. IN August Dankworth was solemnly installed by the undersigned in accordance with the commission he had received in the local St. Peter's ("Dankworth's") church before the devoutly assembled congregation and with numerous participants from the local Missourian congregations. Assistants were the pastors Smukal, Hahn, Rupprecht, Schatz and Kionka.

Sad, but also joyful memories are attached to this event. A pang of melancholy surely passes through the heart of everyone who knows the history of this congregation and who vividly imagines what has already happened in this congregation. But we must also rejoice when we consider that the Lord has now brought this congregation back to us and has made everything well again. The spacious church could by far not hold all the listeners who had come to the celebration, and certainly everyone's heart was filled with joy and thanksgiving to God. For the LORD hath healed the broken places of the earth, which was moved, and rent, and broken. Ps. 60, 4: The LORD also hath done well with us in Zion, and hath rebuilt the walls of Jerusalem. Ps. 50, 20. He alone has done it according to his mercy and grace. To him be praise, glory, honor, and thanksgiving.

Detroit, May 19, 1890. I. A. Hügli.
Address: Rov. N. Dank^vortb, 215 Uieroe 8tr, Detroit, Llicb.

By order of Mr. President Wunder, Mr. IN H. Schmidt, called by the congregations in Lena and Richland, was introduced by me on Sunday Rogate at the former place, assisted by Pastors H. G. and K. Schmidt. C. Steege.

Address: liev. 8. 8ebml6t, Den", 8t6pb6w8oit Oo., III.

On Sunday Rogate, by order of the President Sprengeler, Mr. IN H. T. Feiten was introduced by Fr. Wolbrecht as the assistant preacher of the local Trinity congregation and at the same time as pastor of the newly founded Bethlehem congregation.

Address: Rov. D. 1. rare, 1224 ^labumu 8tr, 8b6bozZan, Wi8.

Krrrrfteinrrrerhung.

On Sunday Exaudi the Jmmanuels congregation in E olfax C ounty, Nebr. consecrated their newly built little church to the service of God. Festive preachers: IN H. Mießler and IN H. Fischer (English). W. Baths.

Conferenz - Display.

During the months of July and August, St. Louis one-day conferences will be cancelled.

The General Synod

of Missouri, Ohio, &c. St. will meet on Wednesday, June 25, of this year, at the Lutheran Trinity Church of the Rev. H. F. Sprengeler, Milwaukee, Wis. for their 21st Convention (resp. 6th Synod of Delegates).

Delegates who have been elected on behalf of their constituency by certain local congregations must, in order to be recognized by the synod, be provided with a credential from those local congregations. (See: "Synodal Handbook," 3rd ed., p. 28.)

All who still have reports to make to the General Synod, or who intend to submit anything else to it, are requested to send it immediately to the General Presidium (liov. II. O. 8obrvuu, Dibble ^ve., EleveInnll, Obio). Aug. Rohrlack, Secretary.

Notice.

The Distribution Commission meets on the occasion of Synod. H. Sprengeler.

For your consideration.

All pastors and congregations who desire students to help out in preaching or keeping school during the holidays are requested to report immediately to the undersigned, as classes close a few days early this year on account of the upcoming Delegate Synod. F. Pieper.

Proceeds to the Treasury of the Illinois District:

Synod treasury: by P. Döderlein's congregation at Homcwood 38. 37. D. J. E. A. Müller's congregation 16. 50. P. Hild's congregation by A. Brauer 12. 25. P. J. L. Crämer's congregation at Decatur 20.00. Communion coll. in P. C. Schroeder's congregation 14. 85. P. Heerboth's congregation at Wheaton 3.00 & at Turner 5. 55. D. Dear's congregation, Wine Hill, 11. 25. D. A. H. Mayer's Gem. 2. 25. By W. Kruse v. d. Gem. of D. Heine at Rodenberg 9.00. P. Stepban's Gem. at Austin 11. 30. D. Ottmann's Gem. 3. 95. From the "Rundschau" in Chicago 323. 38. From the synodal box in P. Uffenbeck's parish 1. 88. D. Weisbrodt's parish 4. 20. H. Lotz through D. Kühn 1.00. (p. 3448. 73.)

Washing fund in Sprin gfield: St. Matth. comm. D. Castens' 1. 90. D. C. Schroeder's congre. 6.00. By Kass. Eißfeldt 2.00. (p. 39. 90.) Inner Mission: F. Topel by P. L. Lochner . 50. H. Dietzel by D. J. E. A. Müller 2.00. Wittwe Otte from D. Wunders Gem. 25.00. H. Brüdigam by P. Bartling 2.00. I. Krüger by P. C. Noack 1.00. P. Scbinks Gem. by Ostercoll, 3. 65. Easter Coll. in P. J. Heyer's Gem. 2. 60. part of a Coll. ges. on the Krumwiede-Lührsche Hochz. in Buckley 7. 55. Easter Coll. in P. Ponitz's Gem. in Hahlen 6. 20. Coll. at the. L. Lochner 12. 10. D. L. v. Schenck 5.00. K. Mickow of P. Wunder's parish 3.00. Coll. at H. Fienes' parish in Addison 10.00. P. Knief's parish 2.00. Thank-offering for happy release of Mrs. J. Ponitz. D. C. Brauer 2.00. Mrs. Ch. Wilkening by dens. 1.00. Communion Coll. in D. A. H. Mayer's parish 1. 55. high school coll. at J. Meyer's and Miss Emma Werre's by dens. 3. 20. Out of the missionary treasury in D. Wittes Gem., Pekin, 15.00. By Ib Wagner: N. N. 5.00, I. Lentz 4.00, N. N. from Akrvn 1.00, Mrs. Huwald 1.00, H. Hagenkötter . 50. from the Missionary Society to Rock Island 10.00. W. B. in Neu Gehlenbeck 5.00. Frauenver. D. Merbitz' Gem. in Beardstvw n 5.00. B. Ottmann's Gem. 2. 95. K. Schulz by D. M. Große 2.00. K. Gahl by B. Succop 3.00. by D. Mönkemöller's Sunday School in Cairo 3.00. Thank offering v. W. Flentie durck D. Röder 5.00. Mrs. S. Paar by D. H. W. Rabe 1.00. Through D. Bartling: from the savings bank of Willie Bornhöft 2.00, W. Niederhelmann 1.00, Wilhelm and Georg Baade each . 50, G. Kleiner 3.00. J. Lentz by D. A. Wagner 5.00. Mrs. E. Wille of Hampshire by B. Steffen 1.00. F. Fink by D. Wunders Gem. 5.00. (S. M 71. 80.)

Jewish Mission: B. Castens' St. Matth. Gem. 5.00. T a u b s t u m m e n - A n s t a l t : D. Castens' St. Matk.-Gem. 5.00. Poor Students at Concordia, Mo.: B. J. L. Crämer's Gem. in Decatur for Landgrave 20.00. Orphanage near St. Louis: Thank offering from N. N. by D. Zahn 5.00. Widows' and orphans' fund: Wittwe C. Otte from B. Wunders Gem. 10.00. Mrs. E. Kröschell through P. Bartling 5.00. B. C. Noack 4.00. D. C. Schröders Gem. 5. 50. For Wittwe B. Goodman: H. Thieß through B. G. A. Müller 2.00 and by D. H. Brauer 1.00. Ueberschuß d. Cbristenlehrcoll. in D. L. Lochners Gem. 7. 62. D. L. v. Schenck 5.00. P. F. Brauer 4.00. Au^ d. bell-bag in D. Wangerin's Gem. at Solliitt 13.00. By teacher C. Köbel of d. Chicago Teachers' Conf. 18. 85. P. M. Luecke's St. Paul's Gem. at Troy for Mrs. D. Kleppisch 23. 50. Joach. Hink by P. Bartling 1.00. (P. 3100. 47.)

Negermission: Wittwe Otte from P. Wunders Gem. 5.00. D. Castens' St. Matthäus-Gem. 5.00. Weihnachtscoll. from U. Ponitz' Gem. in Hahlen 5.00. P. L. v. Schenck 5.00, Th. v. Sch. 5.00. N. N. from B. Wangerins Gem. 5.00. From the Mission Society at Rock Island for the procurement of mekr room in the. Negro school at N. Orl. 10.00. Women's club of the congregation at Beardstvw n 5.00. Young men's club of P. Uffenbeck's congreation 5.00. From P. Mönkemöller's Sunday school at Cairo 3.00. N. N. by P. Merbitz at Beardstvw n for N. Orl. 2.00. W. Niederhelmann by D. Bartling 1.00, and by G. Kleiner 2.00. U. Knief's Gem., Millstadt, 2. 25. (p. 360. 25.)

Studying Orphans: A. Wolfs by D. J. E. A. Müller 1.00. Found in the collection bag in P. Röders Gem. 10.00. (S. tzll.OO.)

Poor students in Springfield: Jungfr.-Verein in D. Bartlings Gem. for Wittbracht 20.00 and Schlobohm 8.00. Jüngl.-Verein in P. J. E. A. Müllers Gem. for Lobitz 6.00 and from Jungfr.-Verein 9.00. From Mr. Schmiedeberg through D. L. Schwartz for Schönow 2.00. Jungfr.-Verein in D. Reinkes Gem. for Treskatz 20.00. D. C. Schröders Gem. for Eifert 4.00 u. Daberkow 3.06. For dens. by P. C. Schröder 1. 94. by Kass. Schmalzriedt 2.00. By Kass. Eißfeldt for Polster 17.00, Wachsmuth 4. 50, Zemke 4. 50, for students from Wisconsin 2.00. Jüngl.- u. Jungfr.-Verein in P. Werfelmanns Gem. for Jensen 15.00. By Ü. Schrader for Wilder 5.00. Yield of Sickmann-Werfelmannscben bequest by Fr. Wunder 10.00. Received by G. from N. P. 5.00. D. Ottmanns Gem. 3. 80. Wedding coll. at Aug. Brntloch by Fr. Hartmann for Hvffmann 6. 20. P. Strieter's Gem. for Dürr 10.00. P. Roeder's Gem. for Wilder 15. 13. P. Mueller's Gem. in Schaumbnrg for Werf 16.00. P. Th. Kohn's Gem. in Pecatonica by Kitzmann 6. 58. P. Germann's Gem, Fort Smith, for Kirschke (board money) 16. 50. (P. 3213. 21.)

Necessarily clothing fellow believers in Dakota: By D. Döderlein, Homcwood, 12.00. Mrs. E. from B. Reinkes Gem. 1.00. (S. 313.00.)

Orphanage in Addison: D. Döderlein's Gem. 11. 39. WeddingScoll. with Mr. Ch. Kruckenberg by D. Castens 7. 30. (p. 318. 69.)

In defense of the compulsory school attendance law: D. King, New Pork, 2.00. W. Hummel . 50 and J. Thommen . 50 by D. Leeb. Mr. H. Seip by D. Castens . 50. D.

Hilds Gem. by A. Brauer 12. 20. P. D. Lochner's Gem. 4. 50. k. Willes Gem., Genesen 7. 35. P. Hansen's Gem. in Worden 5.00. By P. H. Schmidt in Freeport: by J. Peters, F. Staden, F. Jonas each . 50, J. Hauer, G. Lebetsamer, J. Schröder, W. Kempert, F. Kempert each . 25. p. L. v. Schenck 10.00. p. Brueggemann's parish at Willow Springs 6. 12. p. Heerbvth's parish at Wheaton 2. 25. p. A. Buenger's parish at Englewood 17.00. p. Schaller's parish, Red Bud, 10.00. p. Wangerin's parish 5.00. p. Beck's parish at Jacksonville 5.00. p. Loeschen's parish 6.00. By Kass. Röscher 5. 85. received by G. from N. A. 30.00. P. Stephan's parish in Austin 17. 75. P. Schuricht's parish 11. 60. P. Uffenbeck's parish 50.00. D.Scharnhorst by P. Nöder 1.00. Coll. in P. Kühn's parish 10.00. F. Fink from P. Wunder's parish 5.00. (L> . -227. 87.)

Poor students in St. Louis: Mrs. A. Schröder from 1?. Wunders Gem. for Ohlinger 3.00. Young Men's Society in P. Reinkes Gem. f. Bohl 30.00, whose Young Women's Society for Schönfeld 30.00. Mrs. E. from Fr. Reinke's congregation 1.00. Proceeds of Krieg's bequest by Fr. Wunder for Leutheußer 22.00. Women's Society in Fr. Wagner's congregation for Eickstädt 25.00, its Young Men's Society for Grambauer 25.00, its Young Women's Society for Preckel 18.00. Von der Raithel's Foundation for Stephan 50.00, Eickstädt 25.00, Grambauer 25.00. Young Men's Society P. Succop's Society 15.00 and its Young Women's Society 15.00, both for Fr. Abel. Jünglings-Verein in P. J. E. A. Müllers Gem. 10.00 and its Jungfrauen-Verein 10.00, both for Zitzmann. At the Cording-Schwung wedding for Merz durck) Fr. Weisbrodt ges. 10.00. Jünglings-Verein in Fr. Wunders Gem. f. Ohlinger 10.00 and Leutheußer 10.00, from the Women's Society the. for Ohlinger 5.00. (S. -339.00.)

Concordia Household Fund: By P. Schieferdecker 1.00.

Poor students in Addison: Wedding coll. at Mr. Ch. Kruckenberg by Fr. Castens for Abraham 3. 65. Virgins' Club in Fr. Reinke's parish for F. Stoll 17.00. Women's Club in k. Fülling's congregation for Duhpernell 10.00. N. N. Thanksgiving offering for recovery by Fr. G. A. Müller for Martin 10.00. Fr. C. Brauer's congregation for Frese 8.00. For Scheer: From the Virgins' Association in Fr. Wagner's congregation 7.00, its Women's Association 3.00, C. Lübke 2.00, A. Beduhn, F. Rix, F. Belz each 1.00 by Fr. A. Wagner. By P. Hild in Bethlehem on the Nehwald-Laatsche wedding s. f. M. Hild 3. 37. Young Men's Society in Fr. Succops Gem. f. Lüdtkke 15.00. Young People's Society in Fr. Wunders Gem. for Haase 10.00 and Röcker 10.00 and from the Women's Society das. f. Haase 5.00. (p. -107.02.)

Church building in Springfield: N. N. with the postmark "Baltimore" 4.00.

Orphanage in Wittenberg: Mrs. E. from P. Reinkes Gem. 1.00.

Milwaukee Household Fund: P. Döderlein's Gem., Homewood, 2nd 25.

Poor Scbüler in Milwaukee: Jünglings-Verein ink. Bartlings Gem. f. Schwarz 16.00. Wedding coll. at Mr. Ch. Kruckenberg's by Fr. Castens for Abraham 3. 65. Women's club in Fr. Leeb's parish for Wolfs and Loth 25.00. Fr. C. Brauer's parish for Brandt 8.00. '(S.-52. 65.)

k. W. Becker's comm.: P. Great's comm. in Addison 15. 50. Household fund in Fort Wayne: P. Doederlein's comm. 2. 25.

St. Louis Household Fund: P. Döderlein's Gem. 2. 25.

Poor and sick pastors and teachers: Ch. Hibbing through Fr. Döderlein 5.00. Wittwe Otte from Fr. Wunders Gem. 10.00. Mrs. E. from I". Reinkes Gem. 1.00. N. N. from Fr. Wunders Gem. 2.00. For Fr. Frese: Fr. J. E. A. Müller 5.00. k. Castens' St. Matth. Gem. 5.00. by Kass. Schmalzriedt 7. 60. P. H. Schmidt 1.00. Young Men's and Young Women's Society of the Schenectady congregation 5.00, by Concordia Singchor das. 5.00 and by eitl. members of the congregation das. by teacher A. Kirchhoff 2.00. P. Holst's congregation, in Mt. Pulaski 7. 95. (S. -56. 55.)

Poor students in Fort Wayne: young men's club in k. Bartling's comm. f. O. Hamel 3:00 p.m. Fr. C. Schroeder's congregation for Schroeder 8:00 a.m. Young Women's Society in Fr. Succop's congregation f. Stadtmann 3.00. Young Men's Society in Fr. Wunders Gem. f. Ullrich 10.00. (S. -48.00.)

Springfield, Ill, May 22, 1890, J. S. Simon, Cassirer.

Revenue to the Minnesota and Dakota District coffers:

Synodical treasury: P. J. Lift's congregation in Elysian -3.00. k. A. Dubberstein's congregation in Wykoff 4. 50. i". J. Horst's Gem. in Courtland 10.00. P. W. Friedrich's Gem. in Waconia 6. 25. k. T. Hink's Gem. at Brandenburg and Belford, Dak. 24.00. k. F. Pfothenauer's Gem. at Lewiston 11. 50. P. P. Wichmann's Gem. at Town Lowell 2. 50. P. Chr. Mäurer's Gem. at Jacksonville 6.00. P. Th. Krumsieg's Gem. at Josco 3. 76. at Janesville 1. 80. P. J. S. Hertrich's Gem. at Hollywood 5. 75. at Helvetia 5. 25. P. P. Rupprecht's Gem. at Hart 3. 40. P. A. Mueller's Gem. at Alma City 5. 30. P. E. Albrecht's Gem. at St. Paul 7. 25. P. E. Strolin's Gem. at Minnesota Lake 4. 20. Durchk. F. Streckfuß of the Gem. at Shible, Swift Co, Minn, 3. 62. By dens. of sr. Gem. in Uoung America 6.00. P. A. Ph. Pankow's Gem. in Gaylord 6. 13. (p. -120. 21.)

Jewish Mission: By Teacher C. Rödiger of C. Döppke in Gaylord 2.00. P. J. Horst's Gem. in Courtland 5.00. (S. -7.00.)

Negro Mission: through teacher C. Rödiger of C. Döppke in Gaylord 2.00. P. O. Clöter's Gem. in Town Woodbury 3. 75. k. J. Horst's Gem. at Courtland 10.00. By P. C. Dreyer of s. School children at Glencoe 1. 65. P. J. v. Brandt's Gem. at Albany 2. 34. By P. G. A. Bernthal of A. Rolf at Benton 5.00. (S. -24. 74.)

Negro Mission in New Orleans: By P. A. Ph. Pankow of N. N. at Gaylord 3.00. By P. J. v. Brandt of L. Lemke at Albany 1.00. (S. -4.00.)

Deaf and Dumb Institution: P. O. Clöter's Gem. at Town Woodbury 3. 65. P. H. J. Mueller's Gem. at Lester Prairie 6.00. (p. 9. 65.)

English Mission: P. J. Horst's Gem. at Courtland 5.00. k. W. Lange's Gem. at Hay Creek 5. 70. (S. -10. 70.)

Emigrant Mission: Fr. J. Horst's parish in Courtland 5.00.

Orphanage near St. Louis: By Rev. G. F. Potratz of the Women's and Virgins' Society of sr. Congreg. at Hillsboro, Dak. 7.00.

Orphanage in Addison: P. O. Clöter's Gem. in Town Woodbury 4. 63. P. A. Hertwig's Gem. in Leaf Valley 2. 50. (p. -7. 13.)

Widows and Orphans: P. J. List 2.00. P. G. Numsch 's Gem. at Claremont 12.08. P. A. Dubberstein's Gem. at Wykoff 5. 60. P. E. Th. Claus' St. Paul's Gem. at Millbank 3. 75. k. R. H. Biedermann's Gem. at Arlington 6.00. P. H. Dahlke's Gem. at Elm Creek 2. 40. By dens, Thanksgiving offering from Mrs. Mueller, 5.00. P. E. Albrecht's Bethlehem congreg. at St. Paul 3.00. P. B. J. Zahn's congreg. at Henderson 2.00. P. Chr. Mäurer's congreg. at Belvidere 4. 90. P. Th. Krumsieg, contribution, 2.00. P. W. Friedrich's congreg. at Waconia 14.00. Durck P. H. Grabarkewitz, conference collecte in sr. Gem. at Blue Earth City, 14. 28. by P. J. S. Hertrich, Conferenz-Coll. in Hollywood, 10. 94. by P. R. Köhler 13.07. by P. A. Ph. Pankow of N. N. in Gaylord 2.00. (p. -108.02.)

Poor Pupils in Addison: By P. C. H. Pröhl, Wed. coll. at Keller-Ritz near Perch, Watonwan Co, Minn, for G. Pröhl, 17. 50. By P. F. Böске of the comm. near Waltham for P. Martin's sons 3. 50. (S. -21.00.)

Orphanage at Wittenberg, Wis. by P. Horst's congregation at Cuvrtland 5.00. By P. Bernthal of A. Rolf at Benton 5.00. By P. A. Hertwig's congregation at Leaf Valley 2. 50. By P. Strolin's congregation at Minnesota Lake 2. 58. by P. Streckfuß of G. D. at Aoung America 1.00. by P. Ross' Gem. at Willow Creek 12. 75. by Teacher Hahn of s. School children of Bethlehem School at St. Paul 1. 35. (S. -30. 18.)

Mission at Sioux Falls, Dak.: P. J. S. Hertrich's Gem. at Hollywood 12.00. P. R. Köhler's Gem. at Mountville 17. 62. P. C. Nickels' Gem. at Rochester 5. 40. P. C. Dreyer's Gem. at Glencoe 8. 56. P. E. Rolf's Gem. at St. Paul 10. 50. k. H. J. Mueller's Gem. at Lester Prairie 3. 50. P. A. Mueller's Gem. at Alma City 6. 87. P. H. Loßner's Gem. at Elizabeth 2. 80, Gem. at Freiberg 2. 50, Gem. at Fergus Falls 3. 70. P. G. Rumsch's Gem. at Claremont 12. 66. By H. Heinecke of Trinity Gem. at Fairfield 5. 70. P. J. List at Elysian 2. 00. P. W. Lange's Gem. at Hay Creek 10. 15. P. W. Licht's Gem. at Rosenthal, Dak, 5. 17. Durchk. F. Streckfuß of Jmm. comm. at Shible, Swift Co., Minn. 7.02. P. A. Pankow's comm. at Gaylord 6. 81. (S. -122. 96.)

Poor students: By Bro. T. Hink, wedding coll. 3. 50. Bro. Chr. Mäurer's Trinity congreg. 1. 59. Pres. F. Sievers' congreg. in Minneapolis 15.00. By I". Bernthal of Mrs. F. z. Berge in Benton 2.00. Fr. Maaß, Easter El. sr. Gem., 2. 50. by P. A. Hertwig 2.00. by P. R. H. Biedermann's Gem. at Arlington 10.00. (p. -35. 59.)

Poor Students in Milwaukee: P. Horst's Gem. in Courtland for Ahner 10.00. By P. J. F. Rubel, Hockzeits Coll. at Semran-Wrase in Lakefield, Minn. 3. 35. (S. -13. 35.)

Poor students in Springfield: by Fr. W. C. Schilling of sr. Gem. at Green Jsele for Ed. Schauer 11. 60.

Free Church in Germany: By?. Bernthal, wedding coll. at H. Rolf's, in Benton, 1 p.m.

Milwaukee household: P. Hertwig's comm. in Effington 3.00.

k. Bertram in New Zealand: P. Th. Krumsieg 1.00.

Gem. at Brainerd, Minn.: By Prof. J. S. Simon 2. 50. P. R. Koehler's Gem. at Mountville 7. 75. (S. -10. 25.)

Heathen Mission: H. Ritz, Perch, Watonwan Co, Minn, 2.00.

Inner Mission of the District: P. O. Clöter's congregation at Town Woodbury 3. 60. P. W. Licht's congregation at Aankton, Dak., 1. 24. By dens. of sr. Filial Gem. 2.05, by W. Ganzke 1.00. by?. H. Hannemann, Pukwana, Dak., 4.00. P. Dubberstein's Gem. at Wykoff 4. 40. P. Nickels' Gem. at Rochester 5. 40. ?. Horst's comm. in Courtland 25.00. P. Wichmann's comm. in Town Lowell 2. 25, in Green Meadow 1. 55, in Pleasant View 1. 70. P. Dahlke's comm. in Fairmont 4. 50. P. Ross' comm. in Willow Creek 9. 50. P. Bartz's comm. in Alexandria 6. 50. ?. Mäurer's parish at Belvidere 7. 50. P. Schulz's parish at Faribault 15. 50. P. Bernthal's parish at Benton 32.00. P. Hertwig's parish at Effington 4.00. P. Streckfuß's parish at Avung America 7. 25. Fr. Krumsieg's congregation at Josco 8.00, at Janesville 8.00. Praeses Sievers' confirmands at Minneapolis 12.00. Fr. R. H. Biedermann's congregation at Arlington 3. 50. By Fr. Ross of sr. Gem. at Lake Crystal 3. 25. by P. A. Muller of H. Mohwinkel at Madilia 3.00. by P. Landeck's Gem. at Hamburg 15.00. by P. Pankow of Aug. Mattwich at Gaylord 5.00, by N. N. 2.00, and by N. N. 5.00. (S. -199. 19.)

St. Paul, Minn, May 19, 1890, T. H. Menk, Cassirer.

Proceeds to the Western District treasury:

Synodal funds: P. Wesche's congregation in Ellisville -6. 40. ?. Brandt's congregation in St. Charles 12. 70. P. Umbach's congregation in Prairie City 2. 45. congregation in Appleton City by Mr. J. Scholz 6. 15. P. Schwankvsky's congregation in Baden 4. 55. (S. -32. 25.)

New construction in Concordia: Ebr. Volkmann in Clinton 5.00. By Kassirer Mangelsdorf 54. 25. P. Gümmlers Gem. near Longtown, 1st plat, 50.00. P. Pflantz' Gem. in Kordonville, 1st plat, 50.00. I". Wesches Gem. in Ellisville, 50.00. By ?. Hüschen of his. Gem. at Hanover 12. 25. at Egypt Mills 9. 10. ?. Brandt's congregation at St. Charles, 2nd District, 24.00. By Kass. Tiarks 4. 00. P. Lehr's Gem. at Lockwood 4. 30. P. Ehlers' Gem. at Norborne 13. 00. P. Umbach's Gem. at Prairie City, 3rd Sdg., 4. 50. (P. -280. 40.)

Inner Mission of the District: by M. C. Barthel of W. Bente in Farley 2.00, F. Lüpke in Prairie du Chien . 50, Mrs. E. Bieber in Helena 2. 65. P. Demetrios Gem. in Emma 5. 20. P. Grupes Gem. in Macon City 6. 40. (S. -16. 75.)

Negro Mission: Through Fr. Achenbach in St. Louis from Mrs. Clausen 1.00. Through Fr. Umbach from Th. Marquardt for Negro School in New Orleans . 50. (S. -1. 50.)

Jewish mission: P. Zschoches Gem. in Frohna through Mr. Meinhold 10.03. Durck M. C. Barthel of Mrs. E. Bieber in Helena, Mont., 1.00. (S. -11.03.)



Support fund: By P. Brandt from Mrs C. Schaden 2.00.

Orphanage near St. Louis: By M. C. Barthel of P. Frantschke in Elizabeth 1. 50, A. Schmidt in Cincinnati . 50, W. Stamm in Washington, Kans., . 75. By P. Achenbach of the Woman's Club 5.00. (S. -7. 75.)

Hospital in St. Louis: Through Fr. Achenbach of the Women's Association 5.00.

Deaf and Dumb Institution: Bro. Brockmann at Fr. Obermeyer's parish in St. Louis 5.00.

Household St. Louis: By P. Achenbach from the Women's Association 5.00.

Poor Students: By P. Wangerin at St. Louis for A. B. by J. G. Haas 5.00, by J. H. Tiemeyer 10.00. (S. -15.00.)

St. Louis, May 27, 1890. H. H. Meyer, Cassirer.

2314 N. 144k 8tr.

For the Township at Merrill, Wis." (West side) received: From P. List in beeil, Wis. of -5.00. P. Fiehler in Colby, Wis. of two sr. Gemm. 4. 75. P. Bretscher in Wausau, Wis. by members of the Gem. 12.00. P. Grüber v. the G^m. in the North District 2.05. P. Hudtloff's Martini Gem. 4.06, St. John's Gem. 4. 16. P. Rehwinkel's Gem. in Burnett, Wis., 6. 50. P. Pröhl's Gem. in Lebanon, Wis., 15.00. P. Heck in Auburndale of s. congregations and preaching places 4. 94. P. Ercks congregation in Oshkosb 17.00. By Kassirer Eißfeldt 10. 80 and 15. 86. (Summa -95. 62.) To all dear givers our warmest thanks!

But are there not still churches that could give us a little help in our need? We would like to ask for this once again. It is difficult for us to knock again; necessity presses us! We are ready to reimburse everything.

On behalf of the above-mentioned community
Merrill/Wis. 16 May 1890, H. Daib, Rev.

For poor students donated by Mr. P. F. Nützel in West Ely, Mon., - 11.00 coll. a. Wlecke-Wieses wedding. Günther.

Corrections.

My receipt of April 30 should read: From Em.Gem. in Milwaukee for Inner Mission of Wisconsin District -36.00, instead of "for orphanage in Wittenberg: 38.00".

C. Eißfeldt, Kassirer.

In my last receipt the following item was overlooked by me: By P. Meinecke from his parish in State Centre -2. 50, by Mrs. W. Schilling das. 5.00. J. H. Brammer.

New printed matter.

Vorspielbuch. A magazine of organ preludes from ancient and modern times to the common chorales of the Evangelical Lutheran Church. Collected and edited by Dietrich Meibohm. **Issue 7.** 64 pages. Price: \$1.00 postage paid.

With this volume, which contains 16 pages more than the earlier volumes and 87 numbers, the second volume of this collection closes and with it the entire work, of which a well-known master on the organ and faithful friend of our teachers has judged that it offers "what nine tenths of our organists need. Also in this last volume, the more frequently occurring chorales are more abundantly covered than the more rarely sung ones; especially faith, the "great" and the "small", is provided for by a larger number of preludes, no. 334 to 346. The preludes to "Vom Himmel hoch," etc., which are in D major, are accompanied by the chorale in the same key. The delivery contains several numbers by older masters and 15 original contributions. Both volumes are also available bound, the 1st volume for -4. 40, the 2nd volume for -3. 40 with postage paid, and it is to be expected that some of our organists who have been waiting for the completion of the work will now purchase it. We would also like to take this opportunity to point out that congregations which have an organ in their church, and which have already begun to acquire a stock of good organ music for their organ bench, would effectively contribute to the further embellishment of their services by adding this excellent collection, and that other congregations could make a fine start to the accumulation of such a treasure by acquiring this work. A. G.

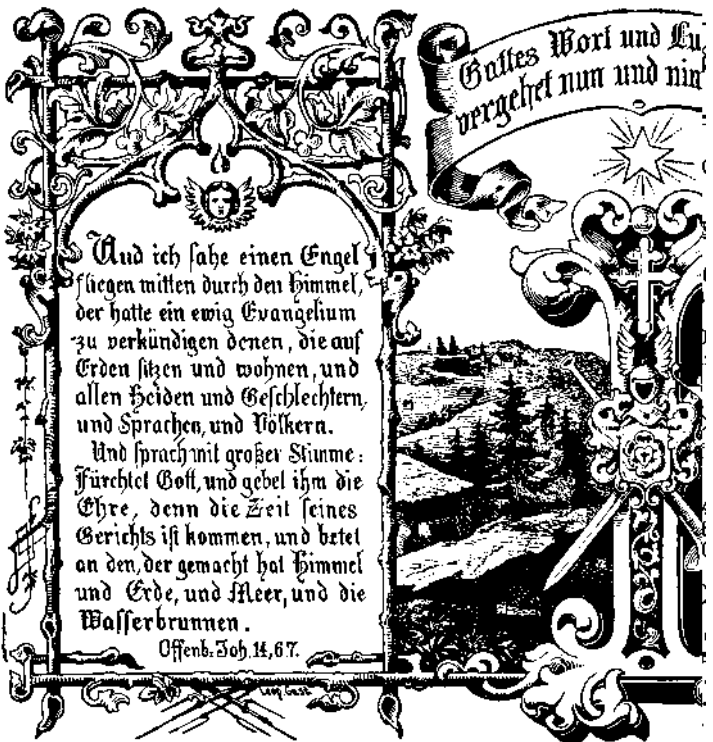
From Hard Days. Three Narratives, Selected and Edited for the German-American Christian People. Second edition. St. Louis, Mo. Printed and published by Louis Lange. 1890. 293 pp. gr. 8°. Price: paperback 50 cents, handsomely bound with gilt title 75 cents.

Christian parents are not seldom at a loss when it comes to offering their children, especially those who are already of mature age, the right reading material. In the present three stories, they find something they can put into the hands of their children with a clear conscience. The "Lutheran" therefore repeats the recommendation which he already gave to this booklet in the first edition. F. P.

Changed addresses:

Rev. R. P. Luclaoü,
Lox 106, ^asttinkton HeiAtts, 6oolr 6o., III.
Rev.-I. 4th P. I^e^Ire, Llu^villy, Dockte 6o., IVIs.
Rev. 4th v. Uattkins, 770 vnclo^ 8tr, 6li!eaAO, III.
4th Lroemer, 287 Rortü Hampton 8tr, LuSalo, 17th V.

Lutereck at tüe cost OKee from 8t. I^ouls, IAO." "s 8eeouü-elL88 msttsr.



Vol. 46.

Can Lutheran parents let their children attend sectarian Sunday schools?

The Sunday schools, as they are held in this country, did not originate on the soil of the orthodox Lutheran Church, but on the soil of the Reformed Church in England and America. When they were established, they may have had a laudable purpose in view: to teach some religion to neglected children who otherwise hear nothing of religion. But when, towards the end of the last century, the public state schools came into existence here in America, which of course could only be non-religious, one looked for and saw in the Sunday schools a substitute for the religious instruction that had been omitted.

Truly, a most poor substitute! The Sunday School, as it has now developed with its general religion, could not have come into being on the soil of the Lutheran Church, the Church which remains "with the wholesome words of our Lord Jesus Christ and with the doctrine of godliness," 1 Tim. 6:3. The church, which learned from Luther to insist that the youth also be thoroughly instructed in this wholesome doctrine, and which therefore, where it stood well with them, not only had Christian teachings (catechism examinations, children's teachings) held with the youth on Sundays, but also saw to it that they were also instructed in the catechism in the weekly schools and brought up in discipline and admonition to the Lord.

We know well that some of our dear traveling preachers, who have many preaching places to provide, can often only take care of the youth entrusted to them on Sundays. This brings hardship with it. Such catechism instruction, which may also be connected with instruction in reading, should not be called Sunday school, since what is called Sunday school is something quite different.

We know that, especially in the East, faithful Lutheran congregations also have Sunday schools in order to counteract the Sunday schools of the sects, among other things.



herausgegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., June 17, 1890. No. 13.

In addition to the old church Christian teachings and also weekly schools; or where the old church Christian teachings or the weekly school were lacking, serious members of the congregation will probably consider the existence of mere Sunday schools to be a bad state of affairs and work towards the introduction of both, namely the Christian teachings and the weekly school. Of course, for children who would otherwise hear nothing of sound doctrine, the little instruction of a Sunday school, where pure teaching is given, is better than none at all; but pastors and earnest members will not consider it the right order of things to have only Sunday schools, and will work to have their youth thoroughly instructed in sound doctrine.

But for this time we will not speak of Sunday schools at all, but of sectarian Sunday schools, and answer the question: Can Lutheran parents let their children attend sectarian Sunday schools? Our readers who know the position of the "Lutheran" will not expect any other answer than a firm no.

We do not want to emphasize now that in the Sunday schools of the sects there are often people who have not even grasped the basic teachings of Christianity, who are inexperienced and unfit to teach, who tamper with the poor children, that these Sunday schools are often under the direction of rationalistic men, and the like, but to point out the main thing, that in these Sunday schools the poison of false doctrine is instilled into the children.

All the sayings of holy scripture, which warn us against false teachers and against false doctrine, have their application here also. The Lord Christ, who wants us to stay on the narrow way to heaven, says: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves", Matth. 7, 15. His apostle Paul writes: "Now I exhort you, brethren, that ye take heed of them which cause division and dissension into the hands of the enthusiasts, so that they may instill the beside the doctrine which ye have learned, and depart from the poison of false doctrine into the tender hearts! Heartless same," Rom. 16:17. And to them which think to walk in the way of a false prophet, beware.

A little deviation from the pure doctrine does not matter, he says: "A little leaven leaveneth the whole lump", Gal. 5, 9. The apostle John writes: "Beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world", 1 Joh. 4, 1.

In the Sunday schools of the sects, the children are not given the pure, clean milk of the gospel, but are taught poison; they are early introduced to the doctrines of the sects; they hear that they will go to heaven if they are good; they do not learn to know the glory of the gospel of Christ; They hear nothing of the glory of their holy baptism, but learn that baptism is only a picture of the washing away of sins; they hear nothing of the power and consolation of holy absolution; they hear nothing of the consolation of holy communion, in which Christ feeds and waters us with his true body and blood for the strengthening of our faith, but hear only of bread and wine, as emblems of the body and blood of Christ. In Methodist Sunday-schools they hear that Christians can perfectly fulfill the commandments of God; in Baptist ones, that infant baptism and baptism not by immersion is not baptism.

Oh, how can parents, who have recognized the truth, bring it upon their hearts to hand over their dear children, these precious pledges, which God has commanded them to faithfully care for, into the hands of the enthusiasts, so that they may instill the poison of false doctrine into the tender hearts! Heartless Israeliish women sacrificed their children to the heathen idol Moloch; these children were to be lamented, but they lost only temporal life. Lutheran parents who abandon their children to the enthusiasts endanger the life of their children's souls.

O, what a responsibility such parents take upon themselves! Should not the word of the Lord frighten them: "Whoever offends one of the least of these who believe in me, it would be better for him if a millstone were hung around his neck and he were drowned in the sea where it is deepest? Woe to the world of

Because of trouble"? Matth. 18, 6. 7. To vex someone means to put something in his way that hinders his salvation. Now this may happen in regard to life, and in regard to doctrine. Thus children are vexed by parents and others, not only when they permit them all wickedness and do not encourage them to all good, when they give them evil examples, etc., but also when they do not seek to instruct them in pure doctrine and to keep them in it, do not warn them against false doctrine, but even expose them to seduction to it. How then do Lutheran parents, who expose their children to the danger of being seduced to false doctrine, and thus give their children trouble, hope to escape the "woe" which the Lord proclaims? If they have neglected their children, what will they answer the judge of all flesh on the day of judgment?

Then we hear one of them say: Well, this can all be made up for by the Lutheran confirmation classes, which my child is to attend. Well, dear friend, do you want to have your child taught the wrong doctrine for a long time and only the pure doctrine for a short time? How can you justify that? Do you not know how firmly that which is implanted in the tender heart remains attached? It may never be torn out of the heart again.

Another we hear say: It is now fashionable in America for children to attend Sunday school; we have no Sunday school in our congregation, but only Christian teaching. Dear friend, since when is it fashionable in godly things? Do you want to ruin your child for the sake of fashion? You should thank God that Christian instruction is held in your congregation. This is a blessed congregation, in which the pure teaching of the catechism is going on. Christian instruction is a glorious, delicious institution, to which we ought to adhere with earnestness and fidelity, as to other glorious ordinances of our church. Where, in addition to pure doctrine, these beautiful institutions of our church are preserved, Puritanism, Methodism, etc., cannot penetrate into our congregations. With the introduction of sectarian customs, the way is easily paved for the penetration of sectarianism.

We hear another say: I cannot keep my child, he wants to go along with the fashion, he is lured by other children, he is attracted by the gifts given out in the Sunday schools. But are you not a father? And do you not really want to be a father and use your fatherly reputation? Do you think that on the day of judgment, when you have to give an account, you will be able to come before God with such excuses?

But how? if parents live in a place where there is no Lutheran church and school, where they therefore cannot send their children to the Lutheran Christian teaching, may parents not let their children go to the Sunday school of the sects? For God's sake, no! Just as father and mother cannot take part in the services of the false believers, so they also cannot let their children go to the Sunday school of the same. As the father of the house should in such a case wait for his priesthood and worship with his own, so he should also take care of his children and, as much as he can, instruct them in catechism.

See the article in "Lutheraner," Vol. 36, No. 16: "How should a Lutheran living alone, far from Lutheran congregations, hold it with regard to the use of the means of grace?"

To this we add the question: Can our Christians not send their children to the Sunday School of the General Synod and the General Council, which after all want to be and are called Lutheran? As far as the General Synod is concerned, with the exception of a few members who are better-minded, it is on the whole, in spite of its Lutheran name, on the side of the zealots. What must therefore be said against the attendance of the Sunday schools of the enthusiasts, is also true against the attendance of the Sunday schools of the General Synod, which makes common cause with the enthusiasts in general, and also especially in the field of Sunday school.

Concerning the General Council, it must be said that there are even more men in it than in the General Synod who want what is right, but that even this body has not yet purified itself of all church fellowship with false believers, that it has false teachers in its midst, is silent on the false teachings which even outstanding members spread, does not seriously oppose the lodge system, etc.; as the "Lutheran" and "Lehre und Wehre" have already proved this many times and also again in recent times. A father who would let his child go to the Sunday school of a congregation of this body would have to fear that it would fall into the hands of a false teacher.

O Lord God, keep us for ever the pure doctrine of the catechism, presented to the young simple-minded world by thy Luther.

G.

(Submitted.)

What do "the old folks" say?

"With regard to the establishment of English congregations faithful to the confession in general, I cannot refrain from publicly expressing here the wish of my heart that God, by grace, may prevent the Synod from incurring the guilt in this new opportunity presented to the church, with which, unfortunately, the Lutheran Church in this country has in part been burdened in former times, namely, that thousands and hundreds of thousands of English-speaking descendants of German Lutherans have been neglected and, out of shortsightedness or a narrow-mindedness that is flatly contrary to the spirit of the Lutheran Church, have been left to the sects or to unbelief as a welcome prey. If we boast, and rightly so, by God's grace of the pure confession of the truth, God will certainly demand it doubly of us if, through unevangelical narrow-mindedness, we miss the children of the church, who are unfortunately deprived by the circumstances of this country of the ability to speak and understand the dear mother tongue, but who should not therefore be deprived of the treasures of the church. Would to God that we could preach in all the tongues of the world, and gather congregations from all nations here in this

country flow together to gather around our dear confession." Thus spoke the then general president of the synod of Missouri, Ohio and other states, the unforgettable Bro. Wyneken, about the English mission in front of the assembled synod in Fort Wayne years ago, namely in 1857. The words are to be found in the synodal address delivered by the president in the ninth synodal report of the general German Lutheran synod of Missouri, Ohio and other states of 1857.

And what did the Synod say to such words of its President? We find their opinion expressed quite unequivocally in the same synodal report. A paper by Professor Biewend was discussed at this Synod on the question: "What measures could and should the Synod take if the need should arise to found English congregations?" The Synod agreed on the following resolution: "While we are far from encouraging the rash penetration of English into our congregations, - rather we wish to exhort the German Lutheran parents to give their children, by all means possible to them, such as by sending them to the German parochial school and the use of the German language within the family, so that they may be enabled to share in the blessing of the Word, which is offered in the sermon as well as in the writings of faith and edification of our church; - nevertheless, we deem it our sacred duty to establish English congregations, as soon as it becomes clear that there is a sufficient number to form a congregation, who understand English better than German; and indeed, to the extent of understanding English better, that the want of knowledge of the German language would, if not altogether rob, yet diminish the blessing of the preaching of divine word heard." Further, the same report states: "The Synod further acknowledged that in this case it was the duty of the mother church in question not only to consent to the formation of an English daughter church, but also to assist it in this with counsel and action, and especially to gladly leave to it such older and more experienced members who, though not for their own persons, would have the need of it on account of their families; partly so that the family members would not be separated into different congregations, partly so that the young congregation would be strengthened and invigorated by such older members; and that in such a case Christian parents could not and should not allow themselves to be hindered in the fulfillment of their parental duty by the necessity of having to sever the previous congregational connection."

And now a testimony from a man who 38 years ago at that memorable synod also helped to pass the resolution just communicated, namely from our dear blessed Doctor Walther, of whom it is often erroneously assumed that he was against English missions and against the founding of English Lutheran congregations. When in the fall of 1879 the writer of these lines was to visit the English Lutheran brethren in the southwest of the state of Missouri by conference order, but did not want to go, he heard on the evening of October 8 (1879) from the lips of that

The man in his study not only said: "It is our sacred duty to take care of those people. We are acting irresponsibly if we do not. You must go because you realize how important the English mission is to us and that we have not done our duty against the English speakers"; but I also heard from him words that stuck like an arrow in the heart and broke the resistance. "God has now opened to us again the door to the English mission. Woe to us if we will not enter the same! Oh, when I think how God has blessed us so abundantly with the pure gospel and how we have actually done nothing at all to preach the gospel in our national language, how we have neither seriously tried to work among the English, nor to keep those who become English from our circles in pure Lutheranism through the English language, - then I am seized with fear and terror. I fear that God will still visit it upon us and make us pay for our carelessness in carrying out that for which he has placed us here in this country and given us the pure doctrine. Listen, for once we must begin in all seriousness to redeem a great, great debt that weighs upon us. Therefore go, I beseech you, for God's sake." -

Now why is this written here? Not in order to promote the morbid tendency that now and then passes through our youth to become quite English quite quickly; nor in order to awaken such a sense of English mission that is harsh, even perhaps hostile, to the German. Rather, these sayings are now also to call us to right reflection, to convince old and young that English mission is not a thing springing from "innovation and laxity," and to show us that our ancients certainly did not think and believe in the prayers: Hallowed be thy name, - thy kingdom come, - but only through the German language and with the Germans alone. Surely God will also use them to work courage, joy, and love for the cause of the English mission in our midst.

C. L. J.

(Submitted.)

What they say in Germany about our Luther edition.

In Germany, too, the publication of Luther's complete writings, which we have undertaken and which has been going on for ten years, is being discussed. As often as a new volume of this great work appears, people over there take the opportunity to say a word about it, not only in the Free Church, which agrees with us in doctrine, but especially in those circles in which they disagree with us on the pure doctrine of Luther. We communicate the following from German newspapers in order to draw the attention of our readers to our new edition of Luther's writings.

In the number of October 12, 1888, of the "Theologischen Litteraturblatt", published by Dr. Luthardt in Leipzig, we read the following about the 22nd volume of our Luther edition, "die Tischreden": "With the editing of Luther's Tischreden the Ministry of the Missouri Synod (through the

Directorium of the Concordia Publishing House), which with each of the volumes published so far after one or the other rope admirable energy and selfless zeal continues to pursue its great textual progress against the original. This is also true of the Luther enterprise in spite of all opposing difficulties, present volume. . . . The deficiencies of which Walch has rightly commissioned Prof. Hoppe, who has already made detailed been accused, such as inaccuracy of translation, deficient textual studies in this field for years. The present volume, an extensive composition, incompleteness of the historical material, have work of nearly 2000 columns, testifying to an enormous collector's been eliminated in this volume according to the scientific diligence, may be regarded as the conclusion of these studies. It knowledge of the editor, one may say, with an altogether happy deserves warm recommendation! For it undoubtedly marks an hand. In this respect, particular reference should be made to essential advance over the earlier volumes, which were mainly Luther's well-known writing *De servo arbitrio*, which has come limited to a more or less improved rendering of Walch's text, and down to us in an extremely defective version by Justus Jonas, not only Luther readers but also Luther scholars will, in my often distorting the sense of the original: here, to our knowledge, opinion, have reason to be grateful to this collector for his careful, it is reproduced for the first time in a literal and fluent translation." work, accompanied at every turn by textual difficulties. Not only And now the reviewer proceeds to characterize and praise the the almost inexplicably cheap price, but also the intrinsic value of mighty writings of Luther contained in this 18th volume. the book will undoubtedly help this work to maintain its place next But we want to add something from the advertisement of the to the great Weimar edition. . . . Prof. Hoppe has done his utmost 19th volume of our Luther edition, which is in the issue of April 25 of this year. It says: "The most multilingual Protestant church edited edition of this popular Luther book. . . . In the edition for, in the world is the Lutheran church in America. There the Gospel which he is responsible, Luther's Table Talks have been, is preached in English to the descendants of those Lutherans translated from the original for the first time. The newly who have migrated from the south of England, from some parts discovered diaries of Lauterbach from the year 1538 and the of Germany and from the north of Europe, or to the Cordatus from the year 1537 are given unabridged. The edition congregations of Africans born in America, brought to life by the can therefore justifiably call itself a complete one; 'the best', Negro missions. Norwegian, Swedish, Danish, Finnish and because much that does not belong to the Table Talks, that does Lithuanian are preached to the immigrants from the not come from Luther, has been removed, while a large part of Scandinavian north of Europe, Bohemian to the 'Hussites' served the Table Talks has been renewed from those two main sources." by a Lutheran mission in Minneapolis, in Tabor, Wisc., and Of the entire, thorough editing of the Table Talks, the critic says recently also in Chicago, Magyar in the coal mines of that it "testifies to a far-reaching familiarity with the subject matter, Pennsylvania, Slovak in Illinois, Wendish to those from the and an enthusiastic devotion to Luther." - The German reviewer Saxon and Prussian Lusatian regions.

says essentially the same of this treatment of the Tischreden, The sermons were preached in German to the migrated Wends, which Dr. Walther had already written to the editor in a letter of in Polish to the West and East Prussians and Upper Silesians, Sept. 27, 1886: "I see that we are so fortunate, through your skill, and in French to a few congregations in New York and Canada. fidelity, conscientiousness, acquaintance with the whole of But in the vast area, covering many thousands of square miles, Luther, and diligence not sufficiently to be admired, to receive as from the Atlantic Ocean to the Pacific, from the icy north, our product an edition of Luther's Tischreden, not only such as Manitoba, to the sunny south at the bosom of Mexico, Luther's does not yet exist, but also such as has never been expected." - language resounds from the pulpits and cathedrals, and in

Regarding the 18th volume of Luther's writings after Walch, many non-German congregations, Polish, Wendish, Dutch, published by us, the same "Theol. Litteraturblatt" states in the God's word is also preached in the German language. - number of Nov. 6, 1889: "With selfless zeal, truly admirable in its "The great enterprise that the Lutheran Concordia kind, the Ministry of the Mifsouri Synod continues to make the publishing house in St. Louis has taken in hand for a decade of the sea acquainted with the works of their God-sent and God- with admirable energy tries to serve all of these. The 18th volume of Walch's edition, which was published not long ago blessed founder. Barely a year ago we published a volume of and which we announced last November, has now already been almost 2000 stereotyped columns containing Luther's table followed by the 19th, which has retained the advantages of its speeches; now a new, even stronger volume of more than 2100 predecessor. Once again, Prof. Hoppe has taken care of it, and this one, too, is a testimony to the untiring, devoted enthusiasm of this man for a task that is surrounded by many difficulties, columns is available. This one, too, by the deserving Prof. Hoppe, and for this reason, it deserves a word of recommendation on its way to the German reading public. Almost every one of predecessors, a word of recommendation on its way. . . . It denotes Luther's writings published here represents a formal advance over Walch's original edition. The texts have been carefully revised, incorrect translations corrected, and writings for which only a Latin original was available have been translated into German.

and reunited what belonged together. But the main value of the edition, apart from these textual improvements, rests in the rich introduction, which Hoppe precedes the texts on more than 70 pages, and which testifies to a remarkable familiarity with the relevant contemporary literature. Of the contents of the writings in this volume it is said: "They are those spiritually powerful outpourings of the Lutheran spirit, those mighty trombone sounds before which the walls of the idolatrous Jericho broke down. The 'Prelude of the Babylonian Prison of the Church' precedes it. ... Thus this blessed man's anger and displeasure roared forth, where he saw the Roman enemies grasping at the crown of his heavenly Lord: always ready to answer, armed for attack as well as for defence. . . . The outward arrangement of the volume deserves the ancient commendation." - This is what they say in Germany about our edition of Luther.

May more and more in our midst reach out for this new edition of Luther and accept it as their own; may more and more be found who seek to provide a home for Luther in the new dress in the homes, in the congregations, and thus help to promote this genuinely Lutheran work with joy.

C. L. Janzow.

(Submitted.)
Emigrant Mission.

Some years ago a group of East Prussian Lutherans arrived in M. C. in North Dakota, looked for a home there and found it. During the last few lean years that the poor people there experienced, they also became aware of the even greater spiritual need they were in, not knowing how to obtain the word of divine preaching and the use of the sacraments. One day one of these people was leafing through a calendar which he had once received from a man, whose name he of course no longer knew, when he landed in Baltimore. In this calendar the man found a cheap paper, the Pittsburg "Church and Orphan Messenger". He ordered this paper from one of our pastors in Pittsburg and at the same time told him of his great spiritual and physical misery. The pastor in question wrote to him with heartfelt words that his earthly poverty would certainly not keep any righteous traveling preacher from coming to his aid and serving him and his people with the holy means of grace; he should only turn to !

the undersigned, then his distress would soon be remedied, and so on. Hardly a week passed before the man had followed this advice and written the following miserable letter:

"An urgent plea comes to your ears, whether you . . . possible to send us a servant of God here in the wasteland. I have been here four years and have not enjoyed a German evangelical sermon, much less the Lord's Supper, how am I to answer for this before the all-knowing God? And yet I could not help it, because we knew no address to the Western preachers until now. We are our four Lutheran families here. . . I have a son, and so my neighbour, they must be baptised; should it be possible, which I do not doubt, that a travelling preacher should travel through, to give us the

If I were to serve the Lord's Supper, preach a sermon, and baptize the two children, we would be somewhat sated in spiritual food. My family is of five children; two girls are old enough to attend school. If we do not get a preacher a few times a year to counsel and comfort us, our children will be heathens.

"But hard as it is for me to make known our humiliation, it must be done. We have been afflicted by bad harvests for the last two years, so that we are so poor. If the good Lord had not taken care of us through compassionate people, we would have had to starve and freeze to death. If it were not possible to find a way to help us, we must surrender to God and wait longer for His mercy until He has mercy on us. For proof send postcard from Rev. . . , I complained to him and he was so kind and gave me the advice. I ask again on behalf of all not to leave us erring sheep. Please let me know. Now God be with you.

Yours sincerely "

The reader can well imagine that the necessary steps were immediately taken in response to this request, that the next traveling preacher, who nevertheless lives 114 miles away, visited and served these poor people as soon as possible, that he was received like an angel of God, that he was allowed to bring great joy, to enjoy great joy in the huts of these poor people. After he, as an ambassador in the place of Christ, had bestowed upon them the spiritual blessing of God in heavenly goods, he also left a small blessing and promised to come again next month. So there we have now a preaching place, gained by the ministry of our - Emigrant Mission. For the kind man who gave the Lutheran calendar to the foreign immigrant in Baltimore was none other than our agent there.

Dear reader, do you also carry the emigrant mission on your prayerful heart? Behold, it brings many blessings. The small sample given here is only one of many. Do you also thank your God for his pure Word and Sacrament and do you use these heavenly means of grace diligently? Behold, they are God's undeserved gifts, but so necessary, oh, much more necessary, than daily bread. Do you also diligently scatter good seed, a seed of hope? Behold, this can also be done by spreading good books, magazines, tracts, etc. Opportunity for this is so often found in daily intercourse with people, also with English, etc. And how many good fruits can, by God's grace, sooner or later still grow out of it for the

Fr. S.

To the ecclesiastical chronicle.

I. America.

English Mission to West Virginia. God's word shall not return void. Some may think: What is the English Mission doing? Is it worth the trouble to spend money for it? Therefore I would like to report a little about the station here, so that everyone can judge for himself. When I came here about eighteen months ago, I found a small group of Lutherans, but they were very disheartened. The separation from Ohio had inflicted deep wounds, and the



People thought the Lutheran church was going down. But they have now regained confidence. Some obstacles to the mission are: The "unionistic practice" of their former preacher. About ten years ago that practice was pretty much abolished, but it still sticks in the craw of some, especially those who are to be won over first. Furthermore: the people live very scattered; separated by raging brooks without bridges, high mountains and deep valleys; one can therefore never bring a large number together for lessons. I once had a class of 5 for which I gave lessons in three different places (2 lived high up in the mountains, 1 lived three miles in another direction, but I had to cross the river twice, 2 lived near me). - A disadvantage is also the great lack of English-Lutheran books. - Some advantages: The great majority, even among those who belong to the sects, still have reverence for God's Word, for "It is written." Then there is the absence of sectarian preachers. Only in one place do I have to deal with a Methodist preacher; my main opponent is the Ohio preacher, but he has trouble enough keeping his own people together; he therefore does little harm. The church attendance is usually very good, sometimes as many as 200, sometimes as few as 10 or 12. The members of the various sects, since they have no preachers of their own, attend our services diligently. Methodists send their children to confirmation classes, a Tunker has joined us, others express the intention to do the same; many unchurched people, who were previously inclined to the Tunkers, now have their children baptized, and think it is high time that they also take care of their souls' salvation. Since I have been here, I have baptized 51 (including 7 adults), confirmed 20, and taught 40. Cause enough to thank the Lord for His undeserved grace, and to continue in hope to scatter the seed of His Word in English in other places. May the dear brethren not cease to strengthen our hands with their prayers, and to send some fragments to the English mission; for the gospel of Christ, even in the English language, is a power of God, which makes blessed all who believe in it. Missionary.

After Easter, 31 new students were admitted to the **Walther College** in St. Louis. The Board of Directors is considering the idea of hiring another teacher; it is also being reconsidered whether the admission of confirmed girls, who would, however, have to live in private homes, to teach in this school would meet an existing need in an appropriate manner. The Directorate would certainly be grateful for any suggestions, advice and expressed wishes that might be addressed to Director Burgdorf.

The "Ev.-luth. Blätter," published by the Pastoral Conference in New Orleans for the benefit of the orphanage there, at the beginning of the new volume again designate as their "other main purpose" : "to break the .Lutheran^ way."

The Sunday School. The "Workman," a paper of the General Council, in its number of April 17, contains an article by a pastor of the General Synod on the Sunday School, from which, according to the translation of the "Gemeindeblatt," we gather the following: All too often and generally the Sunday School is nothing more than a place for entertainment, where illustrated newspapers and lectionary sheets are distributed, sociable chats and idle chatter are carried on, a place of self-aggrandizement and sentimental music with a good portion of flirtations and courting. Thus Sunday school is transformed into a pleasant Sunday entertainment. - The whole establishment is rendered still more particularly attractive by

festivities, grand annual celebrations, presents, and theatrical performances, until the religious taste is entirely perverted, and the religious feelings amount to nothing but love of applause and mutual admiration. But one has accomplished one's object: the school is large and flourishing; pastor, superintendent, and congregation are proud of it; hundreds of leaves and books are used in it; the music is grand; heaps of money are raised, and it is all trumpeted far and wide as a great success. But what is the result? The young people are brought up to love the Sunday-school, but not the church. If they join the church by Confirmation, they neglect the worship in the interest of Sunday School, because their tastes have been formed for something else. Many teachers and students miss the main service of the church in the morning to attend the Sunday School exercises in the afternoon. The superintendents are flattered by this and encourage it. So they give preference to the Sunday School over the church. And this is not to be wondered at; for the exercises of the Sunday School are of a free and easy kind; it affords opportunity for social gatherings; one does not need to hear a sermon; the singing is simply a musical exercise, more for recreation and pleasant entertainment than for worship. In short, the whole story is in many cases nothing but a mere sham, calculated to deceive people into thinking that they are serving God, while they are only gratifying their own selfish inclinations, and amusing themselves by playing at religion. It is no wonder that so many, who are upset in such ideas of religion and worship, do not love the scriptural earnestness and solemnity of the church, attend worship irregularly, or find their natural home in the free and easy assemblies, whose menu offers the same fare with which they are largely fed in the Sunday-school.

The "**Herald and Magazine**" has not yet had a word to say in response to what we held against him a few weeks ago, but has rather continued from week to week to beat the truth with fists in the face in the fight against Missouri, as if lying were his purpose in life, as if they who write and print such lies to the world were conscious of the best cause, when they may know that they have every cause to repent of their dissemination of such things as would make a humanly righteous heathen ashamed; leaves his readers under the impression that it is we who do not know how to speak or write a word of defense. That we have reproached the editor of "Herold und Zeitschrift" with the false teachings in his calendar and in his journal, and his contributors with falsification of sources and other untruths, they studiously conceal; much less than reply to this, do these people make a stroke of the pen to dismiss their abominations. Meanwhile they roll the stream of their untruths to the surface in ever new pours. Although we would now have the full right to leave such people to the judgment of God without further reproach, we have nevertheless taken the trouble to continue our reckoning with these dishonest opponents in "Lehre und Wehre," where we have more space than in "Lutheraner," and to those Lutheran readers who do not hold "Lehre und Wehre" but would like to read this reckoning, their pastor will gladly lend the numbers in question at their request. However, what has been communicated below may again serve as a sample of how little care is taken in the "Herald and Magazine" in the fight against Missouri. It is only one piece of many and not yet the worst. So let us hear what Pastor Beyer reports: In the "Herald and Magazine" we read the following: "In W."

(Williamsburg) "resides a wealthy sugar manufacturer" (W. Dick), "who is at the same time a full and prominent member of the Lodge, as well as of the congregation.*)" The congregation belongs to the Missouri Synod, and the pastor of the same was for years district presbyter in the same synod. He once declared at a meeting of his district: "With the lodges we are at war to the knife!" To the undersigned, to whom alone the above description fits, Mr. W. Dick has just explained what every member of our congregation has long known, that he has not been a member of a Lodge for twenty years. What, then, has "Herald and Magazine" done again? It has, on the frivolous information of a frivolous denunciator who reported false testimony, frivolously spoken false testimony as often as leaves have gone out into the world with this lie. But this he did under the superscription, "Thou shalt not bear false witness." If now the conscience of the writer and the disseminator of the above lines wakes up, that they see what they have done in blind zeal, the least they must do before men is an unapologetic retraction of this falsehood. If they do not do this, they stand before the church and the world as conscienceless slanderers, and all God's children will find it only understandable if we do not answer them a word more to everything they write against us and our Synod in the future, until God gives them the grace to become truth-loving men or, what we do not wish them to do, silences them in anger. J. P. Beyer.

Methodist Sunday School. Bishop Bowman addressed the children in a large Sunday School some time ago. Among other things he asked the children this question, "Which of you children have seen a Methodist catechism? All of you who have already seen the catechism, raise your hands." No hand was to be seen. Then he asked, "Any of you who have seen Barnum's Jumbo, the big elephant, raise your hand." Quickly nearly all the hands were up.

Spiritualism. Again and again it is shown that Spiritualism, where it is not the spook of the devil, is based on blindness and common deceit. The latest such occurrence is reported from Brooklyn, New York. There, on May 31, a so-called medium, a certain Mrs. Cadwell, made a long-dead lady appear in the most solemn semi-darkness. Among the twenty-five spectators who attended this performance were two reporters who carried small electric batteries in their pockets and were otherwise equipped with everything they needed to illuminate their surroundings with electricity at a moment's notice. When they made use of these things at the right moment and, by means of electric light, suddenly transformed the solemn semi-darkness, which for good reasons is very agreeable to the spirit-knockers, into daylight, the godless medium himself, in full white spirit costume, was seized in the "spirit" that had appeared.

The Spiritualists are again haunting the Chattanooga, Tenn. area and expect a large attendance for their meetings on Lookout Mountain. Arrangements are being made to make the haunt especially "interesting" this year. These are also people to whom God, after his righteous judgment, since they have not accepted the love of truth, sends strong errors, so that they believe the lie, as 2 Thess. 2, 10. 11. is written, false spirits, against whom all Christians are to be warned with earnestness, so that they do not become their fellow-geniuses.

Rome in Brazil. In a "pastoral letter" the Roman "bishops" of Brazil also discuss the

Question: "What are we to think of the separation of Church and State on the basis of the decree of February 7? You give the answer that the union of Church and State is "the ideal to be striven for". This quite correctly and clearly states the Roman position. The Popes, and so still the last Pope in Encyclica v of November 1, 1885, have always called it an ungodly principle to maintain that Church and State must be separate. We must not, therefore, be deceived about the position of the papists here. As long as church and state are still separated here, they seek to gain the greatest possible advantage from this state of things. As an "ideal," which is always to be "striven for," they have before their eyes the union of State and Church, that is, such an order of things that the State with its goods and with its power serves the Papal Church. Leo XIII, in the above-mentioned Encyclical, says quite explicitly that the State commits a "crime" if it does not use its power to promote the true (that is, in his sense, the Papist) religion.

F. P.

II. foreign countries.

From the "Report of the Evangelical Lutheran Committee for Emigrant Missions on the Year 1889" we learn the following: "In Hamburg, the transport of emigrants, which continues to lag behind that via Bremen, has decreased considerably compared to the previous year. While about 5000 travellers went to South America or Canada (British America), and 8-900 visited Africa, Australia, etc., about 70,000 were transported from here to the United States last year. Of these, however, only a weak third, i.e., a little over 20,000, came from the German Empire, in the first place from Prussia, and there again primarily from the eastern provinces (Posen and West Prussia), whereby the departure, which we must reckon to be of Slavic stock, is more or less covered by Protestant Germans from Austria and Russia. ...are but a fraction... . Our services on the evening before the departure of the German steamships for New York were held about fifty times in 1889 in the Christian Association House at Klosterthor. - Bibles, New Testaments, *) Catechisms, small prayer books, 100-120 copies have been sold after the services. Free of charge, both here and at the embarkation, were distributed writings or little writings, which gave us hymnals, calendars, individual sermons, tracts, about 2000 copies. - In 1889 we received about 1330 letters and other correspondence, and 1727 were sent by us. In the year 1889 we received a total of 54,268 Marks in funds which were entrusted to us or used by us for emigrants on their behalf or on behalf of their relatives or friends.

Church visitation in Schleswig. At Bau in Schleswig it happened on May 11 of last year that pastor and sexton of the parish, which has 2100 inhabitants, had to go home from church without having achieved anything, because not a single member of the audience had appeared. So reports the Luthardt'sche Kirchenzeitung.

In Barmbeck, a suburb of Hamburg, 23 Social Democratic families did not have their children of confirmation age confirmed; instead, 2 days after Palm Sunday, a public celebration was held with speeches, songs, etc., in which

*) Underlined in "H. u. Z."

about 400 people, including the 23 children with their parents and relatives, took part. Poor, deceived people!

(Freik.)
Papist mischief. The "Allgemeine evang.-luth. Kirchenzeitung" reports: "According to an old custom, the blessing of the sea took place in Calais on Ascension Day. In a solemn procession, with bells ringing and chants, the entire clergy moves to the seashore in order to hand over a host to the sea, which is supposed to avert the dangers and bring about the favor of the sea. The whole city takes part in this act, and festively decorated like the crowd are the houses and streets." This is only one of the superstitious and blasphemous abuses which are practiced in Pabstism with the "host," and prove that Pabstism is vain pagan superstition.

(Submitted.)
† Johann Eduard Wiegner. †

The same was born on May 6, 1845 at Kohren in Saxony. In his youth he was, according to various sayings of his parents, a quite obedient son. After he had turned to a secular profession for a few years at the request of his parents, the desire arose in him to serve the Lord in the Church. On the advice of some friends he went to Fr Brunn in Steeden, with whom he stayed for about a year. From here he went to America in 1870 and entered our Concordia Seminary at St. Louis, Mo. to be trained for the sacred ministry of preaching. After completing his studies he accepted the call of the Lutheran Jmmanuels congregation at St. Ansgar, Iowa, where he was ordained and inducted into his ministry by Father J. L. Crämer on the eighth Sunday after Trinity, 1874. From here he founded four more congregations, at which he labored in blessing for nearly 16 years. He worked with untiring diligence and self-sacrificing faithfulness as pastor and teacher at these congregations. In his profession he spared neither toil nor labor, indeed at the last he worked beyond his strength. At the end of January of this year he fell ill with influenza. Although he was suffering, he still managed his ministry until the first Sunday after Easter. He wanted to confirm the confirmands and then he wanted to rest. The Lord had also decided so. To strengthen himself for his approaching last hour, he enjoyed Holy Communion once again. He also patiently and faithfully surrendered to God's will and often prayed: "Christ's blood and righteousness, that is my ornament," etc. After three weeks of sickness, the Lord brought him home on May 12 as a poor sinner who wanted to be saved by grace for the sake of Christ. His age was 45 years and 6 days. On May 14 his earthly body was buried in the parish churchyard with many people present. Father Welcher conducted the funeral service at the house and Father Diederich at the grave. In the church 4'. Horn delivered the funeral oration on Luc. 2, 29-32. and undersigned spoke on Apost. 20, 32. and read a brief biography. - His wife and six minor children sorrowfully mourn his early death. But the faithful God, who took away their Provider and Father, will himself be their Provider and Father; he who has now caused such great affliction to come upon them, will also comfort them again.

T. W.

Nothing without the word.

All the effect that Christ works is put into the word, and in the word and through the word he wants to give us everything, and without the word he wants to give us nothing.

(Luther.)

Punishment of a blasphemer of the Reformation.

Urbanus Nicolai, former vicarius of the cathedral chapter of St. Peter in Bautzen, initially joined the Reformation when it reached Bautzen, but fell away from the truth again. When he became pastor at Kunewalde near Bautzen (where the papacy still ruled at that time), he blasphemed vehemently against Luther in the pulpit on the Sunday of Trinity and presumed that where Luther's teaching was right, thunder should strike him dead. When now towards evening a terrible weather approached and he was afraid because of his outspoken impudent speeches, he let all the bells ring, went himself into the church, knelt before the altar and there with fear and trembling did his prayer. But while he was kneeling there, the weather struck before him, so that he was stunned. The peasants immediately hurried to help him, but in the process of carrying him out, a new weather storm came and struck the priest dead on the spot, without any of those who carried him being harmed in the least. (Lausitz. Merkwürdig!. Theil 2. p. 20. Luther, Tischreden, XXII, p. 948.)

Inaugurations.

By order of the Hon. Fr. Sievers, Mr. R. E. C. Metz was introduced to the congregation at Loon Lake, Otter Tail Co. and Frazer, Becker Co. on Rogate Sunday, and at Detroit, Burlington and Height of Land on the first and 2nd Feasts of Pentecost byH. Krtzschmar.
Address: Rov. O. E. Uotr, Detroit, Locker Oo., Ickiv".

On the 1st day of June, Trinity Day, I instituted, by order of the Hrn. Pres. miracle Mr. R. J. F. C. Moltb an instituted at Hinsdale, Du Page Co, Ill. Joh. Strikter.
Address: Rev. 4.R. 6th LloUllun, Hi "8ckrUo, Du RuZo 6o., III.

By order of Praeses Sievers, Mr. R. Herm. Meyer was introduced in Canastota on Trinity Sunday. Alb. Brewer.
Address: Rev. Rorm. Llozor, 6unu8totu, ^noOook 6o., 8. Duk.

On Trinity Sunday, Mr. R. L. Kruger was introduced at St. John's parish, T. Antrim, Watonwan Co, Minn, by order of the honorable Mr. Praeses Sievers, of Aug. Muller.
Address: Rev. D. RruoZor, Bered, ^Vutonwun Oo., LDun.

By order of Mr. Praeses Brand, on the first Sunday after Trin. Mr.R. J. Kretzmann at Hudson, N. P., introduced byG. A. Henkel.
Address: Rev. 4th Rrotriim", 445 Rrospoot 8tr, HuÜ8on, N. D.

By order of Mr. Praeses Sprengeler, on the 1st Sunday a. Tr. Tr. Mr. R. G. Bürger was introduced in the newly founded Jmmanuels congregation in Sheboygan with the participation of RR. Osterhus, Sprengling and Felten. I. M. Hieber.
Address: Rev. O. 1. Iunker, 1324 Ron "8)lvu "i". ^ve., 8üol>oz^u", Wi8.

On behalf of the Venerable Pres. of the Jllinois District, Mr. R. C. Ponitz was introduced to his congregation at Sterling, Jlls. on the 1st Sunday after Trin. by S. Sieving.
Address: Rev. 6. Ro "it2, ZtorUuA, III.

By order of Mr. President Niemann, R. F. Lindemann was installed on the 1st Sunday a. Trin. as the second pastor of St. Paul's Parish in Fort Wayne by the undersigned. H. G. Sauer.

By order of Mr. Praeses Biltz, on the 1st Sunday n. Trin. Mr. R. F. W. G. Matuschka, in his congregation at Lake Creek, Benton Co., Mo., assisted by Mr. R. J. Nethings, introduced byTh. Buszin.
Address: Rov. R. 6. Llu4"8ollku, Duke Orook, account" Oo., Llo.

Church dedications.

On Sunday Rogate, the Lutheran congregation of St. Johannis in Lena, Ill, consecrated their church to the service of God. R. K. Schmidt held the dedication sermon. H. G. Schmidt.



The Lutheran Zion congregation in Gardner Township, Buffalo Co, Nebr. dedicated their new church (24X40) to the service of God on Sunday Exaudi. Celebrating preachers were BU. Weller and F. H. Iahn. H. Schabacker.

On Trinity Sunday, St. Paul's congregation at Sheboygan Falls, Wis. dedicated their church, purchased from Americans and renovated, to the service of God. Celebrant preachers: Fr. B. Sievers, B. H. Sagehorn and B. J. Schlerf (English).

I. M. Hieber.

Church consecration and introduction.

On the Feast of Trinity the Lutheran Immanuelskirche at North Minneapolis, Minn. was dedicated to the service of God, at which, besides the undersigned, Messrs. UU. Quehl and Ed. Albrecht preached. At the same time the former assistant preacher of the Trinity congregation here, Mr. P. L. H. Achcn- bach, was installed by the undersigned as pastor of the branch Immanuel congregation. Fr. Sievers, President.

Address: Rev. D. 8th ^cllcnlacll,
1625 6dll 8tr, Xortll, Ickiuneapolis, Llinn.

Miffie 'nsfeft.

On Sun. day^Exaudi the churches of Memphis and Chattanooga, Tenn. celebrated mission feast at Rock Creek, Ga. Mr.?. Dau preached. Collecte: K30. 90; surplus from Memphis Excursion: K23.00, to be used in equal parts for outer and inner mission. I. A. Friedrich.

Conferenz - Ads.

The Northwest Iowa Special Conference will meet in the undersigned's church on July 8.

A. Dommann.

The Livery Conference of Minnesota et al. St. will meet July 22-25 in Lewiston, Minn. Registrations are expected by the teacher loci, Gierke, 14 days before the start of the conference. All teachers in Minnesota and Dakota not yet affiliated are cordially invited. W. Blauert, secretary p. t.

On June 24 and 25, the Randolph Specialconference will assemble at Signed. L. E. Knie f.

Price reduction for the trip to the Synod of Delegates.

All Eastern Railways belonging to the Drunk ITue Association; all Railways of the Middle States forming the Oontral DraKc Lssociabion, all Western Railways belonging to the Yesterday States UassenZer Association, grant to all Delegates, their wives, and in general to all those travelling to the Synod of Delegates, a reduction of two-thirds in the price of the return journey. Everyone who buys a ticket must obtain a lortillcato from the agent of his railway, which must be countersigned by the secretary of the Synod. For further details, enquire at times with the station agent or general agent of his railway. They, and not the undersigned, will answer all questions relating to the journey.

Baltimore, June 6, 1890. G. John.

More details are in the "Rundschau".

Illinois School Committee!

Since Pastor Hölter felt compelled to resign from his position as chairman of the school committee as a result of overwork on the urgent advice of the doctor, President Wunder appointed Pastors A. Wagner and A. Reinke as members of the school committee in his place. Pastor A. Wagner has now been appointed chairman of the committee.

Addison, May 31, 1890, T. John Great, Secr.

Income to the Michigan District coffers:

Synodical Fund: Sandy Creek Congregation H4.00. Detroit Bethania Congregation 13. 22. Gr. Rapids Congregation 25. 25 & 25.00. Turk Lake Congregation 1. 35. Big Rapids Congregation 3. 52. Frankenmuth Congregation 34. 20. Bay City Congregation 19.06. Leland Congregation 3.00. (Summa H128. 60.)

Negro Mission: congregation at Ludington 7. 76 congregation at Reed City 2. 61. women's club at Adrian 11. 50. young women's club at Adrian 11. 50. congregation at Mt. Clement 4. 50. congregation at Ban City 5. 68, congregation at St. Clair 9.00. D. P. C. Franke of G. Kronbach, Jr. 3.00, of Mrs. K. 1.00. (S. K56. 55.)

Negro Mission in NewOrleans: From Frankenmuth by A. Lämmermann 2.00. M. Beyerlein sen. 3.00. Ferd. Nüchterlein sen. 1.00. School children in Fräser 4. 29 (p. ^10. 29.)

Deaf and Dumb Institution: School Children in Frankenmuth 13.00. D. P. C. Franke by G. Kronbach Jr. 2.00. (S.KI5.00.)

Poor Michigan sophomore: D. P. K. L. Mueller, Wed. coll. at Beaver, 2nd 60th comm. at Rogers City 8th 21st.



Inner Mission: Cong. in Sandy Creek 5.00. Bro. Flach in Detroit 1.00. D. IN Schumacher, sent to Jrrer's wedding, 2.00. Congregation in Frankenmuth 33. 17. Congregation in Caledonia 1. 72. D. Teacher Wendt from Mr. & Mrs. Höft 3.00. D. IN Smukal from N. N. 5.00, 1.00 & 1.00, from Miss M. Schröder . 50 & from s. Church Choir 3.00. congregation in Adrian 11. 50. IN E. G. Franks branch . 82. congregation in Necd City 3.00. congregation in Monroe 18. 47. G. Mathes, thank offering, 10.00, on J. C. Wagner's Hochz. ges. 3.00. F. Kronbach . 50. Mrs. L. E. 1. 50. D. Teacher Harbeck of N. N. 1.00 & 1.00. comm. in Burr Oak 5. 77. comm. in Leland 2. 50. comm. in Good Harbor 4. 50. (S. -119. 95.)

Benefit fund: Hemlo-ck congreg. 5. 25. Land" Creek congreg. 6.00. Gr. Rapids congreg. 28. 25. Detroit Jmm. congreg. 13. 51. Monroe congreg. 8. 75. (p. -61. 76.)

Poor Students: J. St. Louis: D. P. Fuerbringer, collected on Bierlein's & Weiss' tallies, forF. Walther 12.00. 2nd Springfield: D. P. Hagen, collected on Lettau's high tithes, for Duerr 4. 91 and 1. 60. Young Women's Association of Bethania Congregation in Detroit 10.00. 3. Fort Wayne: Women's Association of Trinity Congregation in Detroit for Buchheimer 15.00. D. IN Fürbringer, collected on Bierlein's and Weiss' high tithes, for L. List 12.00, for G. Nüchterlein 12.00. Collected on Arnold's high tithes, for Partenfelder 7.00.

Orphanage in Addison: D. IN Sievers sen. from the sel. A. Götz piggy bank 1. 12. Himmler's school teacher 3.00.

Orphanage in Wittenberg: Schoolk. in Frankenmuth 15.00.

German Free Church: D. IN Sievers sen., on J. H. Dietzels Hochz. ges., 7.00.

Engl. Mission in New Orleans: Gem. in Monroe 5.00.

General inner mission : D. P. Sievers sen. from Wittwe E. M. Schmidt 50.00. Gem. in Frankentrost 12. 10.

Emigr .Missi on in New York: Gem. in Sandy Creek 5.00.

Heidenmission: D. Teacher Wendt from Mr. & Mrs. Höft 3.00.

Springfield Laundromat: Woman IN Dumbbell, Thank Offering, 2.00. (Total-580. 69.)

Detroit, May 31, 1890, Chr. Schmalzriedt, Cassirer.

Income to the Middle District coffers:

Synodical Fund: IN Berg 's Gem. in Adams Co. -5.00. IN Henkel's Gem. in Aurora 32. 13. P. v. Schlickten's Gem. in Cincinnati 20.00. IN Niethammer's Gem. in La Porte 10.00. IN Sckust's Gem. at Florida 2. 60. IN Wambsganß' Gem. at Newburgb 14. 30. IN Jüngel's Gem. at Fort Wayne 18.00. IN Skumm's Gem. at La Fayette 41. 60. D. Gust. Sprandel v. d. Gem. at Kendallville 12. 70. IN Evers' Gem. at Convoy 3. 48. ?. Diemer's Gem. at Peru 10.00. IN Hassold's Gem. at Huntington 8. 15. A. IN Preuß's Gem. at Avilla 2. 50. IN Huge's Gem. at Bingen 8. 86. D. Louis Schumm v. d. Gem. at La Porte 19. 94. IN Zvrn's Gem. at Cleveland 92. 88. M. Wolff of d. Gem. at Neudettelsau 2.00. IN Michael's Gem. at Göglein 9. 63. IN Jox's Gem. at Logansport 8. 50. IN Groß's Gem. at Fort Wanne 65. 25. (p. -387. 52.)

Inner Mission: IN Mickael's Gem. in Goeglein -15. 25. A. d. Missionb. IN Kunschik's Gem. in Madisonville 5. 50. D.

Handle in Aurora by N. N. . 50th D. IN Zollmann at Bear Creek by W. Thomas 1.00. From d. Sewing School IN Kretzmann's Gem. at Cleveland 5.00. IN Schlesselmann's Gem. at Friedheim 22nd 90th IN Seemeyer's Gem. at Skumm 9.00. D. IN Lange at Valparaiso by Mrs. Meta Marquardt 1.00. D. IN Skumm at La Fayette by N. R. u. S. 5.00. IN Horst's Gem. at Ashland 6. 80. IN Evers' Gem. at Convoy 7. 77. IN Lothmann's Gem. at Akron 16.00. IN Wilder's Gem. at Fryburgh 7. 60. Joh. Lunz sr. das. 1.00. IN Kaumencr's Gem. at Lancaster 18. 20. A. v. Missionsb. IN Kunschik's Gem. at Madisoizville II.00. IN Hiller's church in Minden 10. 50. through ?. Niemann in Cleveland by Mrs. K. 3.00, by S. 2.00, by D. R. 2.00, by J. C. F. 2.00, by Wittwe T. 3.00, by Wittwe H. 2.00. IN Huge's Gem. at Bingen 7. 24. W. Herpkemann by IN Zorn in Cleveland 1.00. IN Zollmann's Gem. at Bear Creek 15. 36. IN Henkel's Gem. at Aurora 15.00. IN Trautmann's Gem. at Columbus 19.02. IN Werfelmann's Gem. at Neudettelsau 24.00. C. Wolff das. 2.00. Thank offering by M. Losckky das. 5.00. IN Lüker's Gem. at Bremen 14. 60. Dess. Gem. at Woodland 2. 30. IN Horst's Gem. at Hilliard 5. 88. Dess. Gem. b. Dublin 3. 40. Mrs. Weber d. dens. 2. 00. (S. P274. 82.)

Eng lish Missi on : IN Frank's Gem. in Zanesville -7.00. ?. Scheips' Gem. in Hobart 6.04. For Gem. IN Hügli's in New Orleans: IN Querl's Gem. in Toledo 1.00. IN Scheips' Gem. in Hobart 1.00. IN Lothmann's Gem. in Akron 2.00. Mrs. E. Nordmann d. IN Markworth 1.00. Out?. Werfelmann's Gem. in Neudettelsau 2.00. (S. -20.04.)

Negro Mission: N. N. by IN Henkel at Aurora -1.00. I. G. Thieme 8r. from IN Sauer's Gem. at Fort Wayne 5.00. ?. Evers' Gem. at Convoy 5. 15. Joh. Jessel d. IN Lothmann at Akron 1.00. D. IN Niemann at Cleveland from Wittwe T. 2.00, Mrs. K. 2.00. (For New Orleans school houses:) By ?. Gross in Fort Wayne by H. P. 16.00. school k. Hafner's teacher in Goeglein 6. 35. N. N. in Huntington d. IN Hassold 2.00. Teach. Nolf's school k. in Fort Wayne 1. 54. by P. Gross das. of H. P. 10.00, from mission k. 33.00, from sing. Gldrn. 11. 65, from the thanksgiving offering in the church 5.00. (p. -101. 69.)

2nd Gem. in Louisville, Ky.: IN Markworth's Gem. on White Creek -9. 25.

School cash: By IN Trautmann in Columbus by E. Stahlhuth fr. -10.00.

Poor students in St. Louis: From IN Strasen's Gem. iy, Leslie for D. Markworth -6. 15. D. IN Wambsganß in Newburgh ges. on Walker-Franz's Hochz. for Huchthausen 8. 20. From bl. Fritz Bradtmüller from P. Gross' Gem. in Fort Wayne for E. Härtel 5.00. D. P. Rupprecht, part d. on F. MeiländerM. Walker's Hochz. in North Dover, f. Rupprecht 10.00. D. P. Zorn in Cleveland "from Schoenewald Scholarship" 22.00. Women's V. P. Gross' Gem. in Fort Wayne 13.00. IN Eckhardt s Gem. in Cleveland 15. 25. IN Kleist's Gem. in New Haven for W. 7. 50. Maiden V. IN Koch's Gem. at Huff 1. 70. D. IN Groß at Fort Wanne, Tbeil of the coll. sent to Baade-Büschking's Hockz., 11. 62. (S. -100. 42.)

Poor Students in Springfield: By P. Jüngel inFortWavne ges. aufDönges'-Daus'Hochz. fürG. Koch K3. 65. D. P. Niethammer in La Porte ges. on J. Sallwasser's Hochz. for A. Neuendorf 4.00. Frauenv. P. Niemann's Gem. in Cleveland for J. Heberle 10.00. Bente das. for dens. 1.00. Desgl. d. P. Rupprecht in North Dover ges. on d. Doppelhochz. H. Tielker M. Hagedorn a. W. Hagedorn - K. Nöhe 7.00. Women's v. ?. Grand' Gem. in Fort Wayne 13.00. From dess. D. P. Hüge at Bingen wedding coll. at Rodewald-Brockmeyer for Mrs. Evers 8. 15, for Mrs. Lankenau 8. 15. P. Koch's coll. in Huff 2. 65. D. P. Groß in Fort Wayne, part of the coll. sent to Baade-Büsching's wedding, 10.00. D. I?. Werfelmann in Neudettelsau, thanksgiving offering of K. Loschkn, 2.00. (p. H74. 60.)

Poor students in Fort Wayne: D. P. Groß in Fort Wayne ges. on Engelbrecht-Daßler's Hochz. forMatbeideß K4. 15. Desgl. on Theo. Tielme's by P. Schmidt in Decatur for H. Sieger 11. 10. women's v. P. Weseloh's Gem. in Cleveland for Bro. Erthal 12.00. D. P. Rupprecht by Mrs. Karstens in North Dover for M. Brüggemann 1.00. D. P. Jüngel in Fort Wayne for Pasche: by Mrs. Z. . 50, collection on Beckmann-Brvking's Hochz. 8. 50. P. Niemann's Gem. in Cleveland 73.00. Mrs. E. Nordmann d. P. Markworth for Lehmann 1.00. From ?. Werfelmann's Gem. in Neudettelsau for Eirich 1.00. (p. H112. 25.)

Poor pupils in Addison: P. Ernst's Gem. in S. Euclid P8.00. P. Hüge's Gem. b. Bingen for Freese 11. 67. P. Koch's Gem. in Huff 2. 65. (S. Z22. 32.)

Household in Fort Wayne: P. Nietbammer's Gem. in La Porte K 18. 28.

Orphanage in Indianapolis: D. P. Werfelmann in Neudettelsau, coll. on C. Mader's Hochz., P4.00. Desgl. d. ?. Markworth on Wickmann-Döpking's at White Creek 5. 80. school c. Drewer's teacher at La Porte 1. 15. d. p. Schumm at La Favette by Flaig 1.00. d. p. Diemer at Peru by Wittwe Gahs . 25. from?. Zorn's Gem. in Cleveland from Wiehle Brothers 1. 50. from Mrs. E. Nordmann a. d. Gem. on White Creek 2.00. Filial Gem. P. Schäfer's 2. 71. D. P. Trautmann in Columbus ges. at school festival 14. 12. P. Weseloh's Gem. in Cleveland 7. 55. (p. H40.08.)

Orphanage in Wittenberg: Through Fr. Lange in Valparaiso ges. in Christenlehren K7.00.

Ta ubstummen-Anstalt: P. Gotsch's Gem. bei Hoagland .P3. 65th D. P. Lange in Valparaiso ges. in Christian teachings 6.00. Peter Mailänder d. P. Zollmann in Bear Creek . 50. P. Weselvb's Gem. at Cleveland 7. 55. (P. H17. 70.)

Districts-Unterstützungskasse: D. P. Werfelmann in Neudettelsau coll. on C. Mader's Hochz. H4. 80. P. Frank's Gem. in Zanesville 25.00. Desgl. for Wittwe Goodman 2. 54. D. P. Schlechte in Otis ges. on Brockmann-Stamer's Hochz. 5.00. P. Ouerl's Gem. at Toledo 20. 87. P. Scheips at Hobart 4.00. Wittwe H. d. P. Niemann at Cleveland 3.00. Dankopf. of Mrs. A. Mulzer d. P. Koch at Huff 1.00. Mrs. E. Nordmann d. P. Markworth at White Creek 1.00. P. Mertz's Gem. at d. Clifty 8. 65. P. Lüker at Bremen . 85th Dess. Gem. at Woodland 2. 25. (S. K78. 96.) Total: P1274. 93.

Fort Wayne, Ind, May 31, 1890.

D. W. Röscher, Kassirer.

Entered the Nebraska District Caste:

Inner Mission: By Fr. H. Frincke from the communion box H2. 57. By Fr. A. Grörich from the newly founded Joh.-Gem. to Mira Creek 10.00. By Fr. C. Gutknecht, Ostercoll. sr. Gem., 12.00. By Mr. J. Streu at SouthBend 5.00. By?. E. Denninger, Coll. sr. P. W. Harms, Maicoll. sr. Gem., 5.00. ?. J. P. Müller of sr. Christ congreg. 10.00. P. Ed. Tappenbeck, mission coll. at Alliance, 4. 60. P. H. Fischer of his Christ congreg. 9. 38. P. J. E. Baumgärtner, coll. sr. Gem. at Greendale, 5. 58. P. W. G. Bullinger of sr. Gem. at Conley 11. 50, Lei Clear Mater 4. 25. P. H. Frincke a. of the communion box 2. 25. P. Tr. Häßler by Messrs. G. Barthel and G. Schneider 8.00. P. A. Baumhöfener, Coll. sr. Gem., 25.00. ?. F. H. Iahn, Coll. sr. Zions-Gem., 15. 50. P. C. Gutknecht, Pentecost coll. sr. Congregation, 7:00 a.m. Fr. C. H. Becker of St. Paul's Congregation, 15:00 a.m. 56:00 a.m. Fr. Gem. 11.00, Filialgem. 2.05. By Fr. M. Adam 5.00, W. u. F. Liermann . 50, Fr. L. Bendin, Coll. sr. Joh.-Gem., 8.00. Fr. J. Hilgendorf, Pentecost coll. sr. Gem., 12. 20. P. W. Cholcher of the Gem. at Gladstone 4. 72. ?. W. G. Bullinger of sr. Gem. to Cash Crrek 12. 50, b. Clear Mater 3. 75. (p. K222. 9l.)

Negro Mission: Fr. Häßler of Mr. Chr. Pentecost 5.00. Fr. W. Cholcher of sr. Gem. at Deshler 6. 53. (p. P11. 53.)

Negro Mission in NewOrleásns: P. J. M. Maisch von sr. Gem. 3. 50. Emigrant Mission in New York: P. M. Adam, s. at Daberkow's wedding, 10. 50.

Nord-Oma ha Mission-Gem.: P. Frese, Extracoll. sr. Gem., 14. 57, from Mr. Radzuweit 2.00, Marg., Wilh. & Henry Trülsen 3.00. (p. H19. 57.)

Synodal treasury: P. J. F. S. Her. by Mrs. Lütznér 2.00. ?. E. Denninger, Coll. sr. Gem., 5.00. P. H. Frincke, Pentecostal coll., 5. 79. IN M. Adam, Pentecostal coll., 13.00. IN G. Storm, Communion coll., 8.00. P. Joh. Meyer, Coll. sr. Gem., 5. 67. (S. H39. 46.)

Widows and orphans: Fr. C. Gutknecht, s. on Mr. F. Hinrich's wedding, 13.00. Fr. Tr. Häßler by sr. Congregation, 12:00 p.m. ?. S. Meeske, offered at Heidemann-Bartels' wedding, 10.00. ?. M. Adam, thank offering from Mrs. Fiyerherm, 1.00. IN J. M. Maisch from sr. Gem. 2. 50. (p. P38. 50.)

Orphanage near St. Louis: Mr. F. Uffmann from the Zion Parish collection bag at Ainsworth 2. 30.

Poor Students in Springfield: P. E. Denninger, Coll. sr. Gem., 5.00. Stud. A. Merting (Springfield): P. G. Rademacher of Gottl. Rockenbach 2. 50.

District building fund: P. J. P. Müller of sr. ChristusGem. 5.00. English Gem. in New Orleans (?. Hügli's): tt. M. Adam 2.00.

Deaf and Dumb Institution: P. S. Meeske, ges. on Heidemann-Bartels' wedding, 8. 83.

Sch ulzwangs Protest: IN F. King of sr. Gem. 5. 63. ?. H. Frincke, desgl., 7. 51. IN M. Adam, desgl., 7.00. P. G. Storm, desgl., 3. 94. (S. H24.08.) Total H395. 68. Lincoln, J. June 1890.

I. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

Synodal treasury: From the parish of P. Hochstetter's P5. 35. parish ?. Oelschlägers 10. 54. parishioners P. Sennes 25. 94. parishioners IN Ahners 44. 64. parishioners P. Grams 11. 56. parishioners P. Stärkers 6.00. St. Paul's parish, Baltimore, 31. 40. parishioners P. Großbergers 6.00. (S. SI41. 43.)

Pilgrim House: Kass. Schmalzriedt at Michigan-Distr. 2.00. Progymnasium in New Pork: Gem. P. Stechholz'8. 22. From the Missionary Sk. of the Gem. P. Schulzes 10.00. (p. P18. 22.)

Emigrant Mission in New Nork: Comm. Fr. Oel schlägers 7. 60. Comm. Fr. Dubperneüs 2.00. (p. K9. 60.)

Emigrant Mission in Baltimore: Kass. Schmalzriedt in Michigan-Distr. 8.00.

Inner Mission: Through Fr. Biewend by F. Köckler 2.00. By some members of the congregation IN F. Königs 12.00. Congregation Fr. Morharts 10.00. (S. H24.00.)

Inner Mission in the East: Mrs. Münch, Baltimore, 5.00. By P. F. König from some parishioners 3.00. Missionsk. of the parish IN Schulzes 10.00, G. Maiser 3.00, W. u. K. Meblhorn 2.00. Parish P. Oelschlägers 4. 18, Mrs. N. N. 5.00. Gem. IN Stärkers 5.00. By IN Almer from Wwe. L. Rabold 5.00. Gem. P. Steups 28. 73. By P. Walker from E. G. Culp, Lockhaven, 1.00, desgl. from Wwe. Nonnemacher 1.00, C. Sck. 2.00. Comm. P. Nauß'6.00. Comm. P. Walz'13. 75. (p. K94. 66.)

Heathen Mission: By?. Sieck of C. Lichtenberger 5.00. Gem. P. Lauterbachs to Pine Hill 2.00. (S. H7.00.)

Jewish Mission: Kass. Schmalzriedt in Michigan-Distr. 11. 78.

. Negro Mission: parish of P. Lindemanns 7. 70. missionary sk. of parish of P. Schulzes 10.00. by P. A. T. Hanser from C. Steinfeld 1.00. by P. Steup from Mrs. Janczkiewicz 1.00. by IN Schulze from G. Schneider 3.00, H. Klaumünzer 1.00. St. Paul's School in New Orleans: St. Paul's parish, Baltimore. 8.00. (P. H43. 70.)

Lutheran Free Church in Germany: By IN Schulze by H. Klaumünzer 2.00.

Students in St. Louis: By?. Senne from L. Reinsch 12. 50. Women's V. of the Gem. IN F. Königs 10.00 for M. Merz. Through IN W. A. Frey by Mrs. Bildhäuser 10.00, ges. on the Hochz. by Mckrel-Heise 5.00 for M. Sommer. Frauenv. der Gem. IN Stiemkes 25.00 for T. Fleckenstein. (P. H62. 50.)

Students in Springfield: Women's V. of Gem. IN Stiemkes 15.00 for J. Koßmann, 15.00 for R. Hübsch, 15.00 for F. Brandt. Ges. on the Hochzt. of Merkel-Heise 5.00 for G. Wockenfuß. (S. H50.00.)

Students in Fort Wayne: Through?. Senne by L. Reinsch 12. 50th Women's V. of the comm. P. Stiemkes 15.00 for F. Meuschke. Found in the church by Fr. Sieck 5.00 for H. Westphal. Ges. auf der Hochzt. by Merkel-Heise 5.00 for H. Bentrup. (P. P37. 50.)

Students in Addison: Young Fr. Association of the Town of IN Dubpernell's 5.00 for Fr. Salchow.

Taub st-Anstalt: Gem. P. Lohrmanns 13.08. By?. Walker of C. Sch. 1.00. (S. K14.08.)

Orphanage near Roxbury: by P. Senne, ges. on G. Gahwe's Hochzt., 6. 42. gem. P. Dubpernell's 1.00. gem. ?. Krams 9. 32. (S. K16. 74.)

Orphanage at College Point: Comm. P. Stechholz' 8. 64. Women's V. of Comm. P. F. W. Holls' 10.00. By IN Steup of Mrs. Sella 1.00. Comm. P. Pechtolds 9.00. (S. K28. 64.)

Widow's Fund: P. Aug. Brunn 10.00. By?. Biewend of K. Graumann 12. 50, W. K. 1.00. By P. Steup of G. A. Blinker 1.00. By IN Walker of Wwe. Sch. 5.00. (S. H29. 50.)

Aid fund for mission churches: Parish of Fr. Morhart's 3.00. Total H609. 35.

Baltimore, May 31, 1890.

C. Spilman, Kass.

Entered the caste of the Western District:

Synodal treasury: Fr. Matthes' congregation in Perryville HI3. 16. ?. Flachsbart's congregation at Cape Girardeau 11. 65. P. Matuschka's congregation at New Mile 10.00. P. Nething's congregation at Lincoln 14. 70, congregation at Mora 5.00. P. Gehrmann's congregation at Wellsville 4.00. ?. Falles Gem. in Glasgow 3. 10. P. Zschoches Gem. (college maintenance) by Mr. Weinhold 25.00. P. Nützels Gem. in West Ely 9.00. P. Freses Gem. in Port Hudson 4.00. (S. H99. 61.)

Progymnasium in Concordia: Fr. Schwermann's branch in Stringtown by Profs. Käppel 7.00. IN Mießler's congregation in Des Peres 20.00. IN Gibrings' congregation in Sweet Springs 8.00. ?.,Wangerin's congregation in St. Louis by Mr. Willhardt 15.05. ?.' Köstering's congregation in St. Louis by Mr. Schenkel 27. 55. Praeses Biltz's congregation in Concordia 8 p.m. (p. H97. 60.)

New construction in Concordia: P. Dau's congregation in Memphis 7.00. ?. Matuschka's congregation at New Welle, bare, 2. 50. P. Walther's congregation at Brunswick 7. 80. By IN Nething at Lincoln 1.00. ?. Beil's congregation at Wentzville 11. 80. P. Mendes' congregation at Uniontown by Mr. Brandes, 1st tr., 27.00. P. Meyr's congregation at Friedheim, 3rd tr., 19.00. Praeses Biltz' congregation at Concordia by Mr. Brackmann, 3rd tr., 115.00. P. Janzow's congregation at St. Louis by Mr. Bolz, 4th tr, 26.00. P. Steinmann's parish at Babbtown, 5.00. P. Mießler's parish at Des Peres by Mr. Fodder, 2nd sdg., 18. 25. P. Fischer's parish at Drake by Mr. Bolz, 25.00. P. Schmidt's parish at St. Louis by Mr. Sieving, 242. 50. P. Rohlfing's parish at Alma, 3rd sdg., 31.00. (p. K538. 85.)

Inner Mission of the District: By?. Nething from Herm. Eckhoff 3.00, by Dietr. Harms 1. 50. by P. Rösener's congregation in Altenburg by Mr. Kühnert 14. 25. by P. Hintz in Pierce City by Mrs. Car. Rupp 1.00. By P. Falke a. d. Liebeskasse 1.00. P. Pröhl's congregation in Feuersville 6. 75. P. Dautenhahns

Gem. in Antonia 4.00. By Fr. Schmidt in Carrollton by Chr. Gerbing 10.00. Fr. Meyer's Gem. in Neu-Bielefeld by d. Mr. Poggemöller 14.50. Fr. Schmidt's congregation in St. Louis d. Mr. Sieving 92.05. Fr. Köstering's congregation in St. Louis d. Mr. Schenkel 28. 35. ?. Jehn's congregation in Kansas City 10. 45. By Praeses Biltz by Mrs. Niemann 1.00. (p. -193. 85.)

Inner Mission: Mr. J. H. Myers at Ambia, Ind. d. M. C. Barthel 10.00. Negro Mission: By?. Nething voN'Herm. Cckhoff 2.00. ?. Röseners Gem. in Altenburg d. Hr. Kübnert 10.00. By ?. Falke, Coll. on A. Rennes wedding, 3. 97. P. Meyr's Gem. in Friedheim 6. 77. By P. Köstering in St. Louis, Coll. at the foundation feast of the Jungfr.-Verein, 13. 10. Mrs. H. in 1'. Obermeyer's Gem. in St. Louis 2. 50. Mr. J. H. Myers in Ambia, Ind. (for New Orleans) 10.00. (p. -48. 34.)

English Missi on: By Fr. Nütze! in West Ely from G. F. for school building in New Orleans 1.00. Desgl. d. Präses Biltz from sr. Congregation 4.00. (p. -5.00.)

Jewish mission: Mrs. H. in 1'. Obermeyer's parish in St. Louis 2. 50. Emigrant Mission: Praeses Biltz' Gem. in Concordia 10.00.

Support Fund: By P. Köstering, Coll. at Dr. Hanser-Schenkel wedding 21.00. St. Louis Teachers' Conference 5. 25. Mr. J. H. Myers at Ambia, Ind. 5.00. (S. -31. 25.)

Orphanage near St. Louis: By Fr. Rothe in Pevely, Coll. at the Plack-Stahl wedding, 6. 50. By Fr. Schmidt's congregation in Carrollton 11. 75. By Praeses Biltz of his congregation 10.00, Coll. at the Tegeler-Brackmann wedding 7. 40. Gem. 10.00, Coll. at the wedding Tegeler-Brackmann 7. 40. (p. -35. 65.)

Deaf and Dumb Institution: By Fr. Nething from A. Eckhoff 1.00. Fr. Zschoches Gem. in Frohna d. Herr Meinhold 17. 50. ?. Meyr's congregation in Friedheim 4. 80. By 1?. Schmidt in Carrolltnv by Chr. Gerbing 10.00. (p. -33. 30.)

Poor students in St. Louis: Through Fr. Schmidt in Carrollton by Chr. Gerbing 5.00. Fr. Pflantz' Gem. in Gordonville 6. 35. Through Fr. Wangerin in St. Louis, Coll. a. d. Hochz. ?. Grörich-Marting, 11. 65. (S. -23.00.)

Poor students in Springfield: P. Gihrrings Gem. in Sweet Springs 8. 85. German Free Church: P. Mendes Gem. in Uniontown 8. 50.

?. Birkner's mission school: Fr. Hanser's parish in St. Louis d. Mr. Brauer 5.00.

Gainesville, Ark. congregation: Praeses Biltz's congregation for church building 10 a.m.-noon.

Dubuque, Iowa: Pres. Biltz's Gem. 5.00. St. Louis, June 10, 1890. H. H. Meyer, Cassirer.

2314 dk. 14bll 8dr.

Incorporated into the Wisconsin District Caste:

For teaching aids of the college at Milwaukee: proceeds of an entertainment given by the Lutheran teachers' choir at Milwaukee -66. 25.

Iudenmission: D. Münch ow 3.00. E. Bollmann, Opechee, 20.00. (S. -23.00.)

Heathen Mission: E. Bollmann, Opechee, 20.00.

English Mission: E. Bollmann 20.00. Miss Sophie Präger for New Orleans 1.00. Fr. Fr. Plaß for New Orleans 1.00. Fr. H. F. Pröhl's Gem. for New Orleans 4. 30. (S. -26. 30.)

Negro Mission: D. Münchow 1.00. C. Lindenschmidt 2. 50. E. Bollmann 25.00. Through P. B. Sievers of Karl Alt f. building Negro schools in New Orleans 20.00. P. E. Roller's Gem. in Amherst 2. 97, Stevens Point 3. 63. Mrs. P. Präger for New Orleans 1.00. teacher C. Grewe's pupils for New Orleans 1. 81. P. H. Röhrs' Gem. 4. 15. P. H. F. Pröhl's Gem. for New Orleans 10.00. By P. Osterhus of J. Jäger 5.00. (S. -77.06.)

PoorPupil Addison: E. Bollmann, Opechee, 50.00.

Poor students in Springfield: E. Bollmann, Opechee, 50.00.

Poor students in Fort Wayne: E. Bollmann, Opechee, 50.00.

Poor Students in St. Louis: E. Bollmann, Opechee, 50.00. Women's Association of St. Stephen's Parish in Milwaukee 21.00.,. Maidens' Association of St. Stephen's Parish 15.00. (S. -86.00.)

Poor Schoolgirl Milwaukee: E. Bollmann, Opechee, 50.00.

Church building in Springfield: Gemm. Fr. J. W. Friedrichs 10.00.

Orphanage inAddison: E. Bollmann, Opechee, 30.00.

Gem. in W. Merrill: Gemm. P. J. W. Friedrichs 5.00. Trinity Gem. in Milwaukee 52. 50. (p. -57. 50.)

Brethren in Distress in Dakota: P. C. G. Hähnels Gem., Cascade, 6. 75.

School fund: P. W. J. Friedrichs Gem. 2.00. By ?. Schlerf by J. A. Mohnhardt, Middlepvr, O., 3.00. P. J. T. L. Bittners Gem. 1.00. P. G. Prägers Gem., Granville, 2.00. ?. E. A. Grothe's Gem. 9. 40. P. C. G. Haehnel's Gem., Batavia, 5. 50. (S. -22. 90.)

Deaf and Dumb Institution in Norris: By?. G. Löber, ges. a. d. Hochzeit Hempe-Schlesener, 9. 61. E. Bollmann 30.00. Traugott Plischke, Milwaukee, 1.00. (S. -40. 61.)

Support fund of the district: P. W. Hudtloff 4.00. P. W. J. Friedrich 4.00. Teacher P. Rüge 2.00. E. Bollmann 50.00. Director Chr. H. Löber 4.00. Gem. P. Ph. Wambsganß' 10. 25. (S. -74. 25.)

Inner Mission of the District: Gcs. at H. Mueller's, North Prairie, 6.00. P. Otto's Gem., Scott, 3. 62. P. W. I. Friedrich's Gemm. 30.00. D. Muenchow 1.00. F. Rahn, Milwaukee, 1.00. P. H. Sagehorn's Gem. at Rantoul, 5.00. From God's box of Gem. P. W. Endewards at Bvaz 1.07. Ash Creek 2. 70. Muscoda 1. 11. C. Lindenschmidt 2. 50. P. A. E. Winters Gem, Waterford, 6.00. E. Bollmann 25.00. P. Ledebur's Trinity Gem. 6. 30. Mrs. Friederike Dehling, Westfield, . 25. Wittwe Meibohm, Milwaukee, 1.00. P. C. Baumann's Zion's Gem., Kirchhayn, 5. 75. Karl Wenzel 2.00. P. C. Strasens Gem., Watertown, 43. 40. P. F. L. Karth's Gem. 13. 25. ?.. J. T. L. Bittners Gem., Grand Rapids 4. 80, Town Sigel 1.09. P. Tb. Bräuer's Gem. 9. 86. P. P. Ploss' Gem. 5.00. W. Gröler 1.00. (P. -178. 70.)

Synodical treasury: tuition by Pitt bh. H. Löber 20.00. From the congregations of the??: W. J. Friedrich 26. 66, H. Sägebörn, Rantoul, 3. 50, H. Sprengeler 64.07, L. G. Dorpat, Wilson, 0.00, J. Strafen 14. 50, J. Herzer 13^33, C. D. Griese at Almond 2. 33, Buena Vista 2. 67, B. Sievers 4Z.09, Ph. Wambsganß 24.08, G. Präger, Granville, 5. 50, Bretscher, Wausau, 11. 75, H. Daib 7. 15, J. Schütte 26.00, J. L. Osterhus 18.00, Leyhe, upper Emanuels- 15.05. (S. -305. 68.)

Orphanage in Wittenberg: P. W. J. Friedrich's congregations 10.00. Teacher Ruge's pupils 3.00. E. Bollmann 30.00. By P. Ph. Wambsganß, s. at the wedding of G. Krause, 4. 55. (p. -47. 55.)

Milwaukee, May 30, 1890. C. Eissfeldt, Cassirer.

Income for Poor Lutherans in Dakota

August 19, 1889 to May 19, 1890:

By P. E. Albrecht, St. Paul, Minn, 12.00. By A. WKHaus, La Porte, Ind, 5.00. Anna S., Cleveland, O>, 1.00. W. Schmidt, St. Paul, Minn, 4.00. Gottlieb Minkus Jr, Caledonia, Mich, 1.00. C. B. Preuß, Avilla, Ind, 1.00. ?. W. Thomä, Southington, Conn. of, 1.00. Farmer Fritz, Mil waukee, 1.00. M., St. Paul, 1.00. P. A. Hertwig, Leaf Valley, Minn. of, 3.00. P. C. Kollmorgen, Atwater, Minn. of, . 50. C. F. Elsner, Sweet Springs, Mo. of, 2. 50. Pours Truly, Vincennes, Ind. 2.00. Karl Höß, Hurley, Dak. 1.00. Th. Reinhardt, Chicago, 1.00. Louis Schneider, Shelby, Mich. 1.00. Heinr. Weber and Karl Burmeister there each . 25th F. Zuehlke^ Marlette, 1.00. N. N., Kansas roundshaw, 4th 99th By P. I. Grabarkewitz, Blue Earth City, Minn. 24th 00th By P. G. Rumsck, Claremont, Minn. 9th 30, 10th 08 and 1st 75th By Kass. C. Eißfeldt, Milwaukee, 2.00. By P. C. W. Diederich, Hampton, Iowa, 10.00. By?. C. F. W. Maass, Watertown, Minn. 11.00. By P. R. Köbler, Mountville, Minn, 15.00. By?. J. H. Stelter, Pierce, Ind. 1.00. By C. F. Braun, Saginaw City, Mich. 1.00. By Kass. D. W. Roescher, Fort Wayne, Ind, 28.00. by F. W. B., Hamburg, Minn, 1.00. by?. J. Horst, Courtland, Minn, 25. 46. by C. Vogel, Scotland, Dak, 5.00. by P. F. Ottmann, Collinsville, Ill., 15. 51. By teacher Bräuhahn's school children, 1.00. By M. Wagner, Chatham, Ill., 4.00. By?. J. Griebel, California, Mo>, 5.00. By P. Th. Krumsieg's comm. in Josco, Minn, 12. 17. N. N., Topeka, Kans., 2.00. Ed. Feller, Baltimore, Md., 1.00. By?. F. F. Finck, Shelb', Mich., 1. 65. By N. N., Hilliard, O., . 25. By A. W., Chicago, 2.00. By Praeses Sievers in Minneapolis 1.00. By Teacher Paul E. Elbert, Saliers, Wis., . 50. Daniel Vollmer, Woodbury, Minn, 1.00. Women's Club of Zion Congregational Church, St. Paul, 10.00. By Rev. J. Grabarkewitz, Blue Earth City, Minn. 7.00. By Rev. W. Licht, Rosenberg, S. Dak, 15.00 and 5.00. By Mrs. J. W. Hoffmann, Jacksonville, Ill, 10.00. By P. Th. Horst, Ashland, K", 2.00. 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St. Paul, May 19, 1890. T. H. Menk, Cassirer.

For the Martin Luther Orphanage at Wittenberg, Wis. gifts of love have been received since February: By P. Daib in Merrill 1 girl's underpants and trousers. Through 15 Dicke in Cecil from C. Koppen 1 p. flour. By 15 A. Gresens in St. Clair, Minn, by s. Schoolk. 13 p. str., 1 pr. glove, 3 caps, 2 dresses, 1 girls' trousers & etl. tr. garments. From Mrs. 45 Daib 9 shirts. By Minna Fuhrmann, St. Paul, Minn, 1 apron. By 45 Wambsganß in Adell v. F. Welcher 1 box of butter. By Mrs. 15 Paws tusker at Lewiston, Minn. 9 boys' h., 1 pair of trousers, 1 jacket, 11 girls' trousers, 8 bodices, 5 aprons, 1 waist. From Mrs. Janzow, 1 dress, Mrs. Jagow, 1 suit, 1 overcoat, 3 p. Str., 1 pair of underpants. From Mrs. H. Mayer in Watertown 1 box of boys' & girls' caps. By k. Restin in Ashland, estate things of Weber das., 2 p. sept. socks, 2 sept. dresses, 8p. Str., 1 fur collar, 3 p. Girl's trousers, 1 corset, 1 cap, 1 tr. Ealico skirt. By 15 C. Baumann in Jackson 2 boxes eggs. By Mr. F. Köhn, Sheboygan, 122 lbs. of smoked fish. By Mr. Natzke at Wayside 1 barrel of eggs. By 15 Leyhe in Grand Rapids 2 S, seed potatoes. By 15 Hudtloff in Belle Plaine 2 p. cart, W. Bartz 1 p. flour, Hörnicke, A. Ruhn, W. Hudtloff 1 p. cart each. From the Horten Manufacturing Co. of Fort Wayne, Ind. 1 washing machine. By Mr. Heinicke in Sheboygan, 2 tubs of lard. By '15 Schütz in Readfield 13 p. cart. By '15 Hiebei in Sheboygan Falls 2 barrels of baked goods. Many thanks to the kind donors! H. Dittke, orphan father.

For the English Lutheran Mission received through Mr. 15 H. Birkner from Mrs. M. Gieselmann, Alma, Mo., H5.00.

C. F. Lange, Kassirer.

For the local seminar library

with sincere thanks from Mr. C. E. Kühnert in Chemnitz, Saxony: Der Pilger aus Sachsen, Jahrg. 2. 1836, with view of Mittelfrohna. Günther.

New printed matter.

An exhortation to Christians, for the sake of conscience, for the preservation of religious liberty and freedom of conscience, to take up the fight against the Bennett Law and for parochial schools. Paper by the Rev. Dicke, published on behalf of the Wittenberg Pastoral Conference. 1890.

In this pamphlet it is shown what a treasure we have in our parochial schools, and that it is therefore a sacred duty, indeed a matter of conscience, for all Christians to work for the removal of the Bennett Law in order to preserve religious freedom.

The price is for 1 copy: 5 cents, for 50 copies: \$1.00, for 400 copies: \$5.00.

Contact Mr. 15 Th. Nickel, Shawano, Wis.

Changed addresses:

Rev. I-. Lrue^or, Neroll, äVatounan Co., alum.

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The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany the "Lutheran" will be sent by post, postage paid, for Z1. 2S shipped^

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Herausgegeben von der Deutschen Evangel
Redigirt von dem Lehrer-G

Vol. 46.

How much earthly good is available to the Christian church?

The Christian church, in carrying out the work commanded by God, the preaching of the gospel, also needs earthly goods. We are told of Christ Himself that many "gave Him of their possessions" when He, in a state of humiliation, administered the ministry in His own person. (Luc. 8:4.) Not as if earthly goods, taken by themselves, could accomplish anything in the kingdom of God. The Christian church is begotten and sustained by the preaching of the gospel alone, for it is by the gospel alone, in which the Holy Spirit is active, that men can be brought to faith in Christ and thus be saved. Earthly goods are only considered in the building of the kingdom of God in so far as they belong to the outward means which are necessary for the salvation-giving gospel to have its outward course in the world. As God uses the mouths and bodily powers of those who preach the gospel in the building of his kingdom, so also earthly goods, e. g. for the building and maintenance of teaching institutions, for the equipping and maintenance of preachers, for the building of churches, and so forth. In this respect earthly goods are of the greatest value to the Christian church, and lack of them can hinder the work of the church. Indeed, as the preaching of the gospel has often failed for lack of the necessary messengers, so also for lack of earthly means. Therefore, if a church community is rich in earthly means, it should thank God for them and use them according to God's will.

This suggests the question: How rich then is the Christian church? or: how much earthly good is at its disposal? The answer is: the Christian church is as rich as all its members taken together, or: it has as much earthly goods at its disposal as all its members, taken together, possess.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
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St. Louis, Mo., July 1, 1890.

No. 14.

This answer may seem strange to some at first. But every Christian, on reflection, will admit that it is correct. The Christian Church is made up of individual believers, and when they entered the Church they brought with them, like their other gifts, their earthly goods. And not only that! They put themselves and all that they have, that is, their earthly goods also, at Christ's disposal. This is a matter of course for Christians.

Let us listen to Luther. Luther writes to Is. 60, 6 ("the multitude of camels will cover you, the runners from Midian and Ephah. They will all come from Sheba, bringing gold and incense, and proclaiming the praises of the LORD."): "Wherefore this must be the opinion of Jeshua, that unto the faith and the gospel shall be gathered with great multitudes the people of this land Arabia, and shall present themselves there with all their goods, camels, heifers, gold, frankincense, and whatsoever they have. For where true Christians are, there they give themselves and all that they have to serve Christ and His own; as we see that here also on this side of ours great goods are given to the church, and everyone willingly and gladly gives himself with all that he has to Christ and His own; as St. Paul also writes of the Philippians and Corinthians 2 Cor. 8:1 ff." (Luther's Sämmtliche Schriften. St. L. Ausgabe XII, p. 312 f.) But in what manner does the Christian Church dispose of the goods of her members? Not, then, that she "said or could say to the faithful, "You are bound to divest yourselves entirely of the possession of your goods, that a great general church protection may be formed." No, the Christian Church allows earthly goods to remain the property of the individual members. Our confession rejects it as an erroneous article of the enthusiasts when it is said "that a Christian with a good conscience can neither keep nor possess anything of his own, but is obliged to give it to the church." (Formula of Concord, Executed. Declaration, Article XII, p. 728.) Falsely, the zealots plead for their opinions

This was not a command from God but an order set up by that church in Christian freedom. This was not an order commanded by God, but an order established by that church in Christian liberty, as St. Peter expressly testifies to Ananias: "Would that thou hadst kept it (thy field), when thou hadst it; and when it was sold, it was also in thy power." (Acts 5:4.)

Nor does the Christian Church so dispose of the earthly goods of her members as to command or enjoin them to give certain sums for certain purposes of the kingdom of God. The apostle Paul, in reference to this point, says expressly, "I do not say that I command anything." (2 Cor. 8:8.) And yet it remains true that the Christian Church has at her disposal all the earthly goods of her members. For she may exhort all her members "by the mercies of God" (Rom. 12:1.) to put themselves and all they have at the service of the Lord. And this exhortation is not in vain. Rather, all Christians give place to this exhortation. The blessed Dr. Walther says: "All true Christians are so constituted that with an urgent exhortation, so to speak, one can accomplish everything with them. . . Righteous Christians, though afflicted with many infirmities, do not want to reject God's word; they want to live gladly to Him who died for them: therefore, when they hear in the exhorting preacher the voice of their gracious God, they will not and cannot oppose it." (Pastorals p. 86.)

Thus the Christian church leaves all earthly goods in the hands of its members, but in the exhortation "through the mercy of God" it possesses the means of obtaining from its members what earthly goods it needs for the direction of its work. If we, as an ecclesial community, lack the necessary earthly goods, we have every reason to examine whether we are rightly exhorting one another "through the mercy of God," and also - since Christians are still hindered by the flesh - to do this with the necessary patience and perseverance. F. P.

Once again a word about "Herald and Magazine".

"Herold und Zeitschrift" has now finally revealed so much that the reproach which we have made to the editor of the said paper has reached the right address. At the same time, however, the same editor has given even clearer proof than before that he lacks both Christian knowledge and the necessary honesty and conscientiousness. We hold against "Herold und Zeitschrift" the accusation raised and proved that in the feud with Missouri one has been guilty of distorting historical facts to the point of falsifying sources. We consider it proven that in "H. u. Z." untrue statements of Dr. Seiß were printed with regard to what he had written earlier. We had reprimanded that the editor of "H. u. Z." had spread the false doctrine in his calendar: . . . "To be converted does not yet mean to be pardoned; to be pardoned does not yet mean to be truly sanctified; to be sanctified does not yet mean to cling to the Saviour as a completely humiliated poor sinner, and to live heartily by grace alone." We had pointed out that "H. u. Z." reckoned Abel, the Sethites, Melchizedek, and the centurion of Capernaum among the unborn. Finally, we had asked with regard to the editor of "H. u. Z.": "Will he have considered it his duty to cassify his calendar and to offer a corrected copy to every purchaser of the first edition? Will he have recanted the atrocious errors on p. 16 of 'H. u. Z.' the year before? Will he have acknowledged that his critic was guilty of falsifying sources in the fight against Missouri? Will he have confessed that he had let Dr. Seiß tell the untruth in his paper, and that he was heartily sorry for it?"

To all of these questions we must now sadly answer, "No, none of the above."

To the accusation of false doctrine, that to be converted does not mean to be pardoned, etc., he answers: "Without asking the editor of the Calendar to stand up for this sentence, as he would be willing to answer for it, we only declare that these are the words of a recognized correct Lutheran; but at the same time we admit that they could be misunderstood and therefore should have been left out of the Calendar. So the editor of the Calendar would be willing to stand up for the sentence, to answer for it! The words should have been left out of the calendar only because "they could be misunderstood"! That such a "concession" as is mentioned below is not a concession to the accusation of false doctrine, but the opposite of a concession, a renewed assertion, we need not prove to our readers, and this accusation thus remains on the editor of "H- u. Z."

In answer to the accusation that "H. and Z." In reply to the accusation that "H. u. Z." counted Abel, the Sethites, Melchizedek, etc., among the unborn, the editor of "H. u. Z." first says this: "The third accusation concerns an article in 'Herold und Zeitschrift' of January 25. We called the attention of the author of this article to the accusation of heresy on the part of the 'Lutheran,' and asked him whether he thought it necessary to reply to it." That the editor

The fact that the editor of a "weekly paper for church, school and home" has the impudence to publicly announce that he has asked such an outrageously frivolous question, shows again how little Christian conscientiousness is to be sought in him. But his companion speaks of abominable distortion and malicious perversion, and that it could not occur to him at all to want to be connected with the Missourians, and then acts as if we had asserted that he had said that there was no difference between Cain and Abel, Melchizedek and the Sodomites, while we had reproved that he had made these differences, as in the case of the Missourians, that he had called these differences, as in the heading of his article, "differences in the state of sin before regeneration," so that either Cain and Abel, Melchizedek as well as the Sodomites, must both be regarded as in the state of sin, as unregenerate, or the whole article becomes nonsense. From the reply of the unnamed writer of the article, then, it appears that either he has not understood at all wherein our well-founded reproach consisted, or that he is deliberately evading the point, and is not honest enough to confess that he has miserably strayed and blundered. The choice between the two suppositions we leave to the editor of the paper in which the unnamed man brings his falsehoods to the people.

The editor summarily dismisses the further serious accusations that we had to make against "Herold und Zeitschrift". He writes: "That individual inaccuracies have also occurred in the review (of Gross's book) is not improbable; that the "Lutheran" now seeks to hide behind this is no longer noticeable in view of his other achievements. Whether the ticks found by the "Lutheran" really exist, we have not examined. The author can best represent his articles himself, and if he finds it necessary, it will not be lacking."

This is truly appalling, a horrifying degree of dullness of conscience in a man who misses to publish a public ecclesiastical paper. In his paper he has a scurrilous writer attack the Missourians from week to week, accuse them of slander and other violations of the truth, rage about with scolding and blasphemies, insult those attacked by him as "liars," and in so doing is so little aware of the strict truthfulness of his contributor's statements that he flatly admits that it is "not improbable" that individual inaccuracies also occurred in his review. His attention is drawn to the fact that his writer is guilty of untruths of the worst kind, and he not only lightly calls the blatant, gross violations of the truth that he criticizes "little hooks," but confesses with a cheeky, shameless frown that he has "not investigated" whether these "little hooks" really exist. If it matters so little whether he spreads truth or lies, and that precisely where he wants to reproach others with the eighth commandment, he is indeed not worthy of further consideration.

But since we are now in the process of showing with whom we are dealing here, we add to this a sample of the impudence with which "Herold und Zeitschrift" refuses to give honor to the truth. In the "Lutheraner" we had given proof that in the Emi

grantenhouse that the Council had, however, appeared to be unionist nonsense. Later, in the very article which the editor of "Herold und Zeitschrift" had before him in his last attack, we reminded him that we had given this proof in No. 8 of the "Lutheraner"; and the editor of "H. u. Z." had read this; for in his reply he quoted verbatim the concluding words of the note in question. Yet he has the frown to write, "We will only ask the Lutheran where his proof of the asserted "Unionism" is to be found?" That is where various things stop. Shall we tell him again where our proof is to be found? Then the next thing is that he says these are "assertions," but no proof, and then, although "H. u. Z." has not advanced a word against our arguments, or even attempted to advance them, we are still to prove that our proof was a proof. This is what his words say: "Assertions, indeed, he has made; but where in all the world would these be accepted as 'proof'?" But "H. u. Z." will wait in vain for us to waste time and paper on so superfluous a work as to furnish proof that our proof, to which our opponent has not dared to touch a letter, is a proof. The editor of "H. u. Z." with his silence is proof enough for us and others, as he proves sufficiently with his speech, that he has lost his sense of truth to a frightening degree.

By the way, we are not the only ones who are blasphemed with false testimony in "Herold und Zeitschrift". The "Synodalbote" of our Minnesota brethren, in its number of June 15, also settled accounts with "Herold und Zeitschrift," after the latter paper had also spread false testimony about the editorial staff of the "Boten," and had made the slanderous assertion, taken purely from thin air, that said editorial staff had dutifully and duly praised and deleted the Great Book "without having previously examined its contents, merely because it came from St. Louis and had been warmly recommended by the Lutheran. The editors of the "Boten" have now duly given the slanderous Allentown paper the light of day, and we share here a few excerpts from the "defense" of the "Synodaltoten". After briefly stating what the content of the challenged booklet "Doctrines of Distinction" etc. is, it goes on to say:

"That this is not to the liking of those whose damages are being reprimanded may seem understandable, and that they defend themselves will not be held against them. But the "General Council" has found a defender in an employee of the paper "Herold und Zeitschrift," of whom it will be all the more ashamed the longer he continues to write his poisonous, bile-bitter articles to the world. To be sure, "H. u. Z." praises itself by printing a letter in part in which its action is described as "manly" and "dignified. If this refers to the way in which "H. u. Z." has chosen to fight "Missouri" at this time, we pity the person who expressed this praise. An impartial reader would probably rather mark those writings with the honorific name of "vituperative articles."



"In the first place, the attack is none of our business; it is directed decidedly against the Missouri Synod, and its representatives have not lacked the necessary counter-criticism. In passing, however, the "Synodalbote" has also received a severe blow, to which, however, we owe a reply. "H. u. Z." headlines its defamatory articles with the words of the eighth commandment: "Thou shalt not bear false witness against thy neighbor." That sounds very nice; but if the paper itself slander us almost in the same breath, and says something for which it has not a shadow of proof - might not the gentlemen of "H. u. Z." be reminded of the proverb about sweeping at their own door?"

. . . "But the direct reproach that we have praised that book and have struck it out without having examined it beforehand is downright abominable - let us say: disreputable and ungodly. Thus one accuses the "messenger" of a boundless lack of conscience, and if the accusation were justified-what could we do better than to make a remorseful confession? But we are so far from this that we rather demand of "H. u. Z." to furnish proof of his shameful assertion or to make a confession of sin on his part."

After it has been stated below that the brethren in the Missouri Synod can be trusted to work carefully, the "Messenger" continues: "We have not yet found any reason to declare our confidence shaken in response to the writings of the critic in "H. and Z.". It has been proved in "Lehre und Wehre" that at least in one of the points attacked Past Große is completely right, yes, that even the hero in "H. u. Z." is the one who cites wrongly, summarizes wrongly, translates wrongly. Since then days and weeks have passed; but in "H. u. Z." not even the shadow of an attempt to invalidate the proof supplied from St. Louis appears." So much for the "Synodalbote," and we add that the proof of continued and manifold untrue assertions, of which "Herold und Zeitschrift" is guilty, is also given in "Lehre und Wehre," as well as that in the previous and, as the reader can see, also in the present number of the "Lutheraner," it has been shown how in "Herold und Zeitschrift" one deals with the truth.

Among those whom "Herold und Zeitschrift" has chosen for slanderous attacks, we finally name our pastor Sieker, whom the editor of that paper had threatened with terrible revelations about events at a funeral service in which? Sieker was involved in. How shameful the editor of the Allentowner Blatt is in this deal is best and briefest illustrated by the following statement, which Mr. Häufelt, a brother of the deceased Carl Hauselt, whose funeral service was involved, sent to us for publication in the "Lutheran".

Final Statement.

"Herold und Zeitschrift" said in its number of May 3: "If he (Pastor Sieker) still has a little honor to save and does not want to be completely exposed to contempt, then that writer should be careful not to provoke any further publications about this case, which would have to result in the revelation of the pitiful role played in the case.

in the case of the accuser, played during and before the end of are diligent to win back strayed and lost souls by friendly the funeral service." Since Pastor Sieker was thus under grave exhortation, reminding, rebuking and punishing, this is in fact and suspicion, and I could best know that these suspicions were truth a glorious sign that the church of God is green and groundless, I privately tried to persuade the editor of "H. u. Z." to flourishing.

put the matter, which was so embarrassing to me, out of the world A glance at the daily life of Christians teaches us how many by a simple retraction. He (Mr. Diehl) promised that if he could sins, bad habits, and excesses so often occur! And how easy it not produce the evidence for his allegations, he would "do full is for a Christian to fall away completely if he is not warned and justice to Mr. Pastor Sieker and ask his forgiveness." reminded at times! Yes, it cannot be denied that the church will

He has instead declared in his paper of June 14 that he has fall into disrepair where fraternal admonition and punishment are decided to bear the name of a "calumniator" (slanderer) "until laxly or not at all administered.

God will bring the full truth in this whole matter to light". This From the beginning, our Synod has insisted on fraternal settles the whole matter for the undersigned. Pastor Sieker is exhortation. And the fruit of such exhortation has not remained acknowledged to have been unjustly slandered. "H. u. Z." has hidden. But should not the zeal of individual Christians in this himself agreed to stand as a slanderer, and thus the undersigned matter have grown cold in many cases? Only ask yourself! But it has nothing more to do with him until he unapologetically retracts should not be so! If the glory of God, the salvation of the brethren, his unprovable slander. and the prosperity of our Church are truly dear to our hearts, we must also be faithful in this point and not lose sight of the gift that

New York, June 17, 1890. Eduard Hauselt. has been entrusted to us. May the following lines contribute a

Thus the editor of "Herold und Zeitschrift" has to answer fully little to cheer up the dear Christians, so that they, mindful of their for himself, more than he can answer for in time and eternity. But duty, do what is their duty.

that he is also responsible for the sins of others cannot be Think, my dear reader, that you would see your neighbor in remitted to him. He says at the beginning of his answer to us with great physical danger; if he were not warned and made aware of reference to the fact that we had reproached him because he had lines, he might fall into the greatest misfortune. Would you not go not uttered a word of rebuke against the errors presented in the to him, warn him faithfully, and help to the best of your power to Canadian "Kirchenblatt. The following: "In order to call attention avert the danger? And now apply that to the spiritual. As much to something other than the actual question in dispute, the as the soul is worth more than the body and this life, so much "Lutheran" reproaches this paper, first because of certain articles more is it your duty to faithfully warn your brother who is bound which appeared in the "Canada Kirchenblatt". Because the same to you in faith, if you see that he is leaving the straight path and appears in the circle of the Concil, this paper is now said to be going astray. The danger is great. It can happen all too easily that jointly liable for the same." We say, "This paper" probably less your brother suffers complete damage to his soul, for the devil than the editor of the same, who belongs to the same Council, knows too well how to make Christians think that sin is small and the members of which are the editors of the Canada Church insignificant in order to get them into his net. The person in Gazette. question may not even notice that Satan wants to overthrow him.

After what has been communicated above, our readers will Oh, how absolutely necessary it is that a fellow-Christian, who find it understandable and approve if, unless the editor of "Herold und Zeitschrift" publicly recants and repents, or other unexpected him thus sees his neighbor err and fall short, should faithfully warn him whether his brother may not be advised and helped through things are to be reported from Allentown, we hereby let "Herold his service! And thus a Christian not only renders a service of und Zeitschrift" disappear from "Lutheraner". A. G. love to his neighbor, but it is also his sacred duty to thus wait upon his office; for the Lord Christ saith Matt. 18:15. If thy brother sin against thee, go and punish him," that is, if thou seest thy brother, thy fellow-brother, fall into sin, whereby he gives thee and other fellow-Christians offence, and whereby he himself is in danger of losing faith and good conscience, go to him, seek him out, and punish him, convince him of his wrong-doing, expose his sin to him, that he may amend himself. What an important, mighty word of the Saviour! The Saviour does not mention any particular sin here, but says in a general way, "Does your brother sin against you?" for any sin can bring about apostasy, because the wicked enemy is quite watchful. O, how much, then, can a fellow-Christian do to save his neighbor from the net of the infernal hunter! But say not, I am not able; I am myself a poor sinner, full of faults and infirmities; another can do it. The

(Submitted.)

May we refrain from fraternal punishment?

It has always been regarded as a sign of the flourishing of the church of God, when the Christian brotherly exhortation and punishment went on in full swing. And rightly so, for is it not good for the kingdom of God when each individual Christian endeavors to win as many souls as possible? when each Christian, as much as God gives grace, seeks to raise up and strengthen the fallen, and thus to help build God's kingdom? This, after all, is what fraternal exhortation and punishment are intended to do: God's glory and the salvation of one's neighbor are to be promoted. Therefore, when individual Christians

The Lord says to you, "Go," and he who says this to you will give you the necessary strength and wisdom. Luther says to these words of Christ, while at the same time forbidding shameful after-talk: "There you have a delicious and fine teaching, to govern the tongue well, which is well to be remembered against the grievous abuse. Therefore, if another man brings to your attention something that he has done, teach him to go and punish him if he has seen it, and if he has not, to keep his mouth shut. (Gr. Catechism.) But if thou wouldest refrain from punishing altogether, and be silent concerning the sin of thy fellow-Christian, thou wouldest be guilty of his fall, etc. He himself would one day appear against you in the judgment of God, and call you to account for your sinful silence. Therefore Augustin says: "Thou despisest thy brother's wound? Thou seest that he perisheth, and regardest it not? You are worse by your silence than he is by his sin."

The above-mentioned word of the Lord alone should be sufficient for every Christian to diligently practice Christian brotherly exhortation. But there are other words of God that command us to do the same. Thus saith the apostle Gal. 6:1: "Brethren, if a man be overtaken in any fault, restore him with a gentle spirit." This again is clearly and plainly spoken. We are to help our neighbor back to rights, to bring him to the knowledge of his sins and to lead him back to the right path when he has stumbled or fallen. Already in the Old Testament the Lord commanded his people: "You shall not hate your brother in your heart, but you shall punish your neighbor, so that you do not have to bear his guilt", Leviticus 19:17. Listen to what the Lord says. If thou punish not thy brother, if thou be indifferent to his sin, thou shalt bear the iniquity, and the Lord shall require his soul at thy hand. O, how should such words of the living God move every Christian to diligently obey the command of the Lord and to take care of erring and sinning fellow Christians to the best of his ability! No Christian can avoid such sayings of the Holy Scriptures.

But how are admonitions and punishments to be carried out? Many things can be spoiled by unwise actions. He who in proud presumption exalts himself above his fellow-Christian, who is unwilling to show mercy and forbearance, or who in a boisterous and impetuous manner invades his neighbor, can do no good, but only spoil. No, without power from on high, as in all things, so also here nothing can be done. The Holy Spirit Himself must open our mouths, that we may do what is right, that we may work beneficially in our brother. Therefore it is necessary to strengthen ourselves beforehand by prayer and supplication for such an important course of action, and to obtain wisdom from Him who has promised to open our mouths Himself. Such a one will apply the law and the gospel rightly, will not cover up or disguise anything, and will not detract from grace in Christ. The rod of woe must be wielded, but love must not be forgotten. This is what David means when he says, Ps. 141: "The righteous smite me kindly, and punish me." Love must

always see through. The fallen man must realize: My neighbor means well by me. Hatred or unkind treatment would only embitter and harden him even more. That is why the apostle says, as we heard earlier: We are to help our brother with a gentle spirit. Yes, gentleness, patience, kindness, truth, sincerity, these are the main requirements of brotherly exhortation. He who always looks first to himself, to his own person, to his own faults and infirmities, and above all judges himself, will also know how to treat his neighbor rightly. And the neighbour will notice this very soon and will then also put himself in a completely different position and become much more accessible. And how wonderful it is when, through such service, the neighbor comes to recognize his sin, confesses it, joyfully avoids the path of sin from then on, and now doubly watches lest he fall again! The brotherly punishment has done him good, as a balm on his head, Ps. 141, 5. His soul is refreshed and healed; he has found comfort in the wounds of the Savior. Through the service of his neighbor, a soul that had been dearly bought was won, was sobered up from Satan's snare. O, think what this means! Is there nothing in it? "Thou hast done a great and excellent work; for dost thou think that it is a small thing to win a brother? Let all the monks and holy orders come forward in crowds, whether they can muster the glory that they have won a brother?" (Luther l. c.) Yes, even in eternity such a saved fellow-Christian will know it to his brother's credit that he went after him, warned him, and helped him right. He was his saving angel, sent by God Himself to bring him back before he was completely lost and came to an end in terror.

And finally, how much trouble and distress would be saved to the congregations if every Christian did his duty and punished and admonished where it was appropriate! Experience teaches that the longer a man continues in this or that sin, the harder it is for him to leave it. But if such a one is warned at times, if the individual members take heartily care of him, then perhaps he can be quickly and easily recovered. How sad it is when so often in the congregations cases of church discipline have to be negotiated! In the case of many a man it would certainly not have been necessary if only his Christian brethren had taken care of him when he began to become lukewarm and sluggish or to go astray. Yes, that is certain, through the right, God-ordained brotherly admonition and punishment, great things can be achieved by God's grace. May we, then, omit the same, or regard it as something small and useless? No, no; for God's word is too plain; there is no yielding and giving way. Therefore let us take to heart what is written in Jac. 5:19 and 20: "If any of you should err from the truth, and any man convert him, let him know that he that converteth the sinner from the error of his way hath saved a soul from death, and shall cover the multitude of sins;" and again, "Continue in exhortation," 1 Tim . 4:13.

If you want to be excluded from God's grace, boast of your works. (Augustine.)

(Submitted.)

In honorary memory of the blessed P. J. F. Niethammer.

As the readers of the "Lutheran" have already seen from a short announcement in No. 11, it has pleased the inscrutable God in His wise counsel to call our dear Father J. F. Niethammer from this time into eternity through a quick, but as we, praise God! may confidently hope, blessed death. The Blessed was born on July 28, 1844, at Harlach, Würtemberg. In 1853 he came to this country with his parents and spent his boyhood days in Freedom, Mich. At the instigation of Father Kleinegees, who recognized that God had given our I. N. splendid gifts, a devout heart, and a desire and love for the preaching ministry, he entered the practical seminary at Fort Wayne immediately after his confirmation. When the seminary was moved to St. Louis in 1860, the Blessed moved there and continued his studies with great diligence, completing them in 1862. Although only a youth of 18 years, he was already declared by his teachers to be capable of entering the holy ministry. After he had received and accepted a call from the Lutheran congregation at Rodenberg, Ill, he was ordained there on Oct. 1, 1862, by the same A. Franke there. After he had worked in blessing in Rodenberg for two years, he followed a call to Sugar Grove, O. in 1864. When he had also administered the ministry here with great faithfulness for several years, he had to resign with a heavy heart because of a persistent throat ailment. As soon as he had regained the necessary strength and health, however, he did not wish to be idle any longer, and therefore accepted an appointment to Lisbon, Mich. in 1870. Here, too, he proved himself to be a faithful servant of Christ. Early in 1873 he finally received a calling from the church at La Porte, Ind. which he recognized and accepted as a godly one. Here he labored with great diligence and with rare faithfulness and skill in great blessing until he was called away from the contending church to the triumphant one.

He was married September 29, 1864, to Miss Mathilde Amalie Richmann, daughter of the late P. F. W. Richmann of Schaumburg, Ill. This marriage was blessed with 13 children, but three of them preceded the father into eternity.

Two years ago he fell ill on his journey to the Synod and had to turn back. He caught a violent malaria fever, from which he was laid low for a long time. When he had recovered somewhat, his dear congregation gave him a leave of absence for a time, so that he might make a journey and recover and grow stronger more quickly in another climate. And God also gave him grace that he could again administer his ministry, which was so dear to him. But he still suffered from the consequences of this illness for a long time. Latterly, however, he seemed quite strong again. In his last sermon on Sunday Cantate he still gave a quite strong testimony against the lodges. On the following Wednesday he attended school in the morning and a sick person in the afternoon. About 6 o'clock in the evening he complained of violent pains in his stomach, which, in spite of all the remedies applied, could not be relieved.

However, it was still hoped that with God's help he would recover. But behold, on Thursday evening the illness increased violently, the pain became almost unbearable, so that it finally became clear to all present that it would soon be the end of him. The prayers and sayings, which were recited to him by teacher Siegert, he prayed in a loud voice. With the words: "The mighty hand of the Lord holds me", he passed away on Thursday evening, May 8, after he had brought his earthly pilgrimage to 45 years, 9 months and 10 days.

On Sunday, May 11, the funeral took place. The attendance was so great that the large church could not hold much more than half of those present. The Methodist and Uniate preachers even cancelled their service because of it; certainly a proof of the esteem in which the Blessed was held, even outside his congregation, by those with whom he disagreed in doctrine. Also almost the entire La Porter Pastoral Conference, of which he had been chairman for many years, had turned out to pay their last respects to their beloved senior. Present were the Revs: Huxhold, Heinze, Herzberger, Lange, Rump, Schlechte, Thieme, Tramm, Jox, Schumm and the undersigned. After the latter had said a prayer in the house of mourning, the body was carried into the church by the pastors present and the leaders of the congregation, who relieved each other, while the members of the congregation had lined up on both sides of the street from the house of mourning to the church. It was a touching sight! In the church, Father Jox preached the funeral sermon on Isa. 28:29: "For his counsel is wonderful, and brings it forth gloriously." Father Herzberger gave a short speech in English. Father Lange officiated at the graveyard.

If I now prepare to describe our I. N. a little more as a preacher and pastor, and in doing so remember him with praise, then it is probably superfluous to note that this is not meant to be adulation, but it is meant to be done for the glory of God, through whose grace alone the Blessed One was what he was; as certainly no one recognized this more vividly than he himself. All who have known the deceased more closely will certainly agree with me when I say That God had endowed him with glorious gifts; he had a clear and keen mind; he was an excellent preacher; he had a good gift of oratory; his sermons were clear and simple; he knew masterfully how to preach the law of God in all its acuteness, so as thereby to frighten and stir up the self-righteous, the secure, the impenitent, and the vicious, and to make them poor penitent and grace-hungry sinners; With holy earnestness he publicly and especially punished the sin of unbelief, of godlessness, and the worldly nature creeping more and more into the church, the abuse of Christian freedom, and the like. But he also knew how to preach the gospel of Christ in all its fullness and sweetness, and to present to his listeners the crucified Jesus in his great love for sinners, and to show that we are justified and saved before God by grace alone, without any works, through faith in Jesus Christ.

He was able to bring them to the certainty of their state of grace and their blessedness. And because he knew that even Christians still had flesh and blood in them that always wanted to go astray, he was able to exhort them to sanctification with very moving words. That is why his sermons were so attractive, so captivating, that one could listen to him for a long time without getting tired. But not only in public preaching did he prove himself to be a faithful servant of Jesus Christ, but also especially in private pastoral care. He was eager to give his charge to the souls entrusted to him also privately by teaching, warning, admonishing, punishing or comforting. Especially at the bedside of the sick he proved to be a faithful and tireless pastor.

He possessed a good gift of government; he knew how to maintain discipline and order and to do the right thing in difficult cases. The Synod also recognized this and therefore elected him two years ago as Visitor for Northwest Indiana, which office he also administered with fidelity and skill.

It also deserves to be emphasized that our I. N. had a particularly warm heart for missions. Not only did he mission very diligently in the area of his own congregation, which under his leadership became one of the largest in the Synod, but also outside of it; he collected and founded several congregations.

He was equally active in the pastoral conferences. Especially the La Porte Special Conference laments his loss. The younger pastors looked up to him and loved and honored him like a father, for he could give them much good advice, and the older ones loved and respected him as their dear brother.

In his outward dealings with his parishioners as well as with his fellow ministers, he was extremely friendly and affable, and could occasionally be quite cheerful. And the most wonderful thing about all his beautiful gifts and qualities was that he was so extremely humble and modest. This was the reason that he immediately won the hearts of the people.

And this great man, who in our opinion could have done so much good, God has taken away from us. Truly thou art a hidden God, O God of Israel! O a bitter loss for his family, for his wife and his children, most of whom are still infants! A bitter loss for his congregation, which lost in him an excellent preacher, a tireless pastor, a fervent intercessor, a man who everywhere stood like a wall against the crack where destruction threatened to break in; a man who did not let the sword of the Spirit rust in its scabbard, but used it courageously and fearlessly against the enemy, wherever and in whatever form he saw him; a man who offered up all his gifts and powers in the service of God and the church, who, like a light, consumed himself while shining for others; a man who sought with fear and trembling to be saved, and was earnestly eager to live for himself what he preached to others. He was a faithful child of God, a true Nathanael, a Jsraelite without falsehood. The honor of his God and Savior and his and his listeners' salvation and blessedness was the goal of all his work. - This testimony gives him not only his

The same must be given to him by his enemies and opponents. When, for example, on the day of the funeral, the lodge brethren tried to prevent a man who had been excluded from the congregation from taking part in the funeral procession, he said to them: "This man was more to me than all of you together. Many a sincere tear was wept for him by his congregation.

The whole Synod loses in him one of its most beautiful ornaments, a sincere confessor of pure doctrine; his friends and colleagues an honest friend and colleague; the faithful a hero of the faith, and the children of the world a shining example of a truly Christian man. But, what is our loss, that is his gain. May the Lord be sun and shield to the hard-pressed family!

Finally, since the Lord calls away one faithful servant after another, let us pray the Lord to keep sending new and faithful workers into his harvest. And since none of us knows how soon the Lord may command us to cease working, let us work as long as it is day, for the night is coming when no one can work. - Our blessed N. began early to serve the Lord in his church; he worked restlessly and faithfully until the last day. How many blessings he has bestowed, how many have been saved through his service, will only be fully revealed on that day. May his memory remain among us in blessing! "The teachers shall shine as the brightness of heaven, and they that teach many righteousness as the stars for ever and ever. Dan. 12, 3. E. H. Scheips.

(Submitted.)

† P. J. Lorenz Crämer. †

Mr. D. J. L. Crämer was born in Frankenmuth, Mich. on the 4th of December, in the year 1846. His father, now professor at our practical seminary at Springfield, was then pastor and Indian missionary there. Later he came to the practical institution at Fort Wayne, Ind. where his son, Rev. Craemer, enjoyed his first school instruction. He then attended school in St. Louis. Even then he had made up his mind that he would one day become a minister of the Church of Christ. He began his studies at our high school in Fort Wayne and completed them at our Concordia Theological Seminary in St. Louis, where he passed his exams in 1872. Since that time he has been active in the service of the church without interruption. He was first pastor of a congregation in Charlottesville, Va. But after a short time he followed a call to Bremer County, Iowa, and from there to Fort Dodge, Iowa. This parish he served eleven years. He then went to Huntley, Ill, where he administered his ministry two years, and in October, 1888, came to Decatur, Ill. Since his arrival in Decatur he has been almost always sickly. Seven weeks ago his illness became so troublesome that he could no longer perform his professional work. For weeks he had to endure the greatest pains. Nevertheless, during this long period of his suffering, never a word of displeasure or complaint passed his lips. On Thursday, the 15th of June, at 9 o'clock 48 minutes in the evening.

the gracious and merciful God put an end to his misery by a calm, gentle, blessed death. Sunday following, his body was solemnly and Christianly interred in the ground. His nearest relatives, some of the professors and seminarians of Springfield, and the whole congregation, and a great many other people of the town, were present. Although only a short time active in our congregation, the success of the diligent, conscientious work of our dear pastor was nevertheless an exceedingly great one. No less than 80 new members joined our congregation in this short time. Church and schools flourished. There was peace, tranquility and order among us. But God's ways are wonderful. In the midst of his blessed activity he takes him to himself, to set him, his servant, who has been faithful over little, over much, to let him enter the gates of eternal joy and glory.

The deceased died at the age of 43 years, 6 months and 11 days. He leaves a widow with 2 children and 6 children from his first marriage.

God comfort the bereaved! J. W.

To the ecclesiastical chronicle.

1. America.

Involvement of Swedish Lutherans in the Present School Struggle. In "Augustana", the organ of the Swedish Lutheran Augustana Synod, of May 22, the following is found: "Because of the position which the German Lutheran Church in the State of Wisconsin has taken on the so-called Bennett Law, both it and the Lutheran Church in this country in general have experienced no small amount of displeasure. A Swedish newspaper even has the audacity to say that the German Lutherans have acted principlos in casting their votes at the polls in Wisconsin against candidates whom they knew, if elected, would carry out the law. This is a heavy charge; but is it a just one? Surely it cannot be said that they acted without principle, in that by their conduct they sought to preserve and keep intact one of the principles of the Lutheran Church, namely, the principle of instructing children in Christianity along with secular instruction. That the Lutherans have made common cause with the Catholics in this controversy has been interpreted by some, either out of hostility or out of misunderstanding, as if the former were in agreement with the latter in other matters as well, while by others it has been interpreted as if the former were no less devoted to the public schools than the latter. It is certainly not pleasant to be thus lied to and slandered. It would therefore have been better if the Lutherans had not needed to line up with the Catholics. But as things stood, they could not well defend their rights in any other way. If someone comes and wants to block the way to the pasture for my herd, I can ask someone for help against the intruder, but that does not mean that I agree with him who helped me in other matters, or that I am an enemy of the intruder. It has always been the lot of the Lutheran Church to be lied to and misunderstood, and it is therefore not to be wondered at if the same happens to her in this matter. But notwithstanding this, the Lord has not taken his hand and blessing from her, and we hope and believe that he will not do so now. - Now that the controversy concerning the school question has begun in this country, but is far from being fought out, it is

It is important for us Swedish Lutherans not to be indifferent to it, but to be aware of its importance and to do what we can to make it a good outcome. The Synod and Conferences could do no little by expressing their opinions on the question in their meetings. No one thinks that the legislators will disregard the expressed opinion of the people. At present it seems to be so: Vox populi vox legislatorum (the voice of the people is the voice of the legislators). That they also desire to know what the Swedish Lutheran Church here at home thinks on this question, we had occasion to learn not long ago when the State Legislature of Iowa was assembled in Des Moines. May we therefore, as a community, take advantage of this opportunity and do what we can to further the cause of the Lord!

Charge of Blasphemy. From a political newspaper we gather the notice that a certain O'Brien, an agent of the Pittsburg Child Protection Society, has been summoned before Alderman Richards at Braddock, Pa. for swearing in the open street. For when a stranger addressed a question to O'Brien which the latter did not like, a reply accompanied by loud curses was made. This was overheard by a certain I. B. Carey, who was just in the neighbourhood, and brought a charge of public blasphemy against O'Brien. The charge has not yet been tried, and may not be tried in the near future, but O'Brien intends to plead guilty. This much is certain, that the "Child Protection Society" of Pittsburg has a very suitable agent in its employ.

F- P.

Mexico. Rev. J. Milton Greene, a missionary of the Presbyterian Church in Mexico, recently reported the slaughter of Protestant Christians in El Caro and the destruction of their house of worship by the Catholics. The "Eatüolio Revier" tried to ridicule this terrible bloodbath. The Independent of New York comments: "If the Catholic Review does not believe in the truth of this report, it should prove in what respect it is false. When a man of such unimpeachable veracity as Dr. Greene relates an incident of this kind, his report is not to be disposed of by mere ridicule. Ridicule seems to us a very poor weapon to meet the open accusation of murder, accompanied with an abundance of particulars."

II. foreign countries.

What a regional church newspaper says about the German regional churches. The "Pilgrim from Saxony" writes in No. 21: "On Sunday Exaudi the Saxon state consistory issued an address to the congregations, read from all pulpits, exhorting them to return to the Lord and His Gospel. Among other things it says: It is a great collective guilt in which we all share, the high and the low classes, the people and their leaders, the state and the home, the school, and, as we humbly confess before God, also the church, its ministers and its leaders. None can escape this confession.' These are excellent words, God bless them and help that the words will now be followed by deeds. In our opinion, two things are to blame for the ecclesiastical misery of our time, which is so great that it cries out to heaven, and in ever larger circles the conviction arises that we are hastening with giant strides toward the last judgment. First, that false doctrine is tolerated, and second, that all discipline has ceased in the church of Christ. The spiritual damage done by false doctrine in universities and other institutions of higher learning, in

The problem of the "evil" in the high schools, seminaries, in secondary and lower elementary schools, and above all in the holy place, on the preaching benches, is so enormous, so terrible, so appalling, that if we were able to overlook it in its entirety, we would be in danger of losing our minds with horror. Here it is necessary to fulfill the word: "If we judge ourselves, we shall not be judged. And the other thing? Yes, the Catechism says it all: I believe what Christ's appointed servants do with us out of his divine command, especially when they expel public and impenitent sinners from the Christian congregation, and again release those who repent of their sins and wish to amend, that it is therefore strong and certain, even in heaven, as if our dear Lord Christ were doing it with us himself. But is not this merely on paper? What use is it on paper? If the Church does not at last get serious about using the binding key according to Christ's command, she must not be surprised if the masses lose respect for the Church. If we had such a lack of discipline in the military field as we have in the ecclesiastical, we would have been Russian long ago." - We, too, have never judged the German regional churches worse. But it is almost incomprehensible that a Christian who has rightly recognized these "enormous, terrible, horrible damages" of the church, which mock all attempts at improvement, does not see and wants to see what is the duty of all righteous Christians under these circumstances, namely, to leave such degenerate church communities, so that they will not become partakers of their sins and their plagues.

How the German Reich deprives its civil servants of the Sunday celebration. The "Reichsbote" reports the following about this: "While at the beginning of the 1980s the postal administration made the declaration in the Reichstag that the **second Sunday was as a rule free of duty**, but at least the third, it emerges from the statistics recently submitted to the Reichstag (No. 266 of the 'Reichsbote' of November 13, 1886) that by no means half of the civil servants have every third Sunday off, and that over 16,000 civil servants never have an entire Sunday free of duty. We must also mention that in practice the situation is far worse, in that many of the civil servants who are off duty on Sundays have worked into the night on Saturday, many have completely lost their night's rest, and still others have done strenuous early duty. A truly free Sunday, however, must be preceded by a complete night's rest and the end of duty on Saturday at 7 o'clock in the evening. If one were to presuppose these two conditions, it would turn out that only a small percentage of civil servants really receive a free Sunday on which they are completely fresh in body and mind and do not have to spend a large part of the morning or daytime hours sleeping and resting. Even the smaller percentage of those civil servants who are so fortunate as to have the third Sunday off come into the sad position of not being able to attend church on any high feast days throughout the year. That there is no time to go to church on Christmas and New Year's Day for postal clerks is well known, for any free time on these days is usually spent in bed or, in the best case, on the sofa, as a result of previous exertions. The department that was off duty on the Sunday before Easter is off duty again on the second and fifth Sundays after Easter and the first Sunday after Pentecost. The postmen's staff fare even worse, in that they have to be completely called upon to handle the order. Among them are also most of the poorest, who never have a whole Sunday off. With the appropriate reinforcement of the personnel, after a short time



It would be possible in the future for every postal and railway employee to have at least a legal right to the third Sunday off duty, after a preceding night's rest and a timely closing time on Saturday evening. - Here in America, where even in large cities no letters are delivered on Sundays, trade and traffic do not come to a standstill.

From Prussia. In two decrees addressed to the clergy and laity of the Prussian regional church, the Berlin Oberkirchenrath recently expressed his views on "the participation of the church in combating the socialist movements among the so-called working classes." Among other things it states: "Happiness in life is sought in as many material goods and pleasures as possible. Improvement of the external situation, not of the inner life, is what one strives for. The foundations of a Christian family life are being shaken. The relationship between employers and employees is poisoned. Distrust is sown, and hatred of the existing order is reaped. Piety is dying. Religious faith in authority is abandoned, but the spokesmen are blindly obeyed. A general incitement of the classes of people concerned is in progress. And all this has gained an extension, that it is no longer a question of the aberration of individual, though numerous circles, but of a disease of the popular soul rising from the bottom upwards. . . . And all this is all the more alarming inasmuch as one is inclined to force by violence what one is unable to achieve by other means, and inasmuch as one believes that one has the power to do so." - German papers rightly point out that "the sickness of the people's soul" does not rise from the bottom up, but from the top down. Yes, from the higher classes, from the rulers in State and Church, the ecclesiastical corruption has gone out and penetrated into the lower classes of the people.

From Mecklenburg, a correspondent of the "N. L. K.-Z." (No. 14, April 4) reports a decree of the Schwerin Oberkirchenrath, which answers the question "whether the Prussian beet workers, who come to the country in droves in spring and autumn, have a share in the payment of the congregation fees for baptisms and weddings, or in the reduced fees for funerals, or whether they have to compensate the officiating pastor for such official acts according to the former usual rates. The decision reads: "It is to be determined whether the foreigner belongs and wants to belong to the community of our Lutheran Church. If the result of such a determination is in the negative, the pastor is not to perform any official duties at all on such a foreigner and his own, and consequently is not to make any demands on him. If the determination is in the affirmative, the foreigner in question belongs to the Lutheran parish of his place of residence for the duration of his stay in the parish - be it for a longer or shorter period of time - and has the same duties and rights as all other members of the parish, thus also the right to participate in the reduction of the stipend created by redemption or reduction. This decree is now making the rounds through all the papers urging decidedly Lutheran practice, and is greeted by them with joy as a sign of the Lutheran character of the Mecklenburg State Church. Now it is true that a similar decree would hardly be conceivable in any of the other "Lutheran" regional churches. But one should not be deceived by this. Whoever takes a closer look and knows the circumstances will find that in this case, too, canon law plays a greater role than faith and confession. It is, after all, primarily and actually a matter of the stolon fees. In this case it is only turnips

workers. But how it is with the Prussian officers in the garrison towns, one could inquire from the garrison preacher F. in Schwerin, who may not subject himself to ask the officers communicating with him about their faith and confession, without exposing himself to a serious reprimand from the general superior to him, against which even the Oberkirchenrath cannot protect him, even if he wanted to. And what about those pastors of Mecklenburg who, serving Prussian villages, are under the partial jurisdiction of Prussian-United States superintendents, etc.? Yes, what shall we say to the fact that the mere name "Lutheran" is sufficient at all, and that under the same name in Mecklenburg, too, the most fundamental false doctrines are in circulation and are tolerated? (Freik.)

Inaugurations.

On behalf of Mr. Wunder, President, Mr. IN J. Frese was introduced at Matteson, Cook Co, Ill, on the Feast of Trinity, by the undersigned. I. Meyer.
Address: Rev . 1 Lluttessou, Oook Oo., IU.

Commissioned by Mr. Praeses Wunder, the undersigned, assisted by Mr. IN J. Heyer, on the 2nd Sunday after Trin. introduced Mr. IN E. Will in Island Grovc, Ill.

G. Bold.

Address: Uev. L. IVUI, Llontros", LtllnAllain Oo., Ill.

Mission Festivals.

On Sunday Trinity, my congregation in Fenton, Iowa, celebrated the mission feast in their church. Celebrant preachers: UIN J. Schliepsiek and W. Faulstick. Collecte: H35. 60. M. Fürstenau.

On the 1st Sunday after Trin. a mission feast was celebrated in Cape Girardeau, Mo. Festival preachers: UIN Rösener and Birkner. Collecte: H64th 25. H. Flaxbeard.

On the J. Sunday after Trin. the congregation at Effingham, Ill. celebrated the mission feast. Festive preachers: Prof. F. Pieper and IN F. Brunn. Collecte: H45.00. W. Lewerenz.

On the J. Sunday after Trin. the congregations at Logansville, Sandusky and Reedsburg, Wis. celebrated mission feast at the latter place. Festival preachers: the UIN J. Schutte and J. Karrer. Collecte: H158.00. Aug. Rohrlack.

On the 1st Sunday after Trin. the churches of Avilla, Fairfield and Kendallville held mission feast at the latter place. Festival preachers: the UIN C. B. Preuß, E. A. Sieving, and the undersigned (English). Collecte: K94. 79. W. Bröcker.

On the 2nd Sunday after Trin. the congregation of the undersigned at Elmore, O., celebrated mission feast with that of the Rev. Querl. Collecte: H69. 62. festival preachers: Uk. Ph. Wambsganß zun. and H. W. Querl. G. J. F. Koch.

On the 2nd Sunday after Trin. my congregation celebrated mission feast with that of the Lord IN Laux. Preachers: Uk. Laux, Dahlke, Strölin. Collecte: K58.00. I. Grabarkewitz.

On June 15, the churches of Shible and those of Fairfield, Minn. celebrated Mission Feast. Speakers were the Uk. E. C. A. Bartling, G. Bernthal, and undersigned. Collecte: H47th 50th.

H. G. Kranz.

Conferenz - Ads.

Quincy Spccialconference July 15-17 at Fr. Willner's.
I. H. Haake.

The Northwest Teachers' Conference will meet, s. G. w., July 22-24 "on the south side" in Milwaukee. Colleagues from the Wisconsin Synod are also kindly invited. The proceedings will be published in the "School Journal." On July 23, the compulsory school laws are to be discussed. Applications from members of the Missouri Synod should be addressed to Mr. I. H. Beyer, 476 ^merleun ^ve. The members of the Wisconsin Synod are to report to Mr. H. Gräbner, 431 5Ui ^v". These registrations should be made by J July, but those which arrive before II July should still be considered. This request is also addressed to those,

who only want a "lunch table". The name, street and number of his quarters will be sent by postcard to anyone who reports in time. Those who fail to report in time may expect a nod on instruction of a quarter.

Itinerary in Milwaukee: Take Washington Street Car (roth) at West Mater Street and go south to 3rd Ave, go one block south to corner of Scott St, where guides will be found at St. Peters School.

Chicago, June 15, 1890. Fr. Rusch.

Election display.

As the General Synod has voted to enlarge the institution at Milwaukee into a full high school, and therefore a new professorship is to be filled, notice is hereby given to all Synod congregations, to the faculty and board of supervisors of the institution in question, and to the members of the electoral college, to propose candidates for this professorship within the next four weeks from the present date.

Milwaukee, June 27, 1890. C. Gross, Secretary of the Electoral College.

Synodical Conference.

The Lutheran Synodical Conference of North America meets at St. Paul, Minn. on August 13.

All delegates, advisory members and guests who intend to attend the meeting are requested to register with the undersigned by 1 August.

C. Gausewitz,
422 Lust LiAlitü 8tr., 8t. l'uul, kckinn.

Proceeds to the Treasury of the Illinois District:

Synodal Coll. by H. Wendt through P. Steege in Dundee K2. 50. P. Wunders Gem. 34.00. L. Todt's Gem, Sigel, 4. 40. Pentecost Coll. in L. Zahn's Gem. 10.00. P. Behrens' Gem. in Chandlerville 6.00. Lemont's Gem. 9. 50. Lockport's Gem. 3.00. Coll. on the 1st day of Pentecost in P. Bartling's Gem. 34.00. Pentecostal and Abdm.Coll. in P. C. Schröder's parish 7. 25. U. Schieferdecker's parish 12. 50. P. Goehringer's parish in Staunton 11. 15. L. Uffenbeck's parish 13. 35. P. Wagner's parish 34.00. By Grandmother Meyer through P. Hoelter 1.00. By W. Kruse from the parish of P. Heine in Rodenberg 12.08. Communion Coll. in U. D. Lochner's congregation 5. 51st Evensong coll. in Champaign 7. 80th Coll. 1st Pentecost Coll. in P. Grosses Gem. in Addison 55.05. Pentecost Coll. in L. Brauer's Gem. in Eagle Lake 22.00. Pentecost Coll. in P. L. Lochner's Gem. 13.07. Half of Pentecost Coll. in U. M. Gross's Gem. 14th 22nd Gem. at Osnabruck 6th 60th Pentecostal c. in P. Schink's Gem. 1st 50th Pentecostal c. in P. Brauer's Gem. at Crete 28th 90th P. Strieter's Gem. at Proviso 17th 00th P. A. Schuessler's Gem, Joliet, 4th 70th Easter coll. in P. Ramelow's congreg. 11.05 & Pentecost coll. that 14th 18th P. P. Luecke's congreg. 12.00. P. W. Kohn's congregation, Chicago, 9th 95th Pentecost coll. in^L. Witte's congregation, Pekin, 22.00. L. K. Schmidt's congregation, Crystal Lake, 9. 29. Pentecost coll. in Neu-Minden congregation, 15.00. Communion coll. in P. Heumann's congregation, Farina, 4. 59. Pentecost coll. in L. A. H. Mayer's congregation, 3. 50. (S. K472. 64.)

Wash Cash in 'Springfield: By Kass. Schmalzriedt 2.00.

Inner Mission: H. Wendt by L. Steege 2. 50. U. Pfotenhauer's congreg. 9. 60, L. Beck's congreg. in Jacksonville 5.00. Pentecost c. in L. Schroeder's congreg, Squaw Grove, 9.05. Pentecost c. in L. Zahn's Gem. 18.00. N. N. by L. W. Heinemann 10.00. Pentecost c. in P. Mueller's Gem., Lost Prairie, 6. 94. P. Mueller's Gem. in Ehester 20. 75. L. Weisbrvdt's Gem. 4. 25. Mr. H. Sivers by L. Voit 5.00. P. Kowert in Harvel . 75. J. Zimmermann that. . 25. widow K. Wichmann by P. Hölder 1.00. U. G. Kühns Gem. 3. 45. coll. at the mission feast in Addison 104. 81. P. ibens Gem. 12.00. Pentecost c. in l". W. Dorn's Gem. 12. 25. F. L. White through l". M. Große 1.00. M. S. from L. Wunders Gem. 2.00. Evensong Coll. from P. L. Lochner's Gem. 7. 38, Celestial Coll.Coll. that. 5. 73. coll. at 25th anniversary of congregation of P. L. Lochner's congregation 65. 10. Pentecost coll. in P. G. Mezger's congregation 8.00. By G. Heitner from L. Nützet's congregation in Chicago 10.00. J. Teske by L. Sapper 5.00. L. Mueller's congregation in Shiloh Hill 6. 73. L. Mangelsdorf's congregation, Pentecost C., 12.00. Mrs. J. M. S. by P. A. Schuessler 1.00. N. N. by P. Willner in Quincy 1.00. Supper from the Mission Coll. at Addison . 50. pentecostal c. in P. Hartmann's parish 13. 78. P. C. Noack's parish 15.00. pentecostal c. in L. Blanken's parish 16. 37. H. Esch by L. M. Große 1.00. P. Eißfeldt's parish 18. 30. P. Uffenbeck's parish 10. 70. P. Wagner's parish 16.00. L. W. Kohn's parish 6.05. Wittwe Stünkel in Richton 1.00. F. Bartling Sr. that. 1.00. Mrs. E. W. by P. W. Brüggemann 2.00. Gem. in Wheaton 3. 25, Gem. in Turner 3. 90, N. N. by P. Heerboth that. 1.00. Gem. L. Feddersens in New Berlin 5.00. Luise Döckmann By L. Reinke 1.00 & Mrs. Antonie Diedrichs . 50th Mission Feast, of the congregation in Effingham 20.00. (p. K486. 89.)

Jewish Mission: H. Wendt through L. Steege 2.00. Women's Ver. in P. H. W. Heumann's Gem. 2. 50. (S K4. 50.)

Deaf and Dumb Institution: Mr. G. Milleville through L. L. Schwartz 1.00. Pentecost C. in P. Zahn's parish 5.00. L. Müller's parish in Ehester 13.00. P. Uffenbeck's parish 7. 68. From the pupils of teacher Abraham 1. 76. K. Koch from P. Wunder's parish 2.00. Mrs. M. Wolf from L. Wunder's parish 2. 50. L. K. A. Meyer for the Deaf and Dumb Parish 2.00. Heuge 2.00. P. J. Strieters Gem. 14.00. Mrs. Haas by L. Willner, Quincy, 1.00. Nachträgl. from L. Strieters Gem. by Dorothea Wesemann 2.00. (S. K51. 94.)

Emigrant Mission: Proceeds of the Raithelscken Foundation by Father Wunder for New York 56. 85. Father Leeb's Gem. for New York 12. 67. Coll. at the Mission Festival at Addison 52. 40. Mis-

sionscoll. d. Gem. at Effingham for New York 5.00, for Baltimore 4. 38. (S. -131. 30.)

Orphanage near St. Louis: P. W. Heinemanns Gem. 10. 80. H. Bün­ger through P. Müller in Ehester 2. 50. Fr. Horstmann through P. Weisbrodt . 50. widow Johanne Kasten of Carlinvill by P. B. Mießler for the household 100.00. (p. -113. 80.)

Hospital in St. Louis: H. Bün­ger durck P. Müller in Ehester 2. 50.

Widows' & Orphans' Fund: Mrs. ? . E.Beck, Jacksonville, 2.00. Ges. on d. Hockz. of Karl Thoms through P. Sapper 7. 20. Through dens. by Mrs. M. Küver . 50. p. Kössel's Gem. at Pentecost c., 6. 52. k. Hedler durck p. Detzer 1.00. Pentecost c. at p. Müller's Gem. at Schaumburg 27.00. n. n. by p. Heerboth 1.00. k. Mariens' Gem. in Danville 18. 55. Fr. J. Nachtigall's Gem. 3. 15. (p. -66. 92.)

Negro mission: H. Wendt through Fr. Steege 3.00. Pentecost c. in Fr. Zahn's parish for New Orleans 5.00. Pentecost c. in Fr. Succop's parish 83.00. H. Schäfer through dens. 1.00. K. Koch from P. Wunders Gem. 5.00. Coll. at the mission feast at Addison 52. 41. Mrs. M. Wolfs from P. Wunders Gem. 5.00. C. Telger . 50 and N. N. . 50 by 1?. Mezger. Fr. Strieter's parish in La Grange 4.00. Mrs. Rippe through Fr. Hartmann 1.00. Pentecost c. in defien parish, Wvodworth, 13. 78. Fr. Engelbreckts parish 10. 10. ?- Röders parish for the building of the Negro school in New Orleans 30.00. For the same purpose. For the cause of teacher Ch. Merckenschlager's school children 4. 70. P. Rohlfing's parish 6. 40. Mrs. E. W. through P. Brüggemann 2.00. Mr. J. Keiser throughk. Wcssel 5.00. N. N. through P. Heerboth 1.00. Mrs. M. Klatt through P. Reinke . 50th Missionary Festival, Effingham District 10.00. Mr. W. Hülsekötter, Venedy, for New Orleans 5.00. (p. -248. 89.)

Poor students in Springfield: By Kass. Tiarks 9.00. Fr. G. Schroeder for Koch 2.00. Pentecost c. in Fr. Zahn's congreg. 3.00. Young Fri. in Fr. Hoelt's congreg. for Michlau 12.00. k. Frederkings Gem. at Dwight 7.00. in Dwigbt 4. 35, both for Koch. Pentecost c. at P. Wangerin's parish 7.00. P. Dear's parish for Wolter 10.00. By Kass. Schmalzriedt 10.00 and for Dürr 6. 51. J. Jacobs through Fr. "Sapper 5.00. Through Kass. Eißfeldt 50.00. by P. Hanewinckels Gem. of Ashford for Polster 8.00. by Kass. Eißfeldt for Brasch 4.00. Part d. Pflngstc. in P. Brüggemann's Gem. 3. 50. I". Lübkers Gem. in Millerton for Thormählen 2. 50. (p. -143. 86.)

Orphanage in Addison: Pflngstc. in Fr. Zahn's Gem. 2. 50. J. Jacobs durck Fr. Sapper 5.00. Through dens. v. Fr. Teske 6.00. Through Kass. Eißfeldt 30.00. Coll. b. d. gold. H. Stünkel by Fr. J. Meyer 10. 18. Pentecostal Coll. in k. Krebs' parish, Aurora, 23. 90. (p. 77. 58.)

In defense against the Schulz wang law: By W. Senf from P. Heine's congregation in Rodenberg 18. 78. P. Hallerberg's congregation 10.00. Coll. of a people's verse, by P. Steege 2.00. pentecostal c. from P. F. Zagel's Mm. 4. 90. P. Graf's Gem. at Des Plaines 10. 50. pentecostal c. in P. D. Gräfs Gem. at Blue Point 10. 70. P. C. Schröder's Gem. 6. 50. P. Detzer's congreg. at Evanston 15.00. Coll. on 1st Pentecost gg. in Fr. Luecke's congreg. at Troy 12. 50. Pentecost c. in Fr. Brunn's congreg. 10. 75. C. Tatge by Fr. A. Schuessler 1.00. Part d. Pflngstc. inc. Reinkes Gem. 20.00. Coll. of an evening service in P. Wtltners Gem. 3. 60. Gem. P. H. Brauers 15. 35. Nachrägl. to the Pflngstc. from P. Brüggemann's Gem. . 50. congregation at Fountain Bluff by Mr. Brunkhorst 30.00. (p. 172.08.)

Poor students in St. Louis: Frauenv. d. Gem. P. I. E. A. Müllers f. Zitzmann 18.00. I". Feddersens Gem., New Berlin, for Carstensen 5.00. Jüngl.-Ver. P. Reinkes Gem. for Bohl 3.00, deffen Jungfr.-Verein for Schönfeld 30.00. (S. -83.00.)

Poor pupils in Addison: N. N. by?. Müller in Ehester for Bunjes 1.00. Jungfr.-Ver. Gem. d. P. Hölter for Döring 12.00, for Sänger 12.00. Frauenv. P. Succops Gem. for Rabe 15.00. Theil d. Pflngstc. in?. Brüggemann's congregation 3.50. At the Tietze-Blessing's wedding, sent by Fr. Mayer for Liebe 5.00. Fr. Theod. Bün­gers Gem. for the Gebr. Martin 6.00. (p. -54. 50.)

Church building in Springfield: Durck Kass. Eißfeldt 10.00.

English Mission: For Fr. Hügli's parish and school, New Orleans: Pentecost c. in Fr. Zahn's parish 2. 50. Mrs. W. Haff bruck through Fr. Heinemann 1.00. H. E. durck Fr. Engelbreckt 1.00. Pentecost c. inc. Wangerins Gem. 3.00. Pentecostc. in?. Mezgers Gem. 2.00. P. K. A. Meyers Gem. 1. 40. Etl. members from?. SappersGem. 2. 25. P. Schinks Gem. 1. 30. P. Brunns Filiale 2.00. P. A. Schüßlers Gem. 3.00. P. Kössels Gem. 1.00. Frauenver. Beardstown congregation 1.00. P. Kohn's congregation 3. 40. ?. Engelbrecht's parish, 10. 15. P. Rohlfing's parish, 1.00. ?. Bartling's church, 18.00. Women's Village in?. H. W. Heumann's church, 2. 50.

Orphanage in Wittenberg: H. Schenkart from P. G. Schröder's Gem. 2.00.

Milwaukee household treasury: Pentecostal c. in P. L. Schwartz's comm., Altamont, 7.06.

Poor students in Milwaukee: Women's P. Engelbrecht's parish for Rose 15.00. Young Fr. P. Hölter's parish for Abraham 12.00, for Freund 12.00. On the double trestle of Bahlmann Bros. sent by P. C. Brauer for Brant 11. 63. From the students' parish P. L. Lochner's parish for Pallaschke 9.00. (p. -59. 63.)

?. Schliepsiek's Gem. to Cayuga: P. Sapper's Gem. 25, 25.

Poor pastors and teachers: P. Baumann for P. Frese 1.00.

Springfield household fund: P. Beck's Jacksonville congreg. 8.00. P. Doederlein's congreg. 2. 25. (S. -10. 25.)

Poor students in Fort Wayne: P. F. Schröder's congregation for Matuschka 10. 42. Young Women's congregation d. P. Hölter for Stark 12. 16. Wittwe K. Wichmann through dens. for Stark 1.00. Women's congregation P. Succops for Bostedt 15.00. P. Th. Bün­ger's congregation for Stark 5.00. P. Luecke's congregation in Troy for Dorn 9. 10. (p. -52. 68.)

Springfielo, III, June 14, 1890, J. S. Simon, Kaff.

For the seminary building fund in St. Louis I have received through Prof. Pieper of N. N. -100.00 with heartfelt thanks.

E. F. W. Meier, Allgem. Kassirer.

Income to the Kansas district treasury:

Inner Mission : By?. Hafner's congregation, Leavenworth, -18. 16. P. Bode's congregation, Wamego, 4. 35. P. Senna's congregation, Alma, 7.00. P. Tietjen's congregation, Durango, Colo., 17.00. ?. Graves' congregation, Topeka, 15.00. Father Eggerts' congregation, Carson, 4. 62. ?. Vetter's congregation, Atchison, 15. 82. P. Klingmann's congregation, Argentine, 3. 11. P. Hoyer's congregation, Hanover, 7. 26. By General Treasurer E. F. W. Meier 325.00. P. Voß' congregation, Haven, 11. 76. By P. Voß of the congregation at Cheeney 5. 69, by Mr. Bilz 1.00. By Mr. Ziegler of the congregation at Junction City 4. 55. By ?. Hahn of the township of Shady Bend 3. 50. by Mr. Arensdorf of H. Meper's wedding coll. 5. 50. P. Frese's township at Palmer 14. 50. P. Herrings township at Ellinwood 7.00. P. Bode's parish at Wells Creek 2. 80. Pres. Pennekamp's parish at Alma 21.00. P. Schmid's parish at Onaga 6.00. By P. E. A. Frese, Palmer, from N. N. 20.00. (P. -520. 62^)

Negro Mission: P. Schmid's congregation, OW "a, 3. 25. ?. Drögemüllers Gem., Millwood, 5. 83. P. Hoyers^Wem., Hanover, 15. 91. (p. -25.09.)

Heathen Mission: Fr. Ludwigs Gem., Bern; 1.00.

Jewish Mission: P. Hoyers Gem., Hanover, 3. 46.

Emigran ten Mission: P. Hoyers Gem., Hanover, 3.00.

English Mission: Through Fr. Frese from Mrs. A. f. School building in New Orleans 1.00.

Synodical Fund: P. Hafner's branch congregation at Farley, Mo., 2. 21. P. Keller's congregation at Palmer, 5. 50. P. E. Mueller's congregation, Lincolnville, 6.00. P. Ludwig's congregation, Berne, 5.00. P. Kreth's congregation, Herrington, 5. 25. P. Frese's congregation, Palmer, 4. 75. ?. Menses Gem., Herrington, 8.00. P. Polacks Gem., Bremen, 21. 75. P. Voits Gem., Independent, 8. 38. P. Schmid's Gem., Onaga, 8.00. P. Herrings Gem., Ellinwood, 4.00. P. Hahns Gem., Lincoln, 4.00. By P. Hahn v. d. Gem. in Sylvan Grove 5. 50. P. Obermowe's Gem., Ellsworth, 16.00. ?. Klingmann's Gem., Argentine, 3. 67. (S. -108.01.)

Deaf and Dumb Institution: P. Hoyers Gem., Hanover, 7. 82.

Hospital in St. Louis: By Father Eggert, Carson, from N. N. 5.00. By?. Wendt, Linn, from Mrs. Käppelman 1.00, Mrs. Weeke 1. 50. (S. -7. 50.)

Orphanage near St. Louis: By?. Raub, Denver, Colo. v. Confirmands 3.00. By P. Mährs Gem., Spring Valley, 9.00. By P. Kreth's Gem., Herrington, 5.00. By P. Voit, Independent, vvn Johann Baden 1.00. (S. -18.00.)

Widows' and Orphans' Fund: P. Sennes Gem., Alma, 3. 00. P. Lükers Gem., Pittsburg, 4. 50. By P. Gräbner, Topeka, of Mrs. N. N. 2. 00. P. Hoyers Gem., Hanover, 6. 49. ?. Vetter's Gem. of Atchison, 13. 84. P. Frese's Gem. of Palmer, 4. 70. (S. -34. 53.)

Progymnasium in Concordia: P. Polacks Gem., Bremen, 22. 50.

New construction in Concordia: Fr. Voit's congregation, Independence, 8 p.m. Fr. Hafner's congregation, Leavenworth, 21. 25. Fr. Hafner's branch congregation in Farley, Mon, 1 p.m. Fr. Drögemüller's congregation, Millwood, 34. 50. Fr. Senna's congregation, Block, 1 p.m. Fr. Schmid's congregation, Onaga, 21 p.m. Fr. Gräbner's congregation, Topeka, 8 p.m. (p. -142. 75.)

Poor students at Concordia: Fr. Frese's congregation, Palmer, for Bro. H. W. M. 6.00. Fr. Keller's congregation, Palmer, for dens. 13. 25. (S. -19. 25.)

Poor students in St. Louis: By Fr. Kreth of the comm. at Lyons Creek 3.00.

Poor Kansas Students: By P. Hafner, Leavenworth, p. H. Schott 1.00, B. from J. 5.00. (L> -6.00.) Total -923. 53.

Atchison, June 2, 1890, Aug. Mangelsdorf, Cassirian.

Proceeds to the Western District treasury:

Synodical Fund: P. Matusckka's congregation at Lake Creek -10. 60. P. Burkart's congregation at Lutberville 5.00, at Augsburg 2. 61. P. Richter's congregation at Washington 8. 35. (S. -26. 56.)

Progymnasium in Concordia: P. Demetrios Gem. in Emma 8. 10. P. Matuschkas Gem. in Lake Creek 4. 60. By Kassirer Mangelsdorf 22. 50. P. Schäfers Gem. in Tilsit 4.00. ?. Wacker's congregation at Stover 4.00, branch at Pyrmvnt 8.00. ?. Obermeyer's parish in St. Louis 35. 25. P. Albrecht's parish in Perry Co. 6.00. (p. -92. 45.)

New construction in Concordia: P. Rehwaldt's congregation in Clark's Fork by Jens Martensen, 1st Sdg., 35.00. By Kassirer Mangelsdorf 88. 50. P. Matuschka's congregation in Lake Creek, 2nd Sdg, 15.00. Fr. Schäfer's parish in Tilsit 30.00. By Fr. Beil in Wentzville 1.00. Fr. Wacker's parish in Stover, 2nd Sdg., 9.00. Fr. Albrecht's parish in Perry Co, 1st Sdg., 20.00. (S. -198. 50.)

Inner Mission of the District: by Bro. Flacksbart's parish at Cape Girardeau, Mission Festival Coll., 50.00. by Bro. Rehwaldt's parish at Clark's Fork 13. 55. by c. Wangerin from Mrs. Kanning's needlework school, 1.00. By P. Wacker in Stover from F. Fischer, 2.00. By P. Nothing from the Gem. at Mora, 5. 90. By P. Albrecht's Gem. in Perry Co. 7. 75. By P. O. Hanser in St. Louis by A. Hermann 3.00, W/w. J. Schramm 5.00, from the missionary box 3. 75. (pp. -91. 95.)

Negro Mission: Fr. Flacksbart's congreg. in Cape Girardeau, mission feast coll., 10.00. By?. Brandt in St. Charles from Mrs. Schaden 2.00. Byk. Wangerin by Mrs. Kanning from her needlework school 1.00. By Bro. Nothing in Lincoln by Dietr. Harms 5.00. By Bro. O. Hanser by Th. Jörn 3.00, Chr. Schaap 2. 50, W/w. J. Schramm 3.00. (S. -26. 50.)

English Mission: P. Flacksbart's congregation in Cape Girardeau, mission festival coll., 4. 25. Through P. Obermeyer in St. Louis from Mrs. Pörtner for mission school in New Orleans 1.00. Desgl. P. Zschoches congregation in Frohna durck Hrn. Meinhold 7.00. ?. Schäfer's congregation in Tilsit 1.50. Fr. Holls' congregation in Honey Creek 6.70. (p.-20. 45.)

Support Fund: bequest of the late Peter Mueller at Lake Creek 25.00. By?. Gehrmann at Wellsville, Coll. on Börsters Hockzeit, 2. 40. By P. O. Hanser, coll. on Hochz. Korte-Hartmann, 18. 25, by Th. Jörn 2.00, by W/w. I. Schramm 5.00. (p. -52. 65.)

Sick pastors and teachers: bequest of the blessed Peter Müller in Lake Creek 25.00.

Orphanage near St. Louis: bequest of Bl. Peter Mueller at Lake Creek 25.00. By Fr. Germann at Fort Smith from Mrs. Maidlow . 50, from Grandmother Reutzel . 25. by ?. Judge at Washington by H. Meyer 1.00, by Mrs. Fr . 25. by ?. Wangerin from Mrs. W. . 50. by Mrs. Schmidt from the-Women's Vcrein of the Gem. in Corder 10.00. (p. -37. 50.)

Hospital in St. Louis: By IN Obermeyer from Mrs. N. N. 5.00. By Fr. Wangerin from Will). Nieheiser 1. 50. (S. -6. 50.)

Taubstummen -Anstalt: By P. Richter by H. Meyer 1.00. By IN O. Hanser by Chr. Schaap 2. 50, by Fräulein E. Senf. 25. (S.-3. 75.)

Poor students in St. Louis: by Heinr. Schmidt, formerly of Washington, Mo., 2. 50.

Poor students: By IN O. Hanser by Ww. I. Schramm 7.00, Chr. Däumer 1.00, Th. Jörn 5.00 and from Fräulein J.-und M. Gödeker 2.00. For W. Hehemann from the Jungfrauen-Verein 15.00, from the Jünglings-Verein 15.00 u. From etl. Christen 50.00. (S. -95.00.)

Poor seminarians in Addison: Fr. Raus Gem. in Freedom for Pröhl 7.00.

Gem. in Gainesville, Ark.: Fr. Demetrios Gem. in Emma 5. 50.

St. Louis, June 24, 1890. H. H. Meyer, Cassirer.

2314 N. 14td 8tr.

Received with thanks for **the Martin Luther Orphanage in Wittenberg, Wis:**

By Bro. Huebner in Hancock, Mich. from the Women's Club K5.00, Bro. Bruß in Augusta 1.00, Aug. Zank there 2.00, Teacher Klug's school k. in Williamsburg 3. 25, Teacher Wellensiek's school k. in Calumet, Mich, 9. 25, Mr. Heise in Wausau 1.00, Teacher Hillger's school k. in Milwaukee 2. 40, Father Ebert's congregation in Berlin 4.00, Father Schwan in Pella 5.00, Father Nickel in Shawano 1.00, Father Weber's congregations in Maple Creek and Liberty 2.00, Father Hudtloff of Herm. Hehling, thank offering at Confirmation, . 50, ?. Leyhe, ges. at Joh. Ott's wedding in Sigel, 2. 66, P. Weber's Schulk. in New London 1. 25, Heinrich Dicke in Town How 5.00 Actie, P. Rathjen, ges. at Barthelt-Brodhaaen's wedding, 3. 10, by P. Schneider from Mrs. Krüger, Ph. Schatz each 2.00, A. Natzke, K. Hinz, F. Frosch each 1.00, F. Vergiels . 35 from Wayside, P. Rathjen, on A. Bergner's wedding ges., 5. 25, teacher Fien,es pupil in New Prague, Minn., 3. 15, P. Rathjen, on Richard Kröhning's wedding ges., 2. 80, P. Schneider of Mrs. Schwitzte in Norrie 1.00, P. Hudtloff's both congregations 4. 70.

Merrill, Wis. June 13, 1890.

H. Dai b.

Correction.

In the last receipt read under "Inner Mission": From P. R. D. Biedermanns St. Petri-Gem. in St. Paul K3. 50 instead of R. H..Biedermann's congreg. at Arlington", further under "Support Fund": from?. Ed. Albrecht in St. Paul K3.00, not "from Bethleheins congregation". T. H. Menk.

New printed matter.

Confession and Communion Book for Lutheran Christians

by G. A. Schieferdecker. St. Louis, Mo. Lutheran Concordia Publishers. 1890.

Two things will suffice to induce our readers to acquire this booklet: first, if we inform them that an old experienced pastor, our dear Fr. Schieferdecker, is the author of it, and second, if we tell them what they will find in it. The booklet is divided into two parts. The first part contains reflections on the Holy Communion: "1. Of the divine institution of the Holy Communion. 2. of the power and benefit of the holy supper. 3. what ought to induce us to the frequent use of the holy supper. 4. of the internal causes which sometimes keep the Christian from the holy supper. 5. of the preparation for the holy supper. 6. of the faithful and devout observance of the sacrament. 7. of the Christian's conduct after partaking of the holy supper. 8. of the enjoyment of Holy Communion under special circumstances." The second part contains prayers to be said before, during, and after the partaking of Holy Communion.

The booklet is suitable as a gift for birthdays, for the first participation in Holy Communion, etc. If parents give this booklet to all their children and encourage them to use it diligently, the blessing will not fail to come. May it find wide distribution and be used diligently!

The booklet is splendidly furnished, and costs 40 cts. in a beautiful canvas binding, and 75 cts. in a canvas binding with gilt edges and rich gold ornamentation.

Changed addresses:

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8c:IruinÄNll, 4302 Luslor 8tr, I'tttsburk, Ua.
R. P. Treiber, 2958 kurnell ^ve., LlrlenAO, Ill.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany the "Lutheran" is sent by post, postage paid, for ?1. 26.

Letters containing business, orders, cancellations, monies, etc., should be sent to: I-utt. ^onoorilia-Vorlag (cl. O. Lartdot,

Orner okkliunri 8tr. L lucllau", 8t. Louis, Llo., to be sent here.

Those letters, however, which contain notices for the paper (articles, advertisements, receipts, changes in adverts) are to be sent to the editor under the address: "Lutlivranvr", vou "or<ila 8vw1uarx.

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Vol. 46.

Faith God's work and gift.

The article of justification by faith is, as the Apology says, the noblest of all Christian doctrine. Of this we Lutherans confess in the fourth article of the Augsburg Confession: "Further, it is taught that we may not obtain forgiveness of sins and righteousness for God by our own merit, works, and sufficiency, but that we receive forgiveness of sins and are justified for God by grace because of Christ, through faith, if we believe that Christ suffered for us, and that for his sake sins are forgiven us, and righteousness and eternal life are given us." It says at the end, "For this faith God will hold and impute for righteousness unto him, as St. Paul saith to the Romans in the 3rd and 4th verses." This faith, that we believe that Christ suffered for us, that for his sake sin is forgiven us, righteousness and eternal life are given us, is counted to us of God for righteousness. Faith is the means by which Christ and his merit, forgiveness of sins, righteousness, and eternal life are apprehended and grasped. And so we say in short, according to the Scriptures, that faith justifies us and saves us.

But now the other question arises: where does faith come from? How do we come to faith? The right answer to this question is also an important piece of Christian teaching. Let us now say a word about this.

We Lutheran Christians confess with the Catechism: "I believe that I cannot by my own reason nor strength believe in JESUM Christum, my HERRN, or come to him, but the Holy Spirit has called me through the gospel, enlightened me with his gifts, sanctified me in the right faith, and preserved me."

The 5th article of the Augsburg Confession reads: "To obtain such faith, God hath instituted the ministry of preaching, and hath given the gospel and sacraments, whereby he giveth, as a means, the Holy Ghost, which worketh faith where and when he will in them that hear the gospel,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Herausgegeben von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 15, 1890.

No. 15.

Which teaches that we have a gracious God through Christ's merit, not our own, if we believe this. And the Anabaptists and others are condemned who teach that without the bodily word of the gospel we obtain the Holy Spirit through our own preparation, thoughts, and works. Here it is testified that the Holy Spirit works faith, and that not without means, but by the bodily word of the gospel.

What we read in the Apology of the Augsburg Confession, in the third article, §§129-131, is consistent with this: "Now we have often said what we call faith. For we do not call it faith, that one may know the evil history of Christ, which is also in devils, but the new light and power which the Holy Spirit works in the heart, by which we overcome the terrors of death, sin, etc. This we call faith. This we call faith. Such a true Christian faith is not such an easy, bad thing as the adversaries would have us believe. As they say, Believe, believe, how soon can I believe, etc.? Neither is it a thought of man, which I can make for myself; but it is a divine power in the heart, whereby we are born again, whereby we overcome the great power of the devil and of death, as Paul saith unto the Colossians: In whom also ye are risen again through faith which God worketh, etc." Here the proper concept of faith is given, and it is shown that faith is a new light, a divine power in the heart, and then it is emphasized that God, that the Holy Spirit works such faith.

In other places of the Lutheran Confession, e.g. in the 3rd Article of the Formula of Concord, § 4, faith is called a gift of God.

Yes, we Lutheran Christians emphatically confess that faith is God's work and gift. And it is necessary that we remember and hold fast to this sentence. For we are surrounded here by nothing but adversaries who ascribe faith, in whole or in part, to human powers. Those who teach in this way have at the same time a false concept of faith. The papists say that faith consists in knowing the history of Christ.

And many another, who is not a papist, thinks he has the right faith, if he knows and admits what the Scripture says, that Christ died for sinners. Then, of course, faith is an easy, bad thing, which man can accomplish by his own efforts. The enthusiasts likewise think that faith is a man's thought, which a man can make for himself, and that if a man believes, he is not yet born again. Or, though they admit that, in order to believe aright, one needs the assistance of the Holy Spirit, yet they teach that man obtains the Holy Spirit and faith by his own preparation, by much praying, groaning, and struggling. And many so-called Lutheran teachers conceive of faith as a human opinion and conviction, which man can gain by much research and reflection. They praise faith as a moral deed and high virtue of man, namely, as such a deed and virtue which man is able to accomplish of himself. Whether one believes and wants to believe depends on his own free decision. Our own proud reason persuades us that Christ has indeed purchased salvation for all sinners, but that it is now entirely in our hands and power whether we make Christ and his salvation our own through faith. We reject all this. Such faith, which is a mere human thought, a mere human work, cannot help or save us. No, true faith, which overcomes sin, death, and the devil, and stands in God's judgment, is a divine power in the heart, which God alone gives and works.

This sentence has a firm and certain foundation in Scripture. Indeed, the Scriptures demand faith. When Christ walked upon the earth, he testified, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Marc. 1, 15. So we also testify and speak. The kingdom of God is come. Christ has come and purchased righteousness, life, and blessedness for sinners by his life, suffering, and death. In the Gospel it is proclaimed to sinners that God is gracious to them and

is reconciled. And so now to all sinful men goes forth the summons and demand that they believe the gospel. The apostle of Christ, St. John, writes: "And this is his commandment, that we believe on the name of his Son JEsu Christ." 1 John 3:23. This is God's commandment, that we believe on the name of His Son. This, of course, is something that God wants us to do, and that is to be done on our part, that we believe. I believe that Jesus Christ is my Lord. This is my heart's opinion and disposition, my own innermost conviction. It is I that believe, and no other can believe for me. But this is now the question: how do I come to believe in Christ, how do I fulfill this demand that I should believe in Christ, in the gospel? And the answer is: God alone is the one who fulfills this demand in me, who works in me exactly what he demands of me, who brings me to it, determines and moves me to believe in the name of his Son Jesus Christ. God gives this into my heart, God works this in me, that I believe in Jesus Christ, my Saviour.

The scripture testifies to this with clear and distinct words. The apostle writes in Eph. 2:8, 9: "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." We shall be saved, yea, are already saved, by grace, in virtue of the grace which God hath shewed in Christ JESUS (v. 7), through faith that holdeth fast to the grace of God. And this very thing, that we are saved by grace through faith, we have not of ourselves; it is the gift of God. So faith is also the gift of God. The fact that we believe is not our own work and merit, it is not something we have achieved by our own work and efforts, but something God has given us without any merit or worthiness on our part. So also it is said in Phil. 1:29, "For unto you it is given to do for Christ's sake, not only to believe on him, but also to suffer for his sake." Both that we believe on Christ, and that we suffer for Christ's sake, are given to us, given by God. We find that St. Paul usually begins his epistles with a thanksgiving, thanking God precisely for the faith of his Christian readers, for the growth of their faith, and thereby wanting to provoke them to thank God in turn for this gift of his. Eph. 1, 15. Col. 1, 3. 1 Thess. 1, 2. 3. 2 Thess. 1, 3. We Christians should not forget this. The fact that we believe in the Lord Jesus Christ with all our hearts, while so many others do not want to know anything about Christ, is not because we are better by nature, or because we are more skilled and more willing to believe than others. And so we should give thanks to God for this gift of God's grace, the right Christian faith, as long as we live.

God gives faith. God gives faith into the heart of man. But of course faith is not a dead treasure, hidden and buried in the heart. Faith is a movement of the human heart, an inner strength. And so the statements of Scripture are that God works faith. Col. 2, 12. we read:

"In whom also (Christ) ye are risen from the dead through faith which God wrought, who raised him from the dead." We are raised in Christ to a new spiritual life, and that by faith. By faith we are born again. And this faith was wrought by God, the God who raised up Christ from the dead. These are the great deeds of God, that he raised Christ from the dead, and that he then worked faith in us through Christ, the exalted one, and thereby gave us a new divine nature and life. In the first chapter of the Epistle to the Ephesians, in the second half, Paul intercedes for the Christians, and he also asks this for them: "That ye may know" ... "what is the exceeding greatness of his power toward us, who believe according to the working of his mighty strength, which he wrought in Christ, when he raised him from the dead, and set him at his right hand in heaven." Eph. 1, 18-20. Here the apostle extols in the strongest words the exceeding greatness of God's power, his mighty strength. This his exceeding power and strength God hath shewed in Christ, whom he hath raised from the dead, and set at his right hand. And what is the effect of this inconceivable power and strength of God, which he has displayed through Christ the exalted? That we believe. We believe according to the effect, according to the effect of the mighty strength, the exceeding power of God. God's power and strength in Christ has brought this about in us, that we believe. That the world, that all that is seen, that both the visible and the invisible, came into existence from nothing, that we live, weave, and are, is the work and effect of the almighty power and strength of God. But God's overflowing power has wrought something even greater. Through sin God's creature is utterly corrupt. And that a poor sinful man, who daily feels the evil flesh in him, who is condemned by his own conscience, should nevertheless believe that he has a gracious God in Christ, and through such faith overcome the terrors of sin, death, and hell, and stand in the judgment of the most high God, is the greatest miracle that God performs for man; it is the greatest, most glorious demonstration of the exceeding power and mighty strength of God, which we men have experienced in ourselves, and for which we praise God most highly.

That we believe, and not only that we have come to believe, but also that we now believe, that we stand and live in faith, we owe to the grace and power of God. Not only the beginning, but also the continuation and completion of faith is God's work and gift. This is expressly confirmed by Scripture. In the opening of Philippians the apostle, after thanking God for their fellowship in the gospel, that is, for their faith, testifies to the Christians: "And I am of the same in good confidence, that he which began in you the good work, the same shall perform it unto the day of JESUS CHRIST." Phil. 1:6. He means the good work of faith. St. Peter gives the assurance to Christians, "Who by the power of God are preserved unto salvation through faith." 1 Pet. 1, 5. We are preserved unto salvation. This is by faith. By faith.

If we persevere, we are preserved unto salvation. But that we persevere in faith, and so attain to the end of faith, the salvation of souls, is by the power of God. God's strong arm supports, strengthens and sustains us in faith until the end.

This effect of God, that we believe in Jesus Christ our Saviour, is ascribed by Scripture especially to the Holy Spirit. For example, 1 Corinthians 12:3 says, "No man can call Jesus Lord, except it be by the Holy Ghost." And that God, that the Holy Spirit, by the word, by the gospel, gives and works faith, is shown by the man's saying, "So faith cometh by preaching, but preaching by the word of God." Rom. 10:17; and 1 Cor. 2:4, 5. we read, "And my word and my preaching was not in reasoning words of human wisdom, but in evidence of the Spirit and of power; that your faith might stand, not on the wisdom of men, but on the power of God." In the preaching of the Word, God's Spirit and power are demonstrated. Thus faith comes to abide and abides in abiding.

It is the highest comfort of Christians that they know and are certain that their salvation is not in their own hands, but only in the almighty hand of God. God has prepared salvation for us in Christ. Of course, God has laid down this very way, this very order, so that through faith we may obtain salvation in Christ, that we may believe in Christ, that we may believe in the gospel. But we know that God has also taken our faith into his hand. Especially in weak hours, when our faith is as small as a grain of mustard seed, when we think that our faith is finished, we take comfort in these precious words of God, which testify that faith is God's work and gift, that God has given us faith, and that by God's power we are preserved through faith to salvation. When we are weak, we implore and sigh to the Lord, "Strengthen our faith," as the apostles once said, Luke 17:5, and know that such a request is acceptable to God and is heard, for it is he alone who works and sustains faith.

G. St.

(Conclusion follows.)

Our fight against the new compulsory school laws.

We were talking about the compulsory school law in Wisconsin, my old neighbor and I, and the position which we German Lutherans take on such legislation would not enter his mind at all. "Let me," he said in the course of the conversation, "tell you a story."

"Years ago, when I was a deputy sheriff and often had to deliver insane people to the insane asylum, a woman whose husband was also in the asylum came to me one day and asked me to translate a letter she had received from the mad doctor; she did not understand English and would like to know what was written in the letter. While she was talking to me, a grown-up girl came up and introduced the older woman to me as her daughter. When I asked her how long she had been in the country, I was told that she had been born and raised here. Born and bred here," I said, 'and can

not read an English letter? That's a shame.' And turning to the mother, I continued: 'Listen, if, as I suppose, your husband is partly to blame for the fact that the child has not learned enough English to be able to read an English letter, then he deserves to be in the madhouse now, and if I had my way, I would have you locked up in the penitentiary for neglecting your daughter. The letter may be translated for you, whoever feels like it; I won't do it once. Do you understand me?' With that I let mother and daughter go."

This little piece was told to me by a man who advocated the new compulsory school laws in Wisconsin and Illinois, and I know he was bitterly serious in his speech, and thousands like him are bitterly serious. In their opinion, the compulsory English instruction should be enforced, even if our whole German parochial school system, indeed our whole German church system, were to fail because of it.

Now we are not against English instruction. In most of our schools English is taught, and in many of them considerably more than is required by the new school laws. We know quite well that we should also be concerned about the physical well-being of our children, that we should also seek the best for the temporal well-being of the city and the country in which we live, and that as far as the knowledge of the English language can be beneficial to the physical advancement of our children and their usefulness in the service of their neighbors and the general well-being, we should also see to it to the best of our ability, and are willing to do so, we have to see to it to the best of our ability and, without being forced to do so, we are willing and ready to give our children proper training in the use of the English language. That this is not an empty assertion is proven by the lesson plan of our teachers' seminar, in which English instruction is considered to a large extent, and is proven by the fact that during the past year our Concordia publishing house produced more English than German reading books for our parochial schools.

But when we say this, defenders of the new measures of compulsory schooling interject: "Well, if you do what we demand without compulsion, why do you not quietly let these laws stand, so that others who do not do it voluntarily, who neglect their children, may be compelled by the police to do what you do voluntarily?" "You do not wish to steal either, and would voluntarily be honest," one has said to me; "why then do you not also take action against such laws as are applied to people who are not voluntarily honest and leave off stealing?" To such objections we answer two things.

In the first place, we by no means concede to the state the right to command us to do all that we now do voluntarily, and to punish those who do not do the same. We go to church voluntarily, pay our offerings voluntarily for the preservation and extension of the kingdom of God; but if the state came and wanted to compel us by laws and threat of punishment to attend church, or even to compel the citizens to require their children to attend church until they are thirteen years old, we would not be silent about it, much less say yes or approve of such legislation, but we would regard such a law as a blow to the church.

against the religious liberty given us by God in this land, and The fact that our ecclesiastical freedom is threatened by entrusted to us to preserve for our posterity. And for this reason coercive laws has not been eliminated: as long as we, as alone, because we see in these new compulsory school laws in Christian citizens of this country, must not rest, even those of us Wisconsin and Illinois the beginnings of an encroachment upon who are not directly affected by these coercive laws must, out of our ecclesiastical liberty, which, if we do not watch, may lead to love for the brethren, do what we can to remedy the evil, to take the utter destruction of our parochial school system, so important the pressure off them, and to prevent the further spread of such to our church work, we do not wish to suffer such laws, and let coercive measures. And if, in the end, we faithfully carry out what us do what we can by legal means to remove them. When the this year's Synod of Delegates recommends to all districts and waters break through a dam, they may first penetrate through a congregations, may God give His blessing and grant us victory hole that can cover a man's hand, and whoever sees this and in this struggle, too, to His glory. A. G. passes by would be justly reproached if the flood soon roared inexorably down the valley through a wide opening, carrying death and destruction to those whom he could have saved. We do not want to expose ourselves to such reproach, and that is why we step in front of the rift and ward off the disaster as long as, God willing, it can still be warded off.

Secondly, there is a great, great difference between the laws which are to control thievery and dishonesty in the country, and these new compulsory school laws. Stealing is a sin under all circumstances, and a law which forbids this sin does not impose anything on any man against his conscience; a law which prescribes honesty in trade and commerce can be obeyed by any man with a good conscience. It is different with these new compulsory school laws. There is, for instance, a Lutheran congregation in the country, whose pastor does not know English. The congregation is too poor to hire a teacher in addition to the pastor, and the pastor holds school by ability, teaching the children not only the catechism, but also reading, writing, arithmetic, all in German. Then a state legislature comes and says: "That is not enough for us; we demand that the children also be taught a certain amount of English, and that the children enjoy this instruction, whether in your parish school or in the state school, where such instruction must be given." What shall our rural congregation do? Shall it send away its faithful pastor and minister because he cannot speak English? That would be! Or shall the parishioners send their children to the religionless state school, where perhaps an altogether unbelieving teacher is working into the hands of the arch-soul-murderer? Shall a father, whose conscience, sharpened by God's Word, will not permit him to put his child in such danger, be sent to prison, or be punished to the extent of his property? Under the new compulsory school laws in Wisconsin and Illinois, yes, and in a country and states where every citizen is supposed to enjoy freedom of conscience! And for such laws we are partly responsible, if we do not do all in our power to have them done out of the remedy. Therefore, as long as even a single one of our brethren is in danger of falling into distress of conscience because of such unholy laws, as long as a single Christian congregation can be prevented by such coercive laws from building itself up in peace with its children, as long as a single one of our faithful pastors can be disturbed by such laws in his pastoral activity, even with regard to the children "entrusted" to him.

Synod statement on the school question.

1.

Since God's Word, the guiding principle of our life, lays down the duty for all Christian parents to bring up their children in discipline and admonition to the Lord, all Christians, if they have their children brought up in schools, are thereby required to hand over their children only to such schools until they have been established in Christian knowledge, in which the education of the children takes place in discipline and admonition to the Lord, whereby it is self-evident for us that we also want to educate our children to the best of our ability to become capable citizens, and in doing so are naturally also concerned with their most capable training in the use of the English national language. -

2.

Since in the religionless state schools, wherever they are conducted only in the sense of the religionless state, not only is a Christian education excluded, but also in these schools, as a rule, by means of instruction and discipline, things contrary to the Word of God are impressed upon the children, and thus the spiritual life of Christian children is endangered and damaged, we, as Christians, must not in conscience submit to any law of the state which is directed toward or can be used to force our children into such religionless state schools.

3.

As we pray daily, "Thy kingdom come," so we also have the duty to preserve and extend the orthodox Evangelical Lutheran Church in this country, and therefore must also conscientiously fight all laws which are directed toward or can be used to harm our Lutheran parochial schools, as serving the extension and preservation of the kingdom of God.

4.

When our Lord Christ speaks: "My kingdom is not of this world," and "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," the separation between Church and State is to be acknowledged for all time as according to the word of God; and since God has granted us in this country the high estate of religious liberty, we, as faithful stewards, must not approve of any legislation which amounts to a commingling of the spiritual and the secular, and endangers our ecclesiastical liberty, but rather heartily approve of the legal means of combating such laws as have been passed in the States of Wisconsin and

Illinois have been made in the past year to the prejudice of our parochial schools, while, on the other hand, for the same reason, we repudiate any appropriation of public money for the establishment or maintenance of parochial schools.

5.

For all the reasons stated, we, as Lutheran Christians, must give our hearty approval to the fact that our brethren in the States of Wisconsin and Illinois have taken up and hitherto carried on the fight urged upon them against such laws, whether in the courts or at the ballot box, just as we are determined to oppose them vigorously in other States wherever such legislation may be introduced. In conclusion, we, the assembled Synod of Delegates, recommend the following measures:

1. to concur in the propositions adopted by the several Synods of Districts, "that a general commission of the Synod of Missouri be appointed, to receive reports from the District Commissions, to assist them in an advisory capacity, to obtain opinions from eminent jurists, and to publish articles in widely circulated journals".

2. to appoint the following persons proposed for this commission: President Schwan, President Niemann, Advocate E. C. Schwan, Teacher Leutner; as advisory members: Prof. Gräbner, Prof. Brohm, Dr. Dümpling, Past. Lindemann, Advokat Tatge and Prof. Crull.

3. to organize special collections to raise the necessary funds and to support, among others, those districts which are too weak to bear alone the legal costs arising from the fight against such school laws.

4. To instruct those District Synods that have not yet dealt with this school question to "elect a commission whose task it shall be to keep itself precisely informed about all measures and declarations concerning the school system, to report publicly from time to time on all important matters, to see to the publication of suitable articles, to conduct the necessary lawsuits in court, to see to the raising of the necessary funds, to inform themselves about the position of the candidates in elections and, if necessary, to see to it that candidates agreeable to us are nominated".

5. to direct the general school commission to work with a commission of the synodical conference.

Our Synod Assembly.

Again, for three years God has blessed our Synod abundantly and looked upon it with the eyes of His mercy. With praise and thanksgiving, the General Synod was able to meet in Milwaukee, Wis. on the 25th of March, to hear what good the Lord had done for it, and to discuss how it could continue to carry out the work of the Lord which it was commissioned to do. We give here, as usual, only a brief overview, since the detailed synodal report will soon appear in print and will probably be ordered by many of our readers.

The opening sermon was preached on the morning of the above-mentioned day by Father J. M. Bühler, President.

of the California and Oregon Districts. The organization took up the entire time of the first afternoon session. At a later meeting, therefore, a simpler, less time-consuming form was adopted. - Presently there were 270 voting members, 130 advisory members, and about 200 guests. The following were admitted: 25 pastors, 23 teachers and 15 congregations. - Prof. Pieper's paper, "The Gospel or the Pure Doctrine of Justification, the Source of Right Enthusiasm and the Right Guiding Star for All Work in the Kingdom of God," will be reported in detail in the Lutheran.

The objects to be discussed were very many; but they were all promptly attended to, that the Synod was able to close at 5 o'clock on the 3rd of July.

Chiefly were considered the affairs and needs of our teaching schools at St. Louis, Fort Wayne, Springfield, Addison, and Milwaukee. The progymnasium at Milwaukee was enlarged into a full high school. Since several buildings are urgently needed in Springfield, Addison and Milwaukee, the Reverend General Praeses will address the dear congregations in particular and urge them to take the matter to heart.

Due time was given to the various missions: The Interior Mission, the Emigrant Mission, the Negro Mission, the English Mission, and the Jewish Mission were given due time. Pleasant reports about blessed progress were shared and it was decided to continue and promote the missions to the best of our ability. We were able to report that our Concordia publishing house is flourishing more and more. In spite of the great expenses which the new Luther edition demands, a nice profit has flowed into the synodal treasury. All congregations that are able to do so were asked to purchase this new edition of Luther for themselves; this would promote the publication, would be of great service to many pastors, and would be of great benefit to the congregation itself, in that the members would be encouraged and strengthened in the knowledge of pure doctrine through the reading of Luther's writings. - The distribution of the "Lutheran" was strongly recommended to all members of the Synod; some pointed out a plan followed by some congregations, which take as many copies as they have members for all their members at congregational cost. - As Synod members have hitherto been sent all Synod Reports free of charge on sending in their annual subscription of two dollars, so henceforth all within and without the Synod shall be able to receive all Synod Reports who pay the annual subscription of two dollars. More on this in a later number. All congregations were urged to introduce into their schools the textbooks published by the Synod. - In addition to several textbooks which are still needed, some important, useful writings are to be published in the near future: a history of the Lutheran Church in America by Prof. Gräbner and a history of the United States, etc. - The "Kinderblatt" was presented to the Synod by Mr. P. J. P. Beyer. - A short catechism statement for lower grades of our parochial schools is to be presented to the next General Synod, and also suggestions for obtaining a more equal representation of the congregations at the Synod of Delegates. The proposals made by Synod on the



Readers will find the explanation of the school question in another column of this paper. Of the elections held, we mention only that the General Praeses, Mr. H. C. Schwan, and the previous Secretary, Mr. P. Rohrlack, were re-elected, and that the Pastors C. Groß and H. Sauer were elected as Vice Presidents. - To the venerable aged P. O. Fuerbringer at Frankenmuth, Mich. the only living co-founder of our institution in Perry County, Mo. and for many years District Praeses, the Synod sent congratulations on his 80th birthday and on the 50th anniversary of his ministry soon to be celebrated.

I. America.

Army Chaplains. In our regular federal army there are almost only Methodist preachers as army chaplains. The consequence of this is that the soldiers of other confessions have only seldom and with great difficulty the opportunity to attend a service according to their confession, or to speak and hear a minister of their confession. The commanding General Schofield deserves the merit of having reminded the top echelons of the government with manly frankness of this unfortunate state of affairs. In his annual report he says: "Our system of army chaplains follows the custom of foreign countries, where only one religion is recognized as the state religion, a practice quite incompatible with the institutions of our country. Our military legislation has never yet principally recognized religious freedom, for it has never yet given the soldier standing in distant frontier stations the religious service for which his mind yearns. On the contrary, in such remote stations one finds only chaplains whose religious views are not believed by the majority of the soldiers. It is therefore difficult to understand why one is surprised that at such military posts so few people attend religious services. Give the army religious liberty, and be helpful to the soldier in obtaining that religious edification which he desires, and soon the army will show itself to be as religiously minded as other classes of people." (Gmbl.)

Methodism. The General Conference of the Methodist Episcopal Church in 1888 resolved that in October or November of this year the laity should vote on the question, "Shall **women be** eligible as lay delegates to the Elective Conferences and to the General Conferences of the Methodist Episcopal Church?" The election is to be held in each assembly locale devoted to worship, under the supervision of the preacher and two laymen. "Those who favor the admission of women as such delegates shall give a ballot as follows: 'For the admission of women as lay delegates?' Let those who oppose the admission of women as such delegates make a ballot as follows: 'Against the admission of women as lay delegates?' All members in full union, male or female, who are not under 21 years of age, may cast their votes. This lay vote is not a final decision of the question. After it has taken place, the preachers will vote on it in their turn in the annual conferences of 1891, and only in the General Conference of 1892 will the question find its further discussion and eventual settlement. The "Apolo

gete" believes that in the German Methodist congregations the general mood is not in favor of the women's delegation." (Apol.) The more zealously the English Methodist women work for women's delegation.

Negro Mission of the Presbyterians. At their synod held at Saratoga the other day, the board in charge of the negro mission reported that now that the work is 23 years old, the Presbyterians have 245 churches among the negroes. Likewise they have 117 colored preachers and 150 negroes as teachers in 78 schools. The receipts of the authority during the past year amounted to \$176,000, -41,000 more than in the preceding year. Of this the blacks alone gave -40,000. The best progress of the mission was made by the Board in the States of Georgia, Arkansas, and **Texas**. The report asserts that it is quite incorrect to think that the negroes are diminishing in numbers. On the contrary, their increase is quite enormous and far exceeds that of the whites.

Christian preachers who are members of secret societies not only deny Christ, not only give offense to Christians, but also encourage the members of such secret societies in their ungodly nature. When the Grand Lodge of Masons recently met at New Pork, the Grand Master declared in his report: "The best proof that Masonry is not contrary to religion is the fact that 703 ministers, including 288 Methodists, 146 Episcopalians, 112 Baptists, 59 Presbyterians, 11 Lutherans, and 8 Israelites, are members in good standing of the lodges of the State of New York." - God grant that we may not grow weary in our testimony against the ungodly nature of the secret societies!

II. foreign countries.

The total Bible distribution in Germany in 1889 amounted to 603, 988 whole Bibles, New Testaments, and parts of the Bible against 559, 219 in the year 1888 and 461, 619 in the year 1881, per 1000 of the population 13xx. Of these, the Prussian Bible Society distributed 92, 576; the Württemberg Bible Society, 19, 723; the Berg Bible Society, 10, 074; the Saxon Bible Society, 24, 543; the Nuremberg Bible Society, 3512; the Strasbourg Bible Society, 1464; the Schleswig-Holstein Bible Society, 2994; the Canstein Bible Society, 43, 895; the British Bible Society, 56, 787; the Scottish Bible Society, 16, 937; the American Bible Society, 7843; the latter three together, 81, 567, against 198, 781, distributed by the German Bible Societies. For the Bible distribution in Germany and Switzerland the British Bible Society added from its contributions 142, 429 Mk. in the year 1889 against 214, 425 Mk. in the year 1884 and 253, 729 Mk. in the year 1874. Thus here the contributions have decreased quite considerably. In the Kingdom of Saxony the British Bible Society still distributed 35, 713 copies in 1889 as against 31, 277 copies in 1888, thus still considerably more than the Saxon Bible Society itself could distribute (24, 543 copies). (Sachs. Kirchen- und Schulblatt.) - The fair preaching of the Gospel is to be found in Germany only in a few more places. But Christ reigns even there in the midst of his enemies, and that primarily through the Bible and the spreading of the Bible, which Christian associations make a point of doing. From their home Bible the country-church Christians mostly draw the nourishment for their souls. The lips of the priests have not preserved the pure doctrine. However, the German scribes are endeavoring just in these days to smuggle their poison into the Bible itself. They have "improved" Luther's translation of the Bible, i.e., changed it many times, replacing the old chapter headings with new ones. And what one reads in the new edition above a chapter, e.g. above a Psalm, can, even if it is only a few words, make a simple-minded person lose his faith. The old content "Of Christ and his kingdom" has been eradicated and another one has taken its place, the

This proves that the new translators no longer believe the prophecy. The devil is an artist in a thousand ways and always invents new tricks to turn people away from the Word of the living God, from the Bible and the right sense and understanding of the Bible.

G. St.

The British and Foreign Bible Society recently held its 86th annual meeting. The report states that 124 million copies of sacred writings have been issued since the Society was founded.

A good confession. On May 2 of this year, at the instigation of Empress Augusta Victoria, an association was formed in Berlin for the construction of Protestant churches. On May 5, the cornerstone of such a church was laid in Rummelsburg, a suburb of Berlin. A document written by the empress was walled into the foundation stone, which concludes with the following words: "I hereby decree that this church shall bear the name 'Redeemer's Church'. This is done in the hope that the Gospel of Jesus Christ, our Saviour and Redeemer, will always be preached in this church in a clear and pure manner, and that the holy sacraments will be administered there in accordance with their purpose, and that all souls in need of salvation will be built up in our most holy faith in the power of the Holy Spirit. In this sense I have begun the work; and by adding the present deed of foundation to the cornerstone, I want at the same time to testify to posterity that this has happened for the glory of God, before whom I bow in humility, and to whom I have consecrated all my actions. Praise be to His holy name in Jesus Christ our Saviour!" It is a pity that the German Empress, who is evidently a simple-minded Christian, has her eyes held and blinded by her court theologians, that she does not recognize that of the preachers of Berlin to-day there is seldom one who preaches the Gospel of Christ pure and clear, and that in the Prussian Union the Sacrament of the Altar is not administered in a manner befitting its use.

At the Leipzig Pastoral Conference, which was held in the week of Pentecost of this year, Prof. Sohm, a jurist, gave a lecture on the sovereign church government. One of his main ideas was this: "The church lives in the local congregation, in the congregation that really gathers around Word and Sacrament. Of her, and only of her, is the word true: Where two or three are gathered together in my name, there am I in the midst of them. To the local congregation alone belongs the real power of the Church, the spiritual power of Word and Sacrament." "These sentences captivated the spirits and did not let them go, and may long continue to occupy the minds of the clergy at the pastoral conferences." So it is reported. What is marveled at over in Germany as a new fable, is to us an old, familiar truth, which for fifty years has been second nature to our congregations. But the excitement and astonishment of the minds over there will be the end of it. For local Christian congregations, in which God's Word reigns, are few and far between within the German national churches. The political congregation is at the same time the church congregation, and the greater part, which does not believe, as a rule also leads the great word in the church.

G. St.

In the Kingdom of Saxony in 1889 there were 1450 places of Christian worship (churches, chapels, prayer halls) and 20, 800 taverns and liquor stores. There was one clergyman for every 2550 Lutheran Christians, and one tavern keeper for every 152 inhabitants. This is probably connected with the increasing "education" of which our time is so proud. (P. a. S.)

Also a sign of the times. The "Brekluemer Sonntagsblatt fürs Haus" writes: "Berlin. It was on Wednesday, the 21st of this month, in the Criminal Court of the Reichs-

A young man from the better classes had spent money entrusted to him. When he was threatened with prosecution if he did not return the money, he became a thief. The verdict was a prison sentence of several years. When the sentence is pronounced, the president believes he should exert a moral influence on the criminal by reproaching him for the fact that the only decent course open to him after the embezzlement he had committed would have been to shoot himself in the head. Thus a Prussian president of the court is allowed to trample on God's commandment and to make a mockery of the Christian religion, to which, moreover, he himself belongs by name. Who gives man the right to throw away life when it seems unbearable to him, whether through his own fault or through misfortune? Does not the Lord President of the Court know that one can expiate a guilt by repentance and amendment, if God the Lord gives life, and that he who seeks to escape from the earthly one runs into the arms of the eternal Judge? Or dare he deny the eternal purpose of human life, and the righteous judgment of God? - A cry of indignation should go through the hearts of all Christians at the fact that a representative of the sacred majesty of law should, in atonement for a crime, accuse a crime. All those who stand on the side of the president of the court may consider that it is a terrible thing to fall into the hands of the living God. But to those to whom the moral government of the people is entrusted, we cry out: Videant consules ne quid detriment! capiat res publica.

(Let the authorities see to it that the state suffers no harm.)" (P. a. S.)

The Teachers' Conference of Germany. At the end of May this year, the first German Teachers' Congress was held in Berlin. 59, 709 German teachers were represented by 165 delegates, and over 3000 were present. Dr. Dittes of Vienna, a declared enemy of Christianity, chaired the meeting. He praised the merits of Diesterweg on the occasion of the centenary of his birth. Diesterweg, born in 1790, was one of the main promoters of the Enlightenment in the first half of this century, and did his part to introduce the "pure teachings of Jesus," that is, the most naked paganism into the German schools. The whole assembly gave tumultuous applause to the praise given to this popular seducer. The chairman further complained that in Prussia the free development of the school was being hindered. He saw the enemy of freedom in religious instruction. In the German elementary schools the main parts of the Catechism are still being taught to the children. Another speaker demanded the elimination of religious memorabilia, i.e., Bible verses, and of the many catechisms. No single lecture lacked sneering attacks on the Christian faith. Prayer was excluded from these meetings. One sang in chorus: "We want to be a united people of brothers". In free social gatherings the Berlin teachers sang the most offensive and indecent pub songs to their guests. The infamous Dr. Dittes, whom the Austrian government had declared unworthy of office, was given a splendid reception by the Leipzig Teachers' Association on his journey home from Berlin to Vienna. It cheered the words of this man: "What must be demanded is religious instruction free of dogmas, formulaic stuff, and confessional accessories, in the spirit of the great teacher of the people from Nazareth." These are the present teachers of Germany, true heathens in doctrine and life. O the poor German youth, who are abandoned to the hands of such seducers and soul-murderers! What a nefarious race must grow out of the German elementary schools! How we should thank God that here in America we are allowed to send our children to Christian-Lutheran parochial schools! But even the religionless American state schools

The German schools, from which we keep our children away, are not remotely as bad and corrupt as the German state schools, in which religious instruction is given, but just such instruction, which insults and ridicules the Christian religion. That here and there in secret a German teacher teaches his children God's Word is not to be denied. But that is the exception to the rule.

G. St.

From Rome. In the library of the Vatican, the residence of the Pope, is one of the oldest manuscripts of the Hebrew Bible. Recently a syndicate of rich French Jews has been formed, which plans to purchase this valuable document. The offer made for it amounts to 200,000 dollars. But the Pope and the Roman "Congregation of Propaganda", which is actually the owner of the library, will certainly refuse the sale, just as in the previous century a similar bid by rich Jews was rejected. Only a few people have ever seen this treasure.

Modern Mission to the Jews. The "Kottbus'er Sonntagsblatt" writes: "At a Berlin city synod it recently turned out that all the representatives of a congregation, apart from the clergy, were baptized Jews, and they all belonged to the liberal, i.e. unbelieving party of the synod! - It is said that individual "liberal" preachers baptize Jews without sufficient instruction, that they perform the act of baptism without ceremonies, that Jewish trainees from the court go to the preacher L. with a jacket and checked trousers, the files under their arms, and come out again as "Christians. - What a light this throws on a Christian church that accepts new members from Judaism in such a way! This must be contemptible to the Jews themselves, and may be one of the causes why the mission to the Jews has had so little success. God have mercy on blind Israel and blind Christianity, which tolerates such hirelings among the preachers." (P. a. S.)

Blasphemy. On April 22, the expeditor Rohrlack, a Berlin fruit, had to answer for blasphemy before the district court in Freiberg. In order to exempt him from the legal penalty, his defender, the lawyer Hofmann in Leipzig, claimed that almost all educated people now deny the right to believe in God! After the lengthy remarks of this noble Mr. Defender, the presiding judge, Landesgerichtsdirektor v. Wolf, saw himself compelled to declare that he had to reject the defender's attacks on the Deity with indignation, not only personally, but also in the name of the court, which declaration was joined by the Chief Public Prosecutor Bernhard. (P. a. S.)

The flowers - our teachers.

The flowers of the field must also become our doctors and masters; for behold, how they grow, so beautifully adorned with color, and yet you neither care nor think how they grow, or what color they should get, but let God take care of them; And God, without all his care and help, clothes it with such a beautiful and lovely color, that Christ says that King Solomon, with all his glory, was not so beautiful as one of these, nor any empress with all her women, with all her gold, pearls, and precious stones. For he knows not how to name a king more richly, more gloriously, and more beautifully adorned than Solomon; nor is the king with all his beautiful splendor and adornment anything compared to a rose or a fescue or a violet in the field. So our Lord God can adorn whom he will, that it is called adorned, and no man can be called adorned.

Nor can she paint, nor wish for any other ornament, nor get any more beautiful; and though she were clothed in all gold and fine stuff, yet would she say, I would rather be adorned by the Master in heaven, who also adorneth the little birds, than by all the tailors or silk workers of the earth.

Since he has clothed so many flowers and adorned them with so many different colors that each one has its own skirt and stands out above all the ornaments of the world, why can we not believe him that he will clothe us as well? For what are the flowers and the grass of the field compared to us? Or what were they made for, but to stand a day or two, and be seen, and then wither, and become hay, or, as Christ saith, be cast into the oven to make fire, and to heat the furnace? Nor does our Lord God set so high a value on such a perishable and insignificant thing, and spend so much money on it, that he adorns it more beautifully than any king or man on earth, since they have no need of such adornment, and it is lost on them, as he who soon perishes with the flower. But we, his highest creature, for whose sake he created all things and gives us everything, and he cares so much that it should not end in us with this life, but after this life he will give us eternal life; shall we not trust him so much that he will also clothe us, as he clothes the flowers of the field and the birds of the air with many beautiful colors and feathers?

(Luther on Matth. 6, 28. E. A. 43, 247.)

To you alone, O Lord Jesus Christ!

Valerius Herberger tells of the noble knight Siegmund von Rechenberg:

When he notices that God is knocking on his door with the legs of death, he himself joyfully sings: "Only to you, O Lord Jesus Christ, my hope is on earth"; and he cannot get enough of it. When it becomes quiet, he soon says again, "Alone," and indicates that he wants to hear it once more. When his speech becomes difficult, he still says: "All - All -". This is a delicious example of joy. From this "alone" and last "all-" we all conclude that he alone remains with Jesus Christ, and that Jesus alone can comfort him and all of us most powerfully and best.

"Which of my godliness be a trade."

I Tim. 6:5.

In 1692 there was a man in Berlin who claimed to be the second Elijah. Dressed in a long skirt and holding a long staff in his hand, he went about speaking of God's coming judgments. In particular, he plagued the provost Spener and his colleague Schade with constant reproaches that they did not break through properly and did not want to bite the fox. At the same time he lived on other people's bread. When this unappointed preacher of repentance once again thundered at Schade's door under the linden tree in the Nikolaikirchhof against the hypocrites and Babelsberg builders, the candidate Nikolaus Lange, who lived with Schade, invited him to his home. When he had the alleged Elias with him in his room, he showed him from God's Word that it was sinful to eat one's bread in obstinacy and idleness. He did not engage in further disputations. He drove the enthusiast into such a corner that he let himself be persuaded to go with him into the yard and saw wood for three hours. The supposed Elijah exclaimed several times: "Eh, Elijah!

shall now saw wood! O tempora, o mores! (What times! What fashions!) But Lange answered, "Away, away, my friend ! Here is no time to groan. Only freshly worked ! The first Elijah has not been an idler and a sluggard; why then would the other Elijah have it better ?" After three hours' work Lange told him that at last he had earned his bread honestly, and took him to table with him. At the same time he announced to him that they would continue their blessed work to-morrow; and when the Prophet would again be found according to his custom under the lime-tree, he would call him to him again. The new Elias, however, left Berlin the same evening and did not show himself again under the linden tree. An excellent cure! G.G.

Luther on religionless schools.

Where the holy scripture ruleth not, I counsel no man indeed to deliver up his child. Everything must be corrupt that does not drive God's word without ceasing. , (21, 350.)

Death notice.

On July 4, Seminarian Georg Staudenmeier gently and blessedly fell asleep at the age of 19. In 1888 he visited our institution in Springfield, Ill. as a fresh, vigorous youth, but when an epidemic illness broke out there, he traveled home two weeks before the end of the school year on the advice of his doctor. Sick and haggard he arrived here. He recovered somewhat in the fall, but his strength declined rapidly in the winter. He died of consumption of the throat (bronchitis). On the 5th Sunday after Trinity we carried his body to its final resting place. He was a truly God-fearing youth. He shone ahead of the young people with a good walk. His funeral also proved how dear he was to the entire congregation; we had never had such a funeral before. He was faithful even unto death. Blessed are all those who follow him!

Ida Grove, Iowa.

M. Herrmann.

Inaugurations.

On behalf of Mr. President Brand, I*. W. C. Koch was installed by the undersigned at St. Matthew's Parish, North Tonawanda, on the 3rd Sunday after Trinity.

I. W. Gram.

Address: Rev. IV. O. Loeü, Ionurvauün, X. V.

By order of Mr. Sievers, Mr. U. Laux was ordained. Ph. Laux on the 3rd Sunday after Trin. In the morning in the congregation in Town Elmore, in the afternoon in Blue Earth City introduced by

Joh. Grabarkewitz.

Address: Rev. kkil. Laux, LImoro, K'nribnuU Oo., lAinu.

On the 4th Sunday after Trin. by order of Mr. President Hilgendorf, I introduced Mr. P. H. F. Grupe to St. Peter's parish, Pawnee county, Nebr. A. W. Bergt.

Address: Rov. P. Orupo,

Lox 995, Neeuillseü, ^odnsov Oo., Nedr.

Church consecration

On the 3rd Sunday after Trin. the newly built church of St. Catherine's Lutheran congregation at Sabin, Clay Co., Minn. was dedicated to the service of God. The undersigned preached.

Gotthard Potratz.

Mission Festivals.

On Pentecost Monday the Baltimore congregations celebrated Missionfest in Pennwood Park. Fr. Lübker spoke in the morning, k. Dallmann in the afternoon (English). Total income 167.08 for the Baltimore City Mission. W. Schaller.



The congregation near Paullina, Iowa, celebrated the J. Sunday after Trin. Mission feast. Preachers: the ?? L. W. Dornseif and I. D. Hesse. Collecte: -50.00. Zürrer.

On June 19, the congregations of Grand Rapids, Lisbon and Caledonia, Mich. celebrated Mission Feast at Lisbon. ?? Frincke, Heid and Burmester preached. Collecte: -200.00 for inner, negro, emigrant mission and for poor students.

H. O. Schmidt.

On the 3rd Sunday after Trin. the Lutheran congregations of Carver County, Minn. celebrated in the undersigned's mission feast. Festival preachers: 1'?. W. Friedrich, G. Bernthal, H. J. Müller. Collecte: -165.00. Fr. Streckfuß.

On the 4th Sunday after Trin. my congregation in Danville, Minn. celebrated Mission Feast. Feast preachers: ?? Schulenburg, Müller and Gresens. Collecte: -36. 50. E. Strolin.

On the 4th Sunday after Trin. the congregations of ?. E. Th. Claus and the undersigned celebrated a mission feast near Odessa, Minn. Preachers: ?? E. Th. Claus, H. G. Kranz, G. Groh. Collecte: -85. 45. E. C. A. Bartling.

On the 5th Sunday after Trin. the churches from the vicinity of Perham and Becker County, Minn. celebrated mission feast at Perham. Festival preachers: ?? H. Loßner and C. C. Metz. Collecte: -54. 50. C. C. Metz.

On the 6th Sunday after Trin. the congregations of T. Wilson and Sheboygan Falls celebrated Mission Feast in the Falls Church. Festival preachers: ?? J. W. Miller, G. Bürger, C. C. Brandt (German and Dutch), Ph. Sprengling (English). J. M. Hieber.

Conferenz - Ads.

The mixed conference of Peoria and vicinity will meet, s. G. w., July 22, at the church of Mr. ? Mennicke, Rock Island, Ill. duration: 3 full days. Preacher: ?. Dam. Confessor: Father Traub, Sr. Registration desired. E. L. Selle.

The Southeast Nebraska Specialconference will meet, w. G., at my church at Deshler, Thayer Co. nebr. from July 22-24. Registration requested! W. Ch olch er.

The Mississippi mixed pastoral conference will meet, s. G. w., July 29-31, at the home of Mr. P. C. G. Reim, at La Crosse, Wis. Early registration is urged.

Joh. Jenny.

The northeastern Iowa Specialconference will meet, w. G., on the 22nd and 23rd of July, at the church of Mr. P. v. Strohe, Monticello, Iowa. Carl Schmidt.

The general pastoral conference of the Minnesota and Dakota District will be held on the occasion of the Synodal Conference in St. Paul, Minn. All who intend to attend should register with Pastor Albrecht no later than August 1. Bro. Sievers.

The Southern Conference of the Illinois District will meet, w. G., August 21-25, 1890, at the church of Mr. IN H. Weisbrodt, at Mt. Olive, Ill. Timely registration requested. Bro. Erdmann.

Due to the General Pastoral Conference on Fort Wayne, the M i c h i g a n District Pastoral Conference is cancelled.

C. Franke.

Election display.

As the General Synod, at its sessions this year, has resolved to establish a new professorship at Springfield, and to fill the same with a professor of theology, notice is hereby given to all the Synodical congregations, to the Board of Supervisors, and to the College of Teachers at Springfield, and to the members of the Electoral College, to propose candidates for this professorship within the next four weeks from the present date.

Fort Wayne, July 8, 1890.

C. Tall,
Secretary of the Electoral College.

For your consideration.

Series II of the interest-free shares issued by the Lutheran Church of the Holy Trinity in Utica, N. A., will be redeemed on August 1 of this year, and all who have shares from this series are requested to send them to the undersigned by August 1.

Utica, N. A., July 4, 1890.

C. A. Germann.

<div>Concordia College to Fort Wayne, Ind.</div> <div><p>The fifty-second school year of this institution begins Wednesday, September 3. Applications for new pupils should be addressed to the undersigned. The following should be noted with regard to admission:</p><p>1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.</p><p>For admission to the Sexta, the elementary knowledge of a good parochial school is necessary; for the Quinta, certainty in reading and spelling the most common words in German and English; in Latin, a sound knowledge of the regular declensions and conjugations, as well as some practice in translating simple sentences into German.</p><p>Each student must be provided with a suitcase, with the necessary body and bed linen, with quilts and woolen blankets and with towels. Mattress (-2.00), chair (75 cents) and lamp are best purchased here at the institution.</p><p>4. boarding fees are -15.00 per quarter of the school year for pupils who wish to devote themselves to church service. For light and fire each pupil is to pay -8.00 at the beginning of the school year, and for doctor and pharmacy -2.00. It should be noted, however, that the treatment of chronic illnesses and illnesses requiring the help of a specialist must be paid for out of the private funds of the pupil concerned. The average expenditure for books is -7.00 to -10.00. Pupils who will not devote themselves to church service pay -40.00 annual school fees.</p><p>The fees are to be paid at the beginning of each quarter of the school year and should always be sent directly to Dr. Dümling or to the undersigned. The funds of those students whose parents so desire are administered by one of the professors and should be sent directly to the same.</p><p>A. Bähler.</p></div>	
<div>Income to the Michigan District coffers:</div> <div><p>Synod Treasury: Cold Water Congregation -2.00. Richville Congregation 7. 15. Sand Beach Congregation 5. 85. Monitor Congregation 7. 56. Jonia Congregation 5. 32. Port Hope Congregation 9.00. Riley Congregation 2. 47. Fowler Congregation 2. 53. Wyandotte Congregation 6. 50. Lisbon Congregation 10. 20. Saginaw City Congregation 16. 75. (S. -75. 33.)</p><p>Negro Mission: A. Stendel 1.00. comm. in Sebewaing 10. 10. Wittwe N. N. 10.00. Wittwe Bach 5.00. comm. in Cold Water 3.00. D. P. Sievers Jr. of Miss N. N. 5.00. comm. in Kilmanagh 5.00. comm. in Leland 1. 50. comm. in Benona . 85. comm. in Utica 5.00. teacher Garbisch's pupil in Adrian 4.07. pupil in Manistee 6. 37. (p. -56. 89.)</p><p>Negro Mission in New Orleans: Miss M. L. 3.00. Congregation in Jda for church building 1.00. D. D. J. L. Hahn from a missionary friend for school building 50.00.</p><p>Deaf and Dumb Institution: Gem. in Cold Water 2.00. Gem. in Belknap 4. 50. D. P. H. O. Schmidt of J. W. Beuschel 5.00. D. P. Jos. Schmidt of Wittwe Marg. Schmidt 5.00. ?. A. Claus 1.00. Joh. Schöneberg . 50. (S. -18.00.)</p><p>Poor Michigan Students: Gem. in Jda 3. 62.</p><p>Inner Mission: Emmaus congreg. in Detroit 5th 56th congreg. in Clay Bank 2nd 40th Trinity congreg. in Saginaw 5th 00th congreg. in Lenox 7th 50th congreg. in Saginaw City 17th 25th congreg. in Utica 4th 00th congreg. in Macomb 3rd 36th (S.-45th 07).</p><p>Relief Fund: Gen", in Cold Water 2.00. comm. in Jda 3.00. comm. in Monitor 9. 52nd Trinity comm. in Detroit 10.00. comm. in Montague 8. 10. D. D. Kruger of H. Schmidt 5.00. comm. in Sebewaing 12.00. (S. -49. 62.)</p><p>Students in Addison: Gem. in Frankenmuth for H. List 16. 14.</p><p>Students in Concordia: Gem. in Lansing forBundenthal 6.00.</p><p>Orphanage in Addison: Teacher Garbisch's Student in Adrian 4.00.</p><p>Pilgrim House: comm. in Richville 5. 50.</p><p>English Mission in New Orleans: Cong. in Leland 1.00. Zion Cong. in Detroit 2.00.</p><p>Heathen Mission: Miss M. L. 3.00.</p><p>Moltke congregation: Trinity congregation in Detroit 9. 44.</p><p>Poor brethren in the faith in Dakota: widow L. in Detroit 10.00. (Total -359. 61.)</p><p>Detroit, June 30, 1890, Chr. Schmalzriedt, Cassirer.</p></div>	<div><p>2.00. D. Korff 1.00. Mrs. Schlensker 1.00. Fr. Lehmann's congregation at Brownstown 6. 50. Fr. Heinicke's congregation at Cvansville 5. 20. part of the mission festival coll. of the congregations in and around Kendallville 53.00. Desgl. by Fr. Koch from the mission festival in Elmore 100.00. Fr. Werfelmann's congregation in Neudettelsau 18. 25. Mrs. B. Rausch this. 3.00. Fr?Sch. 3.00. 17 Niemann's congregation in Cleveland 5. 80. D. dens. Bequest of the be. C. M. D. 10.00. From the missionary b. 17 Franke's Gem. at Fort Wayne 10.00. Mrs. K. by 17 Rupprecht at North Dover 1.00. D. 17 Sauer at Fort Wayne from Coldwater Road 4. 24. 17 Kühn's Gem. at Dudleytown 6. 67. (P. -281. 71.)</p><p>N e g e r m i s s i o n : P. Rump's Gem. in Tolleston -12. 87. Mrs. L. Wagner in Jay Cv. by 17 Berg 1.00. A. d. Missionb. 17 Ernst's Gem. in S. Euclid 2.00. B. Zschoche's Gem. in Marion Townsbip 8. 75. Theo. Umbach by Bro. Hafner 1.00. 17 Schäfer's Gem. in Waymansville 5. 85. D. P. Bröcker Theil d. Missionsfestkoll. d. Gem. in and around Kendallville 27.00. D. P. Koch Theil d. Missionsfestkoll. in Elmore 20.00. By 17 Werfelmann in Neudettelsau by Bro. Sch. 2.00. By 17 Niemann in Cleveland ". 4." 1.00. By 17 Jox of Jac. Scherer in Logansport 1.00. By Lehr. Piel in Cleveland by his school k. 2. 50. By the school k. Miss Jung's 1. 75. d. Mrs. Piel ges. in d. Näbschule 3.00. 17 Schlesselmann's Gem. in Friedheim 19. 50. By 17 Rupprecht in North Dover from F. H. u. s. Frau 2.00. From Mrs. K. 2.00. For New Orle ans : By 17 Groß in Fort Wayne from H. Volland 2.00. Desgl. v o m "H. P." 4.00. (p. -119. 22.)</p><p>Heathen Mission: Unnamed by 17 Saupert at Evansville 1.00.</p><p>Jewish Mission: Through Fr. Koch Theil d. Missionsfestkoll. in Elmore -5.00.</p><p>English Mission (New Orleans): H. Hormann from 17 Franke's Gem. at Fort Wayne -1.00. 17 Lienhardt's Gem. at North Amherst 1.00. 17 Kirchner's Gem. at Briar Hill 7.00. From the estate of s. F. Lambring d. 17 Pohlmann at Dudleytown 1.00. (S. -10.00.)</p><p>Emigr. Mission New Rork: Part of the Mission Festival Coll. of the congregations in and around Kendallville -11. 10.</p><p>Emigr. Mission Baltimore: Part of the Mission Festival Coll. of the Congregation in and around Kendalville -3. 69.</p><p>Fellow believers in Germany: 17 Jox in Logansport -2.00. Jac. Scherer das. 1.00. (S. -3.00.)</p><p>2nd Gem. in Louisville, Ky.: 17 Wambsganß' Gem. in Indianapolis -21st 27th 17 Sauer's Gem. in Fort Wayne 58th 26th (S. -79th 53rd).</p><p>Gem. inDubuque, Iowa: D. 17 Pohlmann in Dudleytown from the estate of the late F. Lambring -4.00. 17 Franke's Gem. at Fort Wayne 12. 11. 17 Trautmann's Gem. in Columbus 7. 50. (S. -23. 61.)</p><p>Gem. in Rockford, Ill: 17 Trautmann's Gem. in Columbus -7.00.</p><p>PoorStudents in St. Louis: D. 17 Zorn in Cleveland coll. on Ernst Böster-Luise Starke's Hochz. -15.00.</p><p>Poor students in Springfield: By 17 Nump in Tolleston from Wittwe Lohse -5.00. D. 17 Niemann in Cleveland bequest of the bl. C. M. D. for F. Westerkamp 10.00. D. 17 Sauer in Fort Wayne from Wittwe Fricke for G. Hartmann 5.00. (S. -20.00.)</p><p>PoorPupilAddison: D. 17 Franke at Fort Wayne for W. Franke by H. Hormann -2.00. By H. Oetting 1.00. Cleveland Teachers' Conf. for E. Leutner 10.00. (S. -13.00.)</p><p>Poor students in Fort Wayne: Frauenv. 17 Niemann's Gem. in Cleveland for M. Brüggemann -10.00. 17 Häfner's Petrus-Gem. for J. Reininga 3. 75. On O. Beng's-Hartmann Hochz. at Fort Wayne ges. for H. Müller u. F. Stock 19. 66. 17 Weseloh's Gem. in Cleveland for K. Schulz 20.00. D. dens. for K. Horsch by C. Keitel 5.00, by H. Bennhoff 2.00, by H. Weber 3.00. By 17 Pohlmann in Dudleytown ges. on Daneke-Schneider's Hochz. for P. Lehmann 3. 25, for S. Hoffmann 3, 25. D. 17 Schlesselmann in Friedheim by Mrs. E. for Mart. Daib 2.00. By 17 Sauer in Fort Wayne for Lauckandt ges. on H. Honeick's Hochz. 7. 56, G. Weber's Hochz. 6. 72, W. Harge's Hochz. 6. 80. (S. -92. 99.)</p><p>Household in St. Louis: 17 Häfner's Gem. in Darmstadt -9. 70.</p><p>Household in Springfield: From 17 Pruss' Gem. in Auburn -5.00.</p><p>Household in FortWayne: 17 Weseloh 's Gem. in Cleveland -27. 75.</p><p>17 Rupprecht's Gem. in North Dover 11. 10. 17 Heinicke's Gem. in Cvansville 5.00. (S. -43. 85.)</p><p>Orphanage in Indianapolis: By teacher Siegert in La Porte coll. on Schneider-Brockmann's Hochz. -7.05. School k. 17 Jungkuntz's Petri-Gem. Columbia City . 71st School Coll. of dess. Zion's congregation . 46. a. d. missionary b. 17 Ouerl's congreg. in Toledo 2.00. school k. Teacher Kampe's in Fort Wayne 6.05. Women's Cv. 17 Schumm's congreg. in La Fayette 10.00. (p. -26. 27.)</p><p>Pilgrim House in New York: 17 Schmidt's Gem. near Decatur -3.00.</p><p>Distriets support fund: 17 Berg's Gem. in Adams bo. -11.00. 17 Engelder's both Gem. at Sugar Grove 5. 75. 17 Zschoche in Marion Township 10.00. 17 Kuehn in Dudleytown 2.00. 17 Lienhardt's Gem. in North Amherst 1. 50. 17 Seuel in Indianapolis 4.00. Dess. Gem. that. 23. 47. by 17 Schlesselmann at Friedheim by Mrs. E. 3.00. by Teacher E. H. Lange of d. N. Ohio Teachers' Conference 42. 15. ' (P. -102. 87.) Total: -1138. 83.</p><p>Fort Wayne, Ind. June 30, 1890.</p><p>D. W. Röscher, Kassirer.</p></div>
<div>Income to the Middle District coffers:</div> <div><p>Synodical treasury: P. Wambsganß's congregation at Indianapolis -52. 62. P. Franke's congregation at Fort Wayne 10. 22. P. Preuß's congregation at Auburn 1. 25. P. Ernst's congregation at South Euclid 10. 50. P. Zschocke's congregation at Marion Township 34.00. D. Jungkuntz's Zion's congregation at Columbia City 3. 35. P. Goesswein's congregation at Vincennes 14. 80. P. Kretzmann's Gem. in Cleveland 19. 45. D. Lienhardt's Gem. in North Amherst 3.00. P. Querl's Gem. in Toledo 25. 30. P. Koch's Gem. in Purcells 7.00. D. Saupert's Gem. at Evansville 19. 15. P. Sauer's Gem. at Fort Wayne 51.00. P. Jox's Gem. at Logansport 7. 40. D. Strasen's Gem. at Glenmore 3. 25. (p. -262. 29.)</p><p>Inner Mission: P. Schmidt's Gem. in Seymvr -12. 90. W. Nebber das. 1.00. H. Hormann d. P. Franke at Fort Wayne 1.00. Wittwe Lohse from D. Rump's Gem. in Tollestvn 5.00. ?. Lienhardt's Gem. at North Amherst 4. 75. P. Schmidt's Gem. at Decatur 3. 80. Dess. Gem. near Monroeville 1. 50. D. k. Mountain by C. Hutmacher in Jay Co. 2.00. P. Mohr's Gem. in Ingfield 9. 50. P. Zschoche's Gem. in Marion Township 5. 50. N. N. by D. Jungkuntz in Columbia City 2.00. D. Häfner's Petrus Gem. in Ingfield 2. 10. B. Umbach the.</p></div>	<div>Income to the 'treasury of the Nebraska district:</div> <div><p>Inner Mission : P.BrakhagesGem.,Pentecostcoll., -10.00. ?. A. W. Bergt Sr. from sr. Gem. at Long Branch 7.00, from N. R. 5.00. P. L. Huber from Mrs. Ferdinand 2.00. D. Th. Möllering from sr. Gem. 9.75. P. F. Düver of sr. Zions-Gem. 4.00. Teacher Schulz from N. N. 2.00. P. E. Flach, Coll. sr. Dreieinig! congregation, 6.00. D. J. Hoffman" from G. Heuermann 2.00. D. H. Dannenfeldt, Coll. sr. Gem., 4. 30. D. J. Hoffman", s. at F. Fürst's house dedication, 5.00. N. N. in Lincoln 2. 50. (p. -59. 55.)</p><p>Negro Mission: D. Brakhages Gem. 5. 65. D. G. Bürgers Gem. 20.00. W. Hüsemann of N. N. 1.00. (S. -26. 65.)</p></div>

Negro Mission to New Orleans: L. F. Düver of s.
Preaching Place at Lowell (for Bethlehem School) 1.05.
Heathen Mission: Fr. H. Niemand 1.00.
Synodal treasury: L. F. König, Voll. sr. Gem., 8. 86. L.
A. W. Bergt from sr. Gem. at Lona Branch 20.00. Fr. L. Huber of sr.
Congreg. 15. 40. L. J. P. Müller of sr. Christ congreg. 6. 40. Bodes
congreg. at Pentecost Coll. 9. 20. L. H. Niemand 3. 50. (p. -63. 36.)
Widows and orphans: L. J. Hoffman by H. Eyl 1.00. k. W. Harms,
wedding coll. of H. Schmidt and J. Kolell, 6. 55. L. M. Leimer, thank
offering of sr. Wife, 2.00, by Unnamed 2.00. (S.-11. 55.)
Orphanage in Wittenberg: L. J. Hoffmann by Mother Eyl 1. 50.
Poor students in St. Louis: N. N. at Lincoln 1. 50.
Poor students in Addison: N. N. in Lincoln 1.00.
Poor Students in Fort Wayne: L. Th. Möllering by Mrs. Fischer 1.00.
Poor Students: L. W. Harms, June Cvll, 4.00. W.
H. G. from Lyons 19.00. (S. -23.00.)
Pupil A. Horn in Addison: L. J. P. Müller from sr. Christ comm. 12.00.
Martin Ahner in Springfield: P. A. W. Bergt, wedding coll. of H. Peters,
6.00.
Building fund of the district: Mr. Aug. Gäckemeier 5.00.
EnglishMissionsGem. inNewOrleans:?. Brakhage's congregation,
Pentecost coll., 4.06. L. F. Düver from sr. Zions-Gem. 2.00. P. J.
Hoffmann from G. Heuermann 1.00. (S.-7.06.)
Needy Lutherans in Dakota: L. Tr. Häßler of sr. Gem. retrospectively
4. 50.
Taubstummen-Anstalt: L. Aug. Lange from the children in the
Christenlehre 5.00.
Sch ulkasse: L. P. Schulte, Coll. sr. Gem. in Martinsburgh, 2. 80. L. C.
H. Becker of sr. St. Paul's Gem. 3.00. k. Jos. Oesch 1.00. (S. -6. 80.)
(Total -236. 52.)
Lincoln, July 1, 1890. I. C. Bahls, Cassirer.

Proceeds to the Western District treasury:

Synodical treasury: L. Friedrich's congregation in Chattanooga -5. 67.
k. Janzow's congregation in St. Louis by Mr. Bolz 13. 75. L. Griebel's
congregation in California 4.00. (S. -23. 42.)
New construction in Concordia: Fr. Friedrich's Gem. in Chattanooga
19. 50.
Inner Mission of the District: L. Roschke's congregation at Freistatt 6.
25. P. Friedrich's congregation at Chattanooga 26. 95. L. Falle's
congregation at Glasgow 3. 15. (S. -36. 35.)
Negro Mission: L. Roschke's congregation at Freistatt 6. 50. L.
Friedrich's congregation at Chattanooga 26. 95. (p. -33. 45.)
Orphanage near St. Louis : ByL. Falke's children 1.00.
k. Birkner's Mission School: L. Hanser's parish in St. Louis by Mr.
Brauer 5.00.
St. Louis, July 8, 1890. H. H. Meyer, Cassirer.

2314 N. l4td 8tr.

Proceeds to the treasury of the Wisronsin District:

School fund: from the municipalities of the 1'1':. C. F. Ebert, Berlin -6.
11, Auroraville . 72, H. Dicke, Town Washington 4.00, Carl Schwan 5.00,
Th. Nickel, Shawano 9. 10, G. Plehn, St. Petri 1.00, J. M. HiebeI,
Sheboygan Falls 8.00, F. Wolbrecht, Sheboygan 18.00, H. Nathjen,
Bonduel 3.00, C. M. Otto 2.00, H. W. Leßmann 4. 35, P. Plaß 2. 50, C.
Jobst, Shell Lake 2. 50, G. Präger 2.00, H. Restin 15. 36, Leyhe, upper
Em. 12. 12, lower 10. 73, H. Daib 9.00, C. A. Bretscher, Wausau 10. 50,
I. Strasen, Milwaukee 20.00, F. Wesemann 18. 47, H. Sprengeler 100.00,
G. Löber 23. 24, C. Strasen, Watertown 19. 66, W. Endeward 2.05, Th.
Wichmann 30.00, H. F. Pröhl, Lebanon 16. 16, on island 9.00, W. Knuf,
Maple Works 5. 25, C. F. Keller 10. 50, Ph. Wambsganß 11.08,
Rehwinkel, Burnett 8.04. Of St. Pauls congreg. in Janesville 8.00.
congreg. in Augusta 1.00. Bears Grass 1.00. G. in New York 30.00. P. W.
Hudtloff . 70, whose St. John's congreg. 2. 30, Martini- 2.02. (Summa -
444. 55.)
Support fund: L. F. H. Reichmann 2.00, whose comm. 3. 82. P. C. M.
Otto 3.00. Wedding coll. at J. C. Koch, Milwaukee, 33.00. (S. -41. 82.)
Inner Mission of the District: L. Georgiis Gem. at Horicon 13.00. P. W.
Detloff's Gem. at Burnett 8.00. By k. O. Hanser by H. Schub 5.00, M.
Gundel 5.00, Mrs. Hartwig . 25, W. Ehrling . 50, Carl Damerow . 25, H.
Dettmer . 50, F. Tews 1.00, Aug. Behling 1.00, Blochdorn and Lüders 1.
25. Gem. in Augusta 7. 20. by L. Woltmann of A. Düsterhoff 5.00. W.
Tews, Milwaukee, 1.00. 1?. F. Wesemann's Gem. 12.05. P. G. Kühle's
Gem. 3. 22. Mrs. Wille, Freistadt, 2.00. Mission Festival Coll. in
Reedsburg 125.00. L. G. Plehns St. PaulsGem. 2. 50. by L. G. Präger,
baptismal coll. at Hackbarth, 2. 55. By L. C. F. Keller, found in the treasury
for the kingdom of God, 1.00. (S. -197. 27.)
Emigrant Mission in New York: By P. B. Sievers from Wittwe N. N.
2.00.
English Mission: P. G. Barth 1. 50. P. C. F. Keller's Fund for the
Kingdom of God 2.00. (p. -3. 50.)
Negro Mission: F. Köhn Sr, Sheboygan, for New Orleans 5.00. P. A.
Luebkemanns 2 Gemm. 3.00. W. Tews, Milwaukee, 1.00. Wittwe L.
Laubenstein, Grafton, 2.00. Gottfr. Preuß, Amherst, 1.00. Mission Festival
Coll. at Reedsburg 15.00. L. L. Schütz's Gem., Caledonia, 15.00. (S. -
42.00.)
Jewish mission: mission festival coll. in Reedsburg 8. 50. by k. B.
Sievers of Wittwe N. N. L.00. (S. -10. 50.)
Synodical treasury: from LB. congregations: R. Jank, Bear Creek 2nd
49th, Union 1st 48th, Manawa 1st 23rd, F. H. Reichmann 5th 58th,
Georgii, Horicon 5th 00th, F. Wolbrecht, Sheboygan 17th 48th, Leyhe,
lower Em. 11th 00th, G. Loeber 21st 74th, H. Erck, Oshkosh 20. 65, C.
Seuel, Portage 14. 20, Lewiston 1. 80, G. A. Feustel, Wolf River 1. 78,
Otto, Scott 5. 68, G. Kühle 27.00, Th. Wichmann 14. 93, C. F. Keller 15.
33. By B. G. Präger by Chr. Hackbarth 1.00. Dir. Ch. H. Löber, school
fees, 10.00. (S.-178. 37.)
Poor Students in Addison: From the Women's Club in Sheboygan
5.00.
Poor Students in Springfield: Gem. in Bears Grass 4.00.

Poor Students in St. Louis: Women's Club in New London 5.00.
Deaf and Dumb Institution: L. G. Plehns Joh.-Gem. 3. 30. L. W.
Hudtloffs Gem. 1. 25. L. A. Rohrlacks Gem. 21.00. By L. B. Sievers of
Wittwe N. N. 1.00. (S. -26. 55.)
Orphans' House in Wittenberg: teacher Brandenstein's pupil 2. 50. L.
G. Barths Gem. 2. 50, Filial 2. 50. wedding coll. at W. Schröder,
Reedsburg, 3. 50. (S. -11.00.)
Gem. in Dubuque, Iowa: P. C. A. Bretscher 1. 50.
Merrill: By P. B. Sievers from Wittwe N. N. 5.00. P. C. F. Keller's Fund
for the Kingdom of God 5.00. (S. -10.00.)
Milwaukee, June 30, 1890, C. Eissfeldt, Cassirer.

St. Paul's Progymnasium at Concordia, Mo.

(III. and IV. quarter.)

1. for the household: from the parish in Concordia: from Wittwe
Niernmann 4 pork ribs, 2 back ribs; Fr. Frerking 2 p. cart, 2 p. apples; from
W. Hartmann 1 p. cart, some beef fl.; H. Oetting 1 p. wheat, 1 p. bacon;
Gerh. Ficken 1 p. wheat; L. Meier 1 p. wheat; P. Schlesselmann 2 p. cart,
1 ham; H. F. Frerking 1 p. wheat, 1 p. cart; H. D. Frerking H. 25; G. O.
Frerking 1 p. wheat, 1 pot of sour cr.; O. Frerking 1 p. wheat and apples;
L. Scharnhorst 1 p. wheat, 1 shoulder; E. Stünkel 1 p. wheat, 1 p. cart,
apple sn., apple b., canned. Beans; WittweNiernmann 1 wagon load of
grain; F. Lange 1 shoulder and apple sn.; Cl. Holsten Molasses; H. Kück
1 p. cart, j p. flour; H. Kappelman 2 p. wheat; J. Schütte 2 Bu. Wheat; L.
Jungklaus 1.00, sth. soap; H. Lohmann 2 p. grain; K. Krone 2 bu. Wheat;
Mrs. Frerking 1 shoulder, 2 doz. Eggs; R. Riester 1 shoulder, 1 pot of fat;
C. Wessel 1 bu. Wheat; J. Dormann 1 shoulder; Cl. Brackmann 1 bu.
Wheat; H. Alewel 2 bu. Wheat, butter and apple b.; blanket and miner j
doz. Broom; J. C. Kröncke . 25; C. Meyet. 50; W. L. Frerking 1.00; L.
Meyer . 50; F. Kück 2 p. wheat; J. Bredehöft 1 shoulder; Bosselmann ;50;
Jak. Paper 1 side of bacon; F. Scharnhorst 1 shoulder; H. C. Bruns 1
basket of turnips; J. Albers 1 side of bacon; Ad. Frerking 5 doz. Eggs,
butter, 1 shoulder; G. Kücken 2 bu. Wheat, 1 p. cart, sour cucumbers, tr.
apples; Joh. Runge 3 doz. Eggs, 1 p. grain, 1 p. cart; Joh. Kamineier 1
side of bacon, 1 p. cart; Cl. Holsten 2 Bu. Wheat; Wittwe Ziegelbein 1
shoulder, l ham, 1 p. cart, and eggs; H. Kück 1 p. cart, ä p. flour; W.
Schlüter H Gall. Vinegar, eggs, and onions; M. Bergmann 1 p. cart, 2 gall.
Molasses; H. Ehlers 2 gall. Fat; Ernst Müller 2 p. cart. ; H. Frerking
Rhubarb and 10 doz. Eggs; Wittwe Ziegelbein 1 p. grain and butter; H.
Thies 2 p. grain; Mrs. Thies 1 roll of butter; Joh. Kammeier 1 pot of
sauerkraut; L. Stünkel 2 p. cart.; A. Oetting 2 hams.
From the comm. in Emma, Mo.: From Joh. Eckhoff 1 p. apples, meat
and sausage; teacher Hafemeister 1.00; H. L. Herrmann 1 shoulder and
sausages; H. Dedeke 1 scbinken; H. E. Häsemeier 1.00; H. Steinkühler
1 shoulder; Ph. Pinckepank 1 shoulder; K. Brackmann 1 shoulder; J. E.
Boedehöft 1 shoulder; H. Stürke 1 shoulder; J. Führung 1 specks.; H.
Oerding l shoulder; E. W. Weber 2 p. cart.; L. J. Henne 50 lbs. flour; Jak.
Päper 1 shoulder; W. Fischer 1 specks.; F. Herrmann 1 shoulder, 1 ham;
15 Demetrio 1 shoulder and sausages; Wittwe Rodenberg 1.00; H.
Biermann 1 ham, 1 shoulder; W. Schlüder 1.00; W. Oelschläger 50 lbs.
flour, 1 shoulder; Th. Alberts 1 Specks.; H. Wehrs 1.shoulder; L. Dierking
1 shoulder and sausages; Ernst Stoppenhaus l shoulder; Aug. Kücken 1
side; F. Schelp j S. flour; J. Bredehöft 1 shoulder; H. Pinckepank 1
shoulder; Jak. Saß 1 shoulder; H. Winberg 1 ham; E. Dierker 1 ham, 1
shoulder; W. Dierker 2.00; Herm. Steinkuehler 1 ham; Cord. Wienberg 1
shoulder; H. W. Hemme flour; G. Hemme 1.00; Wittwe Dierker 1 p. wheat;
Chr. Heins 1 shoulder; H. Borchers l shoulder; H. Bredehöft 1 shoulder;
H. Häsemeier 1.00; Joh. Salvester 1 shoulder; A. Häsemeier. 75; Cl.
Wienberg 1 shoulder; Cl. Bredehöft 1 shoulder; Jak. Bredehöft 1
shoulder; Louise Hemme 1 ham; H. Hemme 1 ham, 1 shoulder; Joh.
Wällmer l shoulder; Chr. Fricke 1 p. wheat; J. Lange 50 lbs. flour; B.
Weber 1 shoulder; J. F. Weber 1 shoulder, some beef; J. A. Weber l
shoulder; W. Weber 1 shoulder; J. Eckhoff 1 shoulder; Chr. Brandt 1
shoulder; H. Wällner 1 shoulder; C. Stuhlmann 1 shoulder; F. Schweer 1
shoulder and flour; H. Fricke 1 ham; A. H. Tiemann 1 shoulder, brawn &
pressed sausage; F. Schelp 1 ham, 1 roll butter; Gert. Eckhoff 25 lbs.
flour; W. F. Schelp 1 ham and sausages; H. Heidorn 1 shoulder and
sausages; F. Weber 1 shoulder; H. Bodenstab 1 shoulder & butter; H. G.
Dankenbring 1 shoulder.

From the comm. in Sedalia, Mo.: From D. Stierling 5 gall. Molasses.

2. for poor pupils: by Mrs. Vogt of the women's association of St. Paul's
congregation in Concordia for H. Sandvoß 8. 10; by 15 Richter of the
virgins' association sr. Gem. for dens. 5.00; by the Virgins' Association of
St. Paul's Congregation in Concordia for A. Rier 5.00, H. Sandvoß 5.00;
for the latter by the Women's Association of St. Paul's Congregation in
Concordia another 4.00; for dens. by Mr. President Biltz, sent at the
Lüdemann-Flandermeyer wedding (?); by Mr. Teacher Jung of the
Women's Association of the Collinsville Congregation, Ill, for H. Lorenz
6.00; by Mr. Kolster of the Block Community, Kans. for J. Timken 7.00;
by Anton Ehlers 3. 25, from the estate of H. Loden's 6. 75; by Mr. Wagner,
Alma, Mo., for Weinrich, given at the after-celebration of the Wagner-
Kurtis wedding, 6. 75; by Mr. Gottl. Scholz, Montrose, Mo., f. Th. Meyer
25.00; for dens. in Dec. yr. by Mr. W. Volckmann, Clinton, Mo., 5.00; by
15 Hempling, Leland, Mich. f. Th. Bundenthal, ges. on d. wedding Kropp
Kahrs 6.00. - NL. The generosity of the surrounding parishes has made
possible the reduction of the cost-money for the last quarter from H12. 50
to -3.00 made possible. God's blessing to all dear givers!
Concordia, June 12, 1890. I. H. C. Käppel.

For the Orphan Hans in Addison, III.,

received from April 26 to June 20, 1890:
Of churches, etc., in Illinois: from Chicago: by 15 I. E. A. Müller by Joh.
Lobitz -1.00, Georg Blonn 1. 50; by 15 W. Bartling by Bro. Keuer 1.00; by
P. A. Reinke v. sr. Gem. 53. 50; by 15 H. Engelbrecht by Bertha Schulz .
25;



By P. H. H. Succop from F. Nemitz (?). By P. E. Röder at Arlington Heights from Mrs. M. Wolf 1. 00. By Prof. I. "L. Simon at Springfield 7. 70, 18. 69 and 77. 58. By P. L. v. Schenk from the congregation at Ottawa 3. 10, from the congregation at Marseilles from J. Schröder 1. 25, R. Nannemann . 75. by L. Herzog from St. Peter's congreg. in Chicago 6. 26. by P. W. Krebs in Aurora from Mrs. Cath. Heinrich 2.00. By W. Kruse from Fr. Heine's congreg. in Rodenberg 16. 23. Fr. Strieter's congreg. in Proviso 14.00. D. Ramelow's congreg. in Elk Grove 29. 20. Half of Pentecost Coll. from Fr. Grosses congreg. in Harlem 14. 22. By I. W. Diersen from Fr. Brauer's congreg. in Crete 51. 20. From Fr. Grosses congreg. in Addison: by Aug. Dammeyer 21. 80, by H. Drögemüller 33. 25, by W. Heuer 26. 50, by F. Rosenwinkel 38.00. By Teacher Fathauer from D. C. Brauer's congregation in Eagle Lake 17.00. From the orphan box in the orphanage 8. 63. Coll. on the feast of the confirmed orphans 60. 11. (p. H507. 72.)

From congregations -c. outside Illinois: by Cassirer Ch. Schmalzriedt at Detroit, Mich., 112. 41 and 4. 12. By Cass. T. H. Menk at St. Paul, Minn. 11 Jan. By Kaff. I. C. Bahls at Lincoln, Nebr., 4. 65. By Teacher Kambeiß at Paullina, Iowa, by the Blaschor there 2.00. (S. H134. 19.)

Of children: Christian Teaching Collects: by Great in Harlem, Ill., 15. 30; from Chicago by P. H. H. Succop 27.08, D. Hölter 30.00, D. Bartling 33.00. By teacher Garbisch's pupils at Elk Grove, Ill., 8.00. By Miss Dreyer at South Chicago, Ill., 12. 85. (S. K126. 23.)

To board money: From Joh. P. Hansen at Lake Linden, Mich. 10.00. For Bro. & W. Scklie: From H. Schlie at Iron Mountain, Mo. 33. 35, Martin Westfahl at Joliet, Ill. 66. 65. By Joh. Harmening from Heinr. Stein at Chicago 3.00. (S. 113.00.)

Addison, June 20, 1890. H. Bartling, Cassirer.

For the orphanage in Addison, Ill.,

received since January 1890.

From Illinois: from Chicago: from St. Andrew's Parish of N. N. 1 Cloak; from D. W. Uffenbeck's parish from Gust. Grubbe 1 skirt, 1 vest, Aug. Klee 1 coat, J. Neß 2 shirts, 2 pr. stockings, 2 pr. shoes, 1 petticoat, 1 pr. pants, 1 jacket, 1 apron, Mrs. Behm 2 pr. stockings, Mrs. C. Geisemann 12 handkerchiefs, 1 remnant gingham, 1 remnant calico, Mrs. Martha Ltzow 1 remnant muslin, v. Missionary Feast of Chicago Congregations in Des Plaines 2 cooked hams. From Addison: by A. Kähler 3 p. potatoes, Ernst Leeseberg 7 p. cart. From Crete: by Mrs. J. O. Meier of the sewing club at P. E. A. Brauer's Gem. 1 dress. From P. Brueggemann at Willow Springs 1 boy's suit & 2 pr. tr. shoes. From D. Ramelow's parish in Elk Grove: by Meier 12 p. Grain, 11 p. Oats, 17 p. cart, by Johann and Christ. Müller 16 p. Kart, 9 p. Oats, 5 p. grain. From Chicago: from P. L. Hölter's Gem. by Mrs. Haferland 1 remainder calico, 5 pr. stockings, Aug. Kinner 3 pr. shoes, Joh. Peters 2 boxes candy & nuts; by Heinr. Schäfer 2 pr. trousers f. girls; from P. A. Reinke's Gem. by A. C. Scheiwe 12 caps for girls, 4 coats. From wchaumburg from P. Müller's Gem. by Wittwe Kroger 2 p. Cart., Heinr. Schräge 2 p. Cart., Fr. Wilkening 2 p. Cart., N. N. 20 p. Kart., Fritz Schräge 2 S. Kart., Heinr. Mumme 2 S. Kart., 2 Gall. canned. Cucumbers, 1 peck of beans, Mrs. Sauer several separate articles of clothing. From Wittwe Schcmp in Lombard 1 basket of eggs and cucks. From P. Heine's community in Rodenberg: from a wedding 4 barrels of bread and 1 box of cakes.

From Fort Dodge, Iowa, by Dan. Kornhans 2 Pr. Stockings. From teacher Wellnsiek at Red Jacket, Mich. i packet stuff. From H. Heinicke in Sheboygan, Wis. 2 barrels of lard. From Mrs. Luckhardt in Sebewaing, Mich. 26 collars for girls.

Addison, July 1, 1890. Joh. Harmening, orphan father.

Revenue from April 1 to June 30, 1890:

For the Pilgrim House:

Ms. Engelken H1.00, Ms. Mariens 1.00, Kass. D. W. Röscher 5.00, S. Peix 5.00, Kass. H. H. Meyer 9. 40, Kass. C. Spilman 6.00, Kass. T. H. Menk 5. 78, Kass. E. F. W. Meier 43. 25, Joh. Krönke 10.00. (Total: H76. 43.)

From Chr. Leutner in Dundee, Ill, 60 lbs. of butter.

For Emigrant Misston:

Kass. C. Spilman 47. 68, W. Hillmer . 50, Christine Behrens 4.00, Mich. Briwa 1.00, T. Jäckels women's club 10.00, Kaff. D. W. Röscher 32. 39, H. Röpe . 75, Frd. Heinz 4. 90, Joh. Urban . 50, Kass. C. Spilman 14. 15, Marie Gelbke 2.00, Kaff. E. F. W. Meier 149. 83, P. F. Günthers Gem. 3. 75, Kaff. J. C. Bahls 10. 50, Auguste Niemann . 50, P. J. "Brandt . 31, Joh. Schaible 2. 00. (Total: K284. 76.)

K1150.00 was received in non-interest bearing loans and G1049. 85.

S. Ke y I was recovered.

For poor students the undersigned received with heartfelt thanks: through Mr. P. Rubel from his parish in Lakefield K2.00; from Mr. Ferd. Keup through Mr. P. Leyhe H5.00 (for D. Markworth); from Mr. P. Henkel, proceeds at the sale of H. H. P. 50.00 (for G. Gotsch). F. Pieper.

For the widowed Mrs. P . Ruhland of the parish at Pleasant Ridge, Ill. to have received K10.00 byck Fr. Dorn, gratefully certifiesF. Lochner.

Changed addresses:

Uev. V7. LerZt, Box 77, Llk dreek, ckolM8on 6c>., Nebr. Kev. 0. L0686, Oormord, ckelKersoir Oo., ck. Lruu86, 340 load 119tlI 8tr., nerve Dorlr 61t^.
^Id. Orm8ed, 2429 l'ond du lm" ^ve., lckilrvauicev, ^Vi8.
6dri8lüg,n RoediZer, Uoll^ Wood, 6arver Oc>., Llimi.

The "Lutheraner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 Lents extra.

To Germany the "Lutheran" will be sent by mail, postage paid, for HI.Ai.



Vol. 46.

Our dear communities

will already have read or heard that this year's Synod of Delegates has approved the sum of \$57,720,000 partly for the purchase of land and partly for buildings for our institutions in Springfield, Milwaukee, Addison and Fort Wayne.00), but that everything else should wait until two thirds of the costs have been covered by signatures; finally, that this time contributions should not be requested for each of these purposes separately, as in the past, but for everything together and at once.

Now, of course, it is a considerable handful of money that you are being asked to pay. And every municipality also has, apart from what it needs for itself, various other coffers to fill. Nevertheless, I am not afraid... ..to lay this request before you and lay it to your heart...

For, first of all, it is not a decree of "high, ecclesiastical authority" which interpreted something to you without asking you, as happened in the old fatherland and therefore did not find many willing hearts, but it is and remains a request which goes out to you, and, what is more, a request which you yourselves have decided should be addressed to all congregations. Or who passed the synodal resolutions in question? None other than yourselves. You yourselves elected these delegates to represent your place, and that they should act not in their own name, but in yours. But these delegates voted unanimously in favor of it. Why did they do so? Only ask them. They will answer you: because we were completely convinced that this expenditure was necessary, and because we did not doubt for a moment that all of you, if you had been there yourselves, would have voted just as we did.

But what has been decided at the Synod has not only been decided by yourselves, but it is also something which is in your own interest, which serves your own 'benefit, nay, which is even necessary for your existence. For,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., July 29, 1890.

No. 16.

Tell me, to whom do the many and great institutions of the synod never got stuck when we did something that was really actually belong? To yourselves, dear congregations. Who do they necessary. And now we should ask for a long time what to do? serve? Yourselves. For where do you turn when you want a Now should we be apprehensive, timid, or even unwilling this pastor or a teacher? To these institutions of learning. If these time, and even about the fact that God has blessed us and institutions fail, your churches and schools fail. Yes, if they wants to continue to bless us?

continue, but only as they are now, you may yet find that they Another example. What does a farmer do, whose land has cannot supply even as many preachers and teachers as you borne so well, that he sees he can no longer get along with his yourselves need. This year, for example, 106 congregations few workers and with the old barn? Does he lament and asked for pastors (of course, there were also those who do not complain that so much is growing on him? I think not; that is, if yet belong to the Synod), but there were only 67 candidates to be he is not a fool. No, he knows without thinking what he has to distributed. And out of 60 congregations that asked for teachers, do. He sends more laborers into the harvest and builds larger only 27 could be satisfied. But how will it be in the future, if the barns, if he can do it at all. - Should we now sigh and murmur number of our congregations increases as before? Then every because God has so richly blessed our spiritual field that we congregation, even if it were the oldest and largest, could find must have more laborers if everything is to be gathered? Should itself in a situation where it would have to sit still and wait a good we even now, now the future workers, whom we have asked for, while before it could be supplied again. Well, do you want to really come to help with our work, - should we now reject them, experience that? merely because we would then also have to build larger barns,

But what are we supposed to do about it? Well, the same thing in order to bring them under roof, and because we - we that any farmer or businessman in a similar situation would do. If ourselves do not know how? - we lack the courage to do so? a businessman has started small, but then his trade or business Oh, no, let us not be fools, let us build the barns!

increases so that the previous labor force is no longer sufficient But, saith some one, Luc. 12:16 to 20, is it not written, that and the rooms become too cramped, what does he do? Does he God said once to such a man, who wished to build larger barns, hang his head and sigh? Not if he is not a fool or a curmudgeon. "Thou fool!" That's right. Friend! But you have by no means No, he goes at it quickly, hires more workers, creates more space, escaped me with this. Of course God rebuked the man who if his business has only yielded so much that he can afford it. Isn't wanted to build barns, but where does it say that he rebuked that so? Well, our synod is also a business association (a spiritual him because he wanted to build barns? For a larger harvest one one, of course); every synodal congregation is a partner and has must have larger barns. If, then, he had built these barns in a share in the business. Our business has really grown, must order that God's blessing might not perish, but that he might use have more workers and therefore more space. But our business them according to God's will, for himself and for others, it would also gives it. Well understood! not in such a way that a heap of not have been said, Thou fool, but, Thou devout and faithful unused money lies in our coffers, but in such a way - which is servant: You pious and faithful servant! But no, that is not what much more valuable - that our congregations have grown not only that rich man wanted. He wanted something quite different. He did not see the great harvest as God's gift, but as his own well-raised larger sums in the past. We are earned property. He wanted to

He wanted to have and keep everything for himself and for I will give you reasons and tell you what the honor of God, the himself alone. He wanted to secure himself for the future. That love of Christ, and the love of neighbor require of you. But that God had promised him his daily bread was not sufficient security will not be necessary. You are Christians, after all. Your dear for him. He wanted to be sure, even if God did not keep his word! pastors can tell you just as well and better.

Once he had his wealth in his barns under lock and key, he no Let me just add three things. J. It goes without saying that it longer needed God. But then he also wanted to treat himself to is entirely up to each congregation whether and how it wants to something. He had worked long enough, but now he wanted to attack the matter. But just don't put the matter on the back burner. indulge in some peace and quiet, that is, to laze about, eat and What is put on it usually stays on it. 2 Beware of false drink to his heart's content. That is why, that is why he wanted to calculations. If, for example, someone thinks, "So and so much build the big barns and that is why God said to him: You fool, this is necessary; we have so and so many congregations; that night your soul will be claimed from you, and woe will it be that makes so and so much for each congregation; that is, on each you have prepared? - So our dear farmers should remember this! member of our congregation - I want to say one dollar; here is Though they speak too soon: Dear soul, thou hast now enough my dollar, now let me be satisfied! - he may have divided rightly, supply, that hath no need. They have more temptation not to let but he has calculated quite wrongly. For that would certainly put their wealth be noticed, and to scrape on and on. Only in one kind us to pieces. (3) As soon as the contributions or signatures have of goods do they, and, alas, all the rest of us, get enough much, been collected, each municipality should immediately report to much too quickly. [And this is the very reason why we can never its district treasurer, and the latter again to the general treasurer, get enough in earthly things; these are the spiritual, heavenly so that the latter can then announce that the necessary sum has goods. There we are always afraid of getting too much of the been subscribed.

good and doing too much. There it is said in the secret thoughts of the heart: "Dear soul, by hearing and reading the divine Word you have now gathered for yourself a great store of spiritual knowledge for many years; now then have rest once in a while! Eat, drink, and be of good cheer! Or: "You have already done much for the church, school, mission, teaching institutions, etc., more than others. What you have spent on it in time, effort and money, you have lent to God, who wants to pay interest on it. So now you already have a good treasure in heaven. Well, let it be enough for once. Let the others do something for once. Otherwise they won't get their turn. Now you too, for once, enjoy what you have worked for." Such and similar thoughts will hardly have remained entirely unknown even to Christians (especially of older years). But it is against such thoughts that God hurls down from heaven His word, "Thou fool! what will it be that thou hast prepared?" For he who gives dominion to such thoughts in his heart has in that very moment already lost capital and interest and everything together. Oh, that even now no congregation would think: We have done enough for the synod. Our church and school are in order. As long as we live, we are provided for. Let our descendants take care of themselves. - Woe to those who would be so minded! God could not long endure it. Even if he did not immediately demand their souls, he would soon come to them, overturn their lampstand, perhaps take away their earthly blessing along with their spiritual blessing, and everyone would then see with horror how quickly a congregation can come down in spiritual and physical matters when it becomes full, secure, and sluggish and thinks it has done enough. Away, then, dearest brethren, with all such thoughts! Let us confidently build bigger barns, because God has given us so many blessings and so that he can give us even more!

But enough now. I could give you much more

Now, God forbid! Amen. H.C. Swan.

The gospel, or the pure doctrine of justification, the source of right enthusiasm for all work in the kingdom of God.

(A paper delivered before the Synod of Delegates, Milwaukee 1890, and published by resolution of the same).

The noblest work, indeed the real work, which God has entrusted to His Church here on earth, is the preaching of the Gospel. That we too, as an ecclesiastical body, as a synod, have this work to do, each of us readily admits. But we need to be constantly reminded of how important it is that we carry out this work with the greatest zeal, indeed, with holy enthusiasm.

Only in this way will we - as God's Word testifies and as experience also confirms - have the desired success by God's grace. The church communities which were enthusiastic about the work in the kingdom of God and accordingly laid hands on the work, God has let grow and become a blessing for many souls. Where, on the other hand, the work was done sleepily and without enthusiasm, little was accomplished and the church community led a miserable existence. The word of the Lord belongs to this: "To him that hath shall be given, that he may have abundance; but from him that hath not, from him shall be taken away even that he hath" (Matth. 13, 12.).

But not only the desired success demands the enthusiasm for the work in the kingdom of God. Above all it is God's express will that the Christians should not be sleepy and sluggish but do their work with the greatest zeal and diligence. In God's word the Christians are not only admonished: "Do not be sluggish in your work" (Rom. 12, 11.), but they are also told: "Cursed be he who does the work of the Lord" (Is. 48, 10.).

This is what we as a whole synod are supposed to think. But the synod consists of teachers and hearers. The teachers, the preachers, are to be-

They should think that they will only walk in a manner pleasing to God if, putting aside all earthly considerations, they live wholeheartedly in their ministry, become absorbed in it, devote themselves to it, in short, work in it with holy enthusiasm. Here also the example of Christ Himself admonishes us. Christ says, in reference to the exercise of the ministry of preaching, John 4:34: "My meat is to do the will of him that sent me." As a hungry man desires food, so shall this be God's will, and this Christ's example teaches—a preacher desire work in the kingdom of God. So also the example of the apostle Paul exhorts. St. Paul can testify of himself that he preached the gospel under hunger and thirst, under frost and nakedness, under peril by sea and land, under beatings and imprisonments, etc., and that in his own pay, by earning the living for himself and his own with his own hands' work, instead of demanding the same from the churches, as he would have had power to do, and as is also God's order. What zeal, what enthusiasm for the work of God's kingdom, we find in this example! - According to God's will, this same enthusiasm should be found not only in the preachers, but in all Christians, that is, also in all members of our congregations, in every member of the synod. That the Gospel may be preached, God does not make the preachers primarily responsible for this, but the Christian congregations. The Christian congregations, the church, are originally and first charged with the preaching of the gospel. Preachers can and should preach only when sent by the church. Thus God also makes all the congregations of our Synodal Union responsible for the preaching of the Gospel, not only in their own midst, but also wherever it is not yet sounded. Every Christian, every member of the synod, should therefore be inflamed with holy zeal for the preaching of the gospel and be ready to sacrifice everything in this zeal. This is God's will for all Christians among us, young and old, male and female, rich and less fortunate.

To this is added this: If a church community is not eager for this work in the kingdom of God, but is lukewarm and indolent, then God will take the gospel from it, cast away its lampstand from its place, and give His kingdom to others. This is what Luther so often says. God will take away from Germany the Gospel that was given to her through the Reformation, if Germany, recognizing God's great visitation of grace, is not also zealous for the propagation and spread of the pure Gospel. Let us apply this to our Synod. Our synod will only keep the pure gospel, and God will only allow our synod to continue to grow and prosper, if it is diligent in its commanded work, namely, the propagation and spread of the pure gospel. Lukewarmness and sloth in this piece would have the certain result of God taking His kingdom from us, after that judgment might have been held up for a time by the intercession of some zealous Christians among us. So important is it that enthusiasm for the work of God's kingdom should fill us.



But this enthusiasm must also be of the right kind. There is also a false enthusiasm. Such enthusiasm is found where one works only to make oneself great in the eyes of the world, that is, to gather an outwardly large community that will arouse the admiration of the world; where, therefore, one works basically in order to be praised by the world. With such enthusiasm one will finally destroy God's kingdom. God does not like this pride, this self-glorification. He says: "I will not give my glory to another, nor my honor to idols" (Is. 42:8). God already does not like the pride of men in the kingdom of this world. Nebuchadnezzar is a warning example to the end of time. But God is still more hostile to pride in His spiritual kingdom, in the Church. "He scattereth them that are proud in their heart" (Luc. 1:50.). God may well allow a church fellowship, in which the idolatry of self and man is the motive power of action, to continue for a time, by giving room for repentance, and his arm, which has been suspended for punishment, may still be held up by the intercession of some humble Christians. But if the carnal sense of self-glorification were to become permanent and come to dominate, then at last a terrible judgment of God could no longer be averted. It is so important that we also be filled with the right enthusiasm.

What then is the right enthusiasm? Or do we ask at once: Where must we look, what must we remember, in order to be filled with the right enthusiasm that is so necessary? We could, of course, place a number of reasons side by side, but we want to remember only one main reason, which, of course, in the end, is responsible for all the others. It is this, that we, as an ecclesiastical community, are entrusted with the pure gospel, or, which is the same thing, with the pure doctrine of justification. **The**

gospel or the pure doctrine of justification the source of right enthusiasm for all work in the kingdom of God. As

soon as we remember that we, as an ecclesial community, can and should offer the pure gospel or the pure doctrine of justification to the world, we will be filled with holy enthusiasm for all our synodal work, which has for its sole purpose the preaching of the pure gospel, and we will be willing to put our strength and our goods, indeed our lives, at the service of this work. If lukewarmness and sluggishness creep in among us, if we sometimes feel that work and giving are too much for us, we need only be reminded of the glory of the gospel, which has been entrusted to us, in order to banish sluggishness.

What, then, is gospel? Let us remember the following: This earth has become the scene of a wonderful event, an event which will excite the wonder even of the holy angels, and will be the object of eternal praise on the part of all the blessed in heaven. The Son of God came down from heaven to this earth by assuming a poor human nature, walked here on earth for thirty-three years, died on the cross and was buried, then rose again and ascended to heaven.

And this wonderful event has resulted in an exceedingly wonderful result for all men. God is now with all men,

who had been under his wrath since the Fall. All men, who had fallen into eternal damnation, are now prepared for salvation and sinners may know that they are all completely redeemed through heaven is wide open, so that no man needs to do anything on his part to acquire grace and salvation, but everyone can and should enter the open heaven by accepting Christ's word, that is, by believing.

F. P. (To be continued.)

To make known to men this wonderful result, this wonderful state of affairs created by Christ's work, and thereby to lead men to faith and salvation, is the task which God has given to His Church here on earth. God gave His church the commission: "Preach the gospel to every creature". (Marc. 16, 15.) But preaching the gospel means To preach the gospel means to preach nothing else than what Christ has done for men and what situation he has created for men, namely, that God through Christ is perfectly reconciled to all men and to every one of them, that God therefore no longer condemns sinners for their sins, but wants to justify them, yes, has already justified them when he let Christ, their representative, die and be raised from the dead, that therefore all sinners can and should be saved through faith in the gospel without any works or worthiness of their own.

Faith God's work and gift.

(Conclusion.)

So far we have brought to mind those sayings of Scripture which expressly testify that faith in Christ is God's work and gift. But the Scriptures also describe the right Christian faith in other places, too, where the term "faith" is not used. According to Scripture, faith consists in knowing Christ and trusting in Christ. And the Scriptures teach that it is God who gives and works both the one and the other.

We Lutheran Christians say with the Concordia formula: "We believe, teach, and confess that this faith is not a mere knowledge of the history of Christ, but such a gift of God, by which we rightly know and trust in Christ our Savior in the word of the gospel, that for his obedience alone we have forgiveness of sins by grace, are counted righteous and just by God the Father, and are saved. (Epitome. Art. III, § 4.) We believe, teach, and confess that this is the right faith, that we rightly know Christ our Savior in the gospel, and then that we trust in him, that we trust that for Christ's sake and his obedience we have remission of sins, and are counted pious and righteous before God. And we believe, teach, and confess that both the knowledge of Christ and the trust in Christ are the gift of God. This we believe, teach, and

confess according to the Scriptures.

This is the Gospel! This is the marvelous and glorious message which the Church has to give, and which our synodal community is also called to give. But the glory of this message must also cause us to devote ourselves to its direction with all zeal, even with holy enthusiasm. If the glorious content of the Gospel does not fill us with holy zeal for its proclamation, nothing else will warm our hearts. Of course, we would have to give God's message to men if it were to read: "God will deal with men according to their merit and according to his righteousness; he will condemn men for their sins and consign them irrevocably to the flames of hell. But it would be explicable if at this commission the thought stirred in us, "Lord, send others, not us!" But now the church has to proclaim not wrath but grace, not condemnation because of sin but justification, that is, acquittal and absolution from all sins and their consequences, not death but life. But now it would be inexplicable if we were to be slothful in the direction of this message. Yes, it is so: If slothfulness appears among us, it can only come from our forgetting the wonderful, glorious content of the message, the proclamation of which our whole synodal apparatus, with its teaching institutions, missions, etc., serves. As soon as we remember what we have to proclaim, all the Christians of our synod must speak as with one mouth: "That this message may be proclaimed, we will be anxious for it day and night; for that purpose we will give up our dearest things. Our sons we will give, for how could we devote them to a more glorious service! Our earthly possessions-if they were the last we had-we would give them away, for how could we use them for a better purpose!

To the right faith belongs that we recognize Christ, rightly recognize. Faith is not a vague, dark feeling, not a blind delusion. He who believes says, "I know in whom I believe. He who believes in Christ knows Christ, knows who Christ is, the Son of God, and what he has in Christ, that Jesus Christ is his Lord and Savior. This is how the Scriptures speak of faith. The Old Testament describes the believers of the New Covenant with the words, "They shall all know me, both small and great, saith the LORD." Jer. 31, 34. The disciples of Jesus confessed their faith, saying, "We have believed, and have known that thou art the Christ, the Son of the living God." Joh. 6, 69. Those of the Samaritans who believed testified, "We ourselves have heard and known that this is truly Christ, the Saviour of the world." Joh. 4, 42. St. Paul begins the letter to the Colossians with a thanksgiving. He writes: "We thank God and the Father of our Lord Jesus Christ, and pray for you always, having heard of your faith in Christ Jesus." Col. 1, 3. 4. But what it is about this faith he then explains further in such a way that he notes that the word of truth in the gospel was fruitful with them "from the day ye heard it, and knew the grace of God in truth." Col. 1, 6,

But now and never can man by his own reason know Christ which God hath prepared for them that love him; and unto us and the grace of God in Christ. The apostle writes: "But the God hath revealed it by his Spirit." 1 Cor. 2:7-10: Which eye hath natural man heareth not of the Spirit of God,' it is foolishness, not seen, nor ear heard, neither have entered into the heart of man, the heavenly wisdom of Christ crucified, the Lord of glory, God hath revealed unto us by his Spirit. God first revealed it to the apostles, that they might preach it to others. But by the word of the apostles the Holy Ghost hath given this wisdom from above, that we should know and know JESUS aright, into our hearts also. 2 Cor. 4:6 we read: "For God, who caused light to shine out of darkness, hath shed a bright light upon our hearts, that there might be an illumination of the knowledge of the glory of God in the face of Jesus Christ." God first enlightened the hearts of the apostles, that through them, and by their testimony, others also might come to the knowledge of Christ. And by the apostle's word God hath now given a bright light into our hearts. The God who in the beginning, when darkness was upon the face of the deep, said, "Let there be light," and there was light, has by his powerful word also dispelled the spiritual darkness that was in us, and has kindled in our hearts the bright light of the knowledge of Christ, so that in the face of JESUS CHRIST we behold the clarity of God, the glory of the only begotten of the Father, and that in CHRIST we also see the saving grace, the kindness, and the brightness of God our Savior shining.

Thus it is God's work and gift when a sinful, blind man comes to the right knowledge of Christ. The Lord says of the faithful, "They shall all be taught of God." Joh. 6, 45. He said to his disciples, and this is true of the disciples of all ages: "Unto you it is given to know the mysteries of the kingdom of God." Luc. 8, 10. The mysteries of the kingdom of God are summed up in Christ. To him who knows and understands the mystery of Christ, it is given, given by God. When Peter had made the profession of faith in the name of the twelve, "Thou art the Christ, the Son of the living God," Jesus answered, "Blessed art thou, Simon the son of Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:16, 17. This all true Christians recognize and confess, that Christ is the Son of the living God. But this they have not from flesh and blood, from any man, not of themselves. God has revealed this to them and put it into their hearts. To this end also the saying of Christ, Matt. 11:27: "No man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son; and to whom the Son will reveal it." Only to whom the Son reveals it, he knows the Son and the Father.

With these sayings of Christ agree the sayings of the apostles. St. John testifies, "We know that the Son of God is come, and hath given us a mind to know him that is true, and to be in him that is true, in his Son JESUS CHRIST." 1 John 5:20. This new sense, that we should know the true One, the Son of God, JESUM CHRIST, the Son of God Himself hath given us. He has made Himself known to us, otherwise we would never have known Him. St. Paul writes: "We speak of the secret wisdom of God, which God hath ordained before the world unto our glory, which none of the rulers of this world knoweth (for if they had known it, they would not have crucified the Lord of glory), but, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man.

not seen, nor ear heard, neither have entered into the heart of man, the heavenly wisdom of Christ crucified, the Lord of glory, God hath revealed unto us by his Spirit. God first revealed it to the apostles, that they might preach it to others. But by the word of the apostles the Holy Ghost hath given this wisdom from above, that we should know and know JESUS aright, into our hearts also. 2 Cor. 4:6 we read: "For God, who caused light to shine out of darkness, hath shed a bright light upon our hearts, that there might be an illumination of the knowledge of the glory of God in the face of Jesus Christ." God first enlightened the hearts of the apostles, that through them, and by their testimony, others also might come to the knowledge of Christ. And by the apostle's word God hath now given a bright light into our hearts. The God who in the beginning, when darkness was upon the face of the deep, said, "Let there be light," and there was light, has by his powerful word also dispelled the spiritual darkness that was in us, and has kindled in our hearts the bright light of the knowledge of Christ, so that in the face of JESUS CHRIST we behold the clarity of God, the glory of the only begotten of the Father, and that in CHRIST we also see the saving grace, the kindness, and the brightness of God our Savior shining.

In the words which precede the last saying, the apostle expressly remembers the gospel as the means by which God enlightens the heart. It says: "If therefore our gospel be hid, it is hid in them that perish, in whom the god of this world hath blinded the minds of them that believe not, that they see not the bright light of the gospel of the glory of Christ, who is the image of God. For we preach not ourselves, but JESUS CHRIST, that he is the LORD." 2 Cor. 4, 3-5. We have a double word, the law given through Moses, and the gospel preached by the apostles. Through the law comes only the knowledge of sins. The law only reveals the hopeless, desolate condition of the natural man, and shows how great is the darkness that is in us. And into this darkness falls the bright, blessed light of the gospel of the clarity of Christ. And God himself, through the gospel, through the preaching of Jesus Christ our Lord and Saviour, makes our hearts light and bright.

God has enlightened our dark minds and planted the righteous knowledge of Christ in our hearts. For this we thank God. But because we still have the flesh in us, because much ignorance, lack of understanding, and foolishness still remain in us, we pray, as the apostle taught us, "the God of our Lord Jesus Christ, the Father of glory," that he also henceforth "give us the spirit of wisdom and revelation, unto the knowledge of himself. (Eph. 1:17) That we may know him, that he alone is true God, and him whom he hath sent, Jesus Christ, more and more; that this light may shine upon us even in death, and that we may there behold the light in his light. For he that hath given us faith will also strengthen and sustain it unto the end.

Faith, as the Apology says, is a new

Light and power in the heart, not only a new light in the mind, but also a new power of the will. He that believeth on Christ knoweth and knoweth Christ, but his heart and will are also set on Christ. The Scriptures call faith obedience and speak of the obedience of faith. Rom. 1, 5. 15, 18. 1 Petr. 1, 22. He that believeth is obedient and subject to Christ and the gospel, and that with all his heart. Rom. 6, 17. Faith is willing obedience. Faith is above all things a certain confidence. Hebr. 11, 1. This is the true Christian faith, that we trust in Christ alone, in Christ's merit and obedience. Faith grasps and takes hold of Christ in the gospel, makes Christ its own, and includes Him in the heart. They that believe have received the gospel, the word of truth; they have put on Christ. 1 Cor. 15, 1. 1 Thess. 1, 6. 2, 13. Gal. 3, 27. Those who believe are now Christ's own, are in Christ JEsu. Gal. 3, 29. Rom. 8, 1. He that believeth hath fellowship with the Father, and with his Son JEsu Christo. 1 John 1:3: If any man believe, and go, he cometh unto Christ, that he may abide with him, and that in him he may have rest and peace for his soul, and eternal life. Matth. 11, 28. Joh. 6, 37. 44. 47.

But such faith is not in the power and will of any man. No one can come to Christ on his own. The scripture saith, "But God... being dead in sins, hath quickened us together with Christ." Eph. 2:4, 5. We are all by nature spiritually dead. In the natural man there is not a particle of spiritual life, no fear of God, no love of God, no trust in God. We are by nature incapable and unfit for all good. Yes, "to be carnally minded is enmity against God." Rom. 8:7. The mind and will of the flesh, of the natural man, is hostile to God. Our will is so constituted and directed by nature, that, to speak with the Concordia formula, it is "of an innate, evil, unruly nature, hostile to God and his will." He may not be subject to the law of God. And, above all, he is hostile to the gospel of Christ. The natural man may know nothing of Christ. When an unconverted man is told of Christ, when he is bidden to accept Christ the Saviour, he resists, as it were, tooth and nail, out of his innate rebelliousness, against such imposition, repels Christ from himself with all his strength, and says, "No, I do not like this Christ. He loves darkness more than light, the things of the earth, the things of the world, the lust of the flesh, the lust of the eyes, and the life of vanity, these he loves, and therefore he does not like Christ, who brings him heaven and salvation. And if he wants to be saved, he wants to be saved by his own work and merit, and is offended at Christ, who justifies and saves sinners free of charge, by grace, and condemns all the work and merit of man.

And what is impossible for men, that God doeth, that God hath done. St. Paul testifies that he was a minister of Christ among the Gentiles, to offer the gospel of God, that the Gentiles might become a sacrifice acceptable to God, and that Christ "works this very thing by him, by his preaching, to bring the Gentiles to obedience.



Rom. 15, 16. 1, 8. 1 Petr. 1, 22. the obedience to the truth is traced back to the Holy Spirit as the author. The saying Ps. 119, 49: "Remember thy servant thy word, in the which thou hast caused me to hope", shows that it is God who awakens hope and trust in God's word and promise in us.

Especially is the word of Christ Jn. 6:44 to be observed: "No man can come unto me, except the Father which hath sent me draw him;" or, as it is also said, "Wherefore I said unto you, No man can come unto me, except it be given him of my Father." Joh. 6, 65. To go to Christ, to come, means as much as to believe in Christ. This is clearly evident from the context of Jesus' discourse, e. g., when John 6:35 says: "He that cometh to me shall not hunger, and he that believeth on me shall never thirst." The expression "he that cometh to me" is more fully explained by the other "he that believeth on me." "Coming to Christ," is figurative speech. No outward going and coming is meant, but an inward movement of heart and will. This is true faith, that a man with his heart and will turns to Christ, with his heart and will attaches himself to Christ, clings to Him, and thus enters into fellowship with Christ. And now the Lord emphasizes that it is the Father in heaven who produces this very movement in the heart of man. Whoever comes to Christ, sends his heart to Christ, to him it is given by the Father. Thus one comes to Christ that the Father in heaven draws him. If a man is left to himself, he will never come to Christ, he will go further and further away from Christ. God's hand intervenes and gives the heart and will of man a different direction, a different goal. God draws the heart and will of man to Christ. When a man truly believes, it is from the heart. True faith is vain willingness. But it is God who makes the heart willing, who makes the unwilling willing. This is the strange power and authority of our God, that he has the hearts of men in his hand. The most powerful ruler and tyrant on earth has no power over the hearts of his subjects. He may well force them to obey him. But it is a forced, involuntary obedience. Only God is able to awaken and determine sinful men to willing obedience.

The manner in which God leads and draws sinners to Christ is more fully described in the word of Scripture Jer. 20:7: "O Lord, thou hast persuaded me, and I have been persuaded; thou hast been too strong for me, and hast prevailed." Here the prophet Jeremiah, who at first resisted taking the office of prophet, confesses that God, the stronger, had overcome him, and that in such a way that he persuaded him. But this is how God deals with men in general. This is how he wins and conquers the sinful, the reluctant, by persuading them. He does not force them to believe, but he persuades them. God speaks to man in his Word. Through the law he speaks to the sinner's conscience. The law does not mend, but only instills fear and terror. And with the despondent, frightened sinner, God then speaks even kindly in the Gospel. The gospel shows him the salvation God has prepared for sinners in Christ, and calls him to Christ: Come, it is

All ready. The Holy Spirit puts this allurements and charge on the heart of man and thereby creates a newness in man. When man hears the Gospel, God, the Holy Spirit, speaks to him and says: "Here is Christ, the Saviour, in whom you have forgiveness, life and salvation. Come then to Jesus. Ei, receive him with joy! Why wilt thou die in thy sins? Wilt thou not be healed, wilt thou not be saved? With such and similar words God penetrates the sinner and compels him to come in. He gives him many good words, like a father to a defiant child. And so he wins the sinner's heart, persuades him to listen to the voice of the gospel, and finally says yes, even if at first it is a very timid yes. "I believe, dear Lord, help my unbelief!" God says to the sinner in His word, "Here is Christ thy Saviour. And this is right faith, that the sinner assents to it, and answers: Yes, JESUS is my Saviour, to Him I surrender. But it is God who moves the sinner to give the affirmative. God is the one who tends the scales, so that the man who first said no now says yes, so that the man who was first angry with Christ now rejoices and is comforted by his Saviour.

We thank God that he has had mercy on us, that he has persuaded us and drawn us to Christ, that he has given us the word of consent, the right faith in our hearts. And we pray God, the giver and sustainer of faith, that he may continue to give us strength "to become strong through his Spirit in him who is in us, and to have Christ dwell in our hearts through faith" (Eph. 3:16, 17), that Christ may take root ever more deeply in us, that we may remain united with Christ in life and death, and that we may continue to speak to him even in our last hour: "O Lord, my shepherd, the fountain of all joys, you are mine, I am yours, let no one separate us. I am thine, because thou hast given thy life and blood to me too good to die; thou art mine, because I lay hold of thee, and let thee not, O my light, out of my heart. Let me, let me go where thou wilt embrace me and I thee bodily."

G. St.

to accept the services of the unbelievers. Another part, which holds that, according to God's will, one should remain unsworn with the unbelievers of every kind, waits eagerly for the day when a right-believing Lutheran preacher comes to them. Why do we write this? So that our congregations will do the same as they did last year. For when the great need for preachers was described to them in an appeal last year, they had the appeal read from the pulpits and also discussed it in congregational meetings. The result of this was that last year a very large number of boys and young men - a larger number than ever before - entered our institutions. This year the same should happen, for the need will only be remedied if not just once, but permanently - that is, every year - about 400 new pupils and students enter our various institutions. The "Lutheraner" of September 24 of last year was able to report :

"Our institutions of learning have been abundantly blessed by God at the commencement of the new school year; there are so far

entered the local institution from Fort Wayne, Watertown, Baltimore and Germany 59

new participants in the Springfield practical seminar71
newly entered the school teachers' seminary at Addison50
have entered the high school at Fort Wayne, some of them from the preparatory schools . . 74

new entrants to the Progymnasium in Milwaukee are60
newly entered the progymnasium at Concordia, Mo.33
newly entered the Progymnasium in New York22

Thanks be to God for this rich blessing from the bottom of the heart."

Well, our dear pastors, congregations and individual members of the congregation are asked, for Christ's sake, to see to it, as much as they can, that the "Lutheran" can bring a similar report in September of this year. May the Lord our God be kind to us and promote the work of our hands among us! May He, who has blessed us so abundantly through the knowledge of the pure, sweet Gospel that we can be sure of our sonship in God and of the inheritance of eternal blessedness, also provide this for us, so that we may place ourselves at His service with body and soul and all that we have here, but especially be inflamed with holy zeal for the spreading of the Gospel. F. P.

† Stud, theol.. Th. Lunow. † News has just reached us that Theodor Lunow, a student of theology, has suddenly but blessedly passed away at the home of his parents at Effingham, Illinois. The death of this young man, who had already spent a year in the study of theology in the local seminary, is not only a heavy blow to his dear parents, but also a loss to the whole Synod. It is true that the deceased was only one of many who were preparing for the sacred ministry of preaching in our institutions. But under the present circumstances, where many, many more preachers are desired from us than are trained in our institutions, we feel the reduction of the number of students by even one as a heavy loss. Well, it is the Lord who has done this! But he also wants to remind us through this death that we should not only call upon him all the more fervently for laborers in the harvest, but also become even more diligent to send boys and young men to our institutions. F. P.

Walther College. To our great pleasure we can again inform our readers about the pleasing progress of this institution. The

To the ecclesiastical chronicle.

I. America.

The number of our candidates for the preaching ministry this year is 68. Of these, 40 are from St. Louis Seminary, 28 from Springfield Seminary. Three of these candidates received callings from Australia, and one each was called to the English and Negro Missions. The 68 available candidates were matched by 106 vocations. Thus, again, 38 vocations could not be considered. This, however, does not describe the whole emergency, however great and crying it may be, for it is truly no small thing to be asked in vain from 68 places, "Preach us the gospel!" Now, besides the 106 callings, we know of many, many places where we should send preachers. In hundreds of places there are Lutheran brethren in greater and lesser numbers, for the most part already former members of our congregations, to whom our preachers should go. The sects and the false Lutherans are diligently at work to draw those who have been abandoned into their fellowship. Unfortunately, some of them have already allowed themselves to be moved, at least "temporarily".

The insignificant increase in the number of students in the past year has prompted the Administrative Council to appoint Dr. Emil Müller from Peoria, Ill, as the third professor, and he has already accepted the appointment. Since the attention of the members of his congregation to join the secret society of the Administrative Council has been repeatedly drawn to the 'Odd Fellows,' because the 'Odd Fellows' were not a part of desirability and necessity for us Lutherans of an institution in which girls can also receive a higher education without being exposed to the danger of suffering damage to their souls through the influence of obviously unbelieving or false-believing teachers, the Administrative Council has decided to admit girls to Walther College this fall. In addition to instruction in the other subjects, the girls will also be taught female handicrafts. May many parents now use the opportunity offered to them here to give their sons and daughters a further education in a Christian institution. For it remains true what our Luther says: "You parents can leave your children no better nor more certain treasure than that you let them study and learn good arts; house and farm burn and go away; art, however, is good to bear and remains.

The Wisconsin Synod held its meeting this year in June at Watertown, Wisc. Four morning sessions were devoted to the discussion of the theses presented by Father R. Pieper on the necessity of Christian parochial schools. The committee, appointed by the Synod of last year to agitate for the abolition of the disgraceful compulsory school law, made its report, and was requested to continue its work until, with God's help, the desired end was attained. "The fight we are engaged in," says a report in the "Gemeindeblatt," "is a holy fight; for the fight against the infamous Bennett Law is a fight for sacred, precious goods, for our freedom of faith and conscience, for our schools, in which we want to bring up our dear youth in discipline and admonition to the Lord; these are truly goods worthy of the highest sacrifices."

- The day before the synod began, the jubilee of the institution was celebrated in Watertown. At the afternoon celebration, Prof. Pieper from here also gave an address.

The Minnesota Synod held its sessions in June in St. Paul. Six pastors, one professor, one teacher, and five congregations were admitted. The subject of the doctrinal discussions was: Christian brotherly punishment as a divinely ordained means of bringing a fellow brother who has fallen into sin back to the right path. Concerning the school question, the Synod decided to fight with all legitimate means at its disposal against any restriction of our religious and civil rights.

Doctrine of works. In an article of the "Lutheran Evangelist" the necessity is emphasized that in the Sunday schools the "main doctrine" of sin, grace, means of grace, etc. be taught with diligence. In this connection, the debate of a man is cited who declares that he wants to put the question to all church members in a city: Is man saved by faith alone, or by faith and works? and he was sure that in most cases he would receive the Roman Catholic answer: By faith and works. - That is a sad confession. But nothing else is to be expected so long as in the Sunday schools only a superficial instruction is given, and that in a general religion and by persons who do not know the divine doctrine at all, and so long as the sectarian preachers bring politics into the pulpit, treat subjects that cause sensation, and preach only morals, etc. It is certain that the Papists are glad of this; for the struggles of these American

Sectenprediger gegen das Pabstthum find lauter Luftstreiche. **What "Americanism" also flourishes among Romans.** In Minnesota, "an Irish-American priest did not hesitate to ask the members of his congregation to join the secret society of the 'Odd Fellows,' because the 'Odd Fellows' were not a part of his congregation. The "Odd Fellows", they say, contribute a great deal to the promotion of "education and charity"! They should keep away from the actual Freemasons; for the Freemasons were imported from Europe, the 'Odd Fellows' on the other hand true Americans, originated in the United States, and would have nothing foreign about them." So Roman papers report; they are eager to know what Rome will say.

At the papist. At the Corpus Christi procession, papists who encounter it bend their knees because, as the priests tell them, God is carried around in the consecrated host. At the last Corpus Christi procession in Montreal, Can. a policeman demanded of three Protestant children, a boy of 8 and two girls of 10 and 11, who met the procession, that they bend their knees before the host. When they refused, the policeman struck the boy and the youngest girl and pressed them down on the ground, while the other girl knelt down in fear and prayed that she might go home happy.

To St Peter's penny, Ireland alone contributed K25,000 last year, while only \$55,000 was received from Canada, Mexico and the United States.

II. foreign countries.

God-denying folly in France. The French Contre-Admiral de Cuverville, commander of the North Atlantic squadron, recently gave an address to his crews in which the name of God was mentioned. At this the God-denying French press has become quite beside itself. They say that an admiral who still believes in God is not equal to his position; in any case, he is guilty of a violation of freedom of conscience (!) and deserves to be punished. We quote here some of the pronouncements of these atheistic papers. One paper exclaims: "We had never believed that in 1890, more than a hundred years after the French Revolution, a chief officer could still preach such sermons." The notorious paper, the "Lantern," says: "What else can be thought of a man who at the present day, with the full flowering of science, still believes in God, than that his powers of mind are entirely atrophied? Are not the most serious fears justified, when one sees that a head so spiritless, or, more properly speaking, spiritless, is entrusted with a position, such as the supreme command of a naval squadron, which requires of its holder so much the fullest dominion over himself? From another point of view, we maintain that the Contre-Admiral de Cuverville had absolutely no right to impose a religious label (inscription, motto) on his ship's crew, among whom, after all, there may be, and certainly are, unbelievers. The name of God is unconstitutional!!! The revision of 1884 eradicated it from our state legislation. A superior who, in an official position, expresses himself to his subordinates in the aforementioned manner is therefore guilty of a violation of the freedom of conscience of the latter." The "Deutsche Evangelische Kirchenzeitung," from which we take the foregoing pronouncements, adds: "One is afraid merely to reproduce these blasphemies. What future will France have if such sentiments become more general!" Incidentally, it is also a self-contradiction, when the deniers of God speak of a "Ge-



The "conscience" presupposes the existence of God. Conscience" presupposes the existence of God. He who denies the existence of God thereby declares that he has no conscience, and that therefore no violation of conscience can take place in his case. F. P.

Death notices.

July 7, in cheerful faith in his Savior, after a serious illness of nine weeks, Rev. Eduard Sitzmann, last pastor at Van Wert, O., passed away at the age of 58 years. .

Schumm, O., July 22, 1890.

G. F. C. Seemeyer.

On July 12, after a long suffering in faith in his Savior, JESum Christum, our dear brother Albert Trapp, pastor of the Lutheran church at Elk River, Minn. passed away. On the following day he was Christianly buried in the ground.

July 15, 1890.

A. L. Gresens.

Inaugurations.

By order of the Venerable Mr. President Biltz, on the 5th Sunday after Trin. Mr. P. J. Nachtigall at Canton, Mo. was introduced byG . Wolf.

Address: Rev. ck. ^Lekti^all,

8ox 153, Canton, 86wis Co, lcko.

On July 20, Prof. A. Schulte was ordained and inducted at Crown Point, Ind. by the undersigned with the assistance of Father Scheips.

-G . Heintz.

Address: Rev. Secuellre, Box 166, Cronn 8oint, 8ake Co, Ind.

By order of Mr. Praeses Niemann, Mr. P. F. Sell was introduced on the 7th Sunday n. Trin. in the Jmmanuels parish at Toledo, O., introduced byH . W. Querl.

Address: Uev. P. 8ell, 1876 Lrle 8tr, l'otedo, Oüio.

On behalf of Mr. Praeses Niemann, 8th F. W. Husmann was introduced to his congregation in Holmes County, Ohio, on the 7th Sunday after Trin. by undersigned.

I. Wesel.

Address: Rev. V. 1^ Nnsmann,

Llount Hops, UoIM68 Co, O.

Misfiunsfeste.

On the 1st Sunday in June the congregations of the south and southwest sides of Chicago celebrated Missionfest. Festival preachers: 88th W. v. Schenck, C. Eißfeldt, J. Feiertag. Collect: -1021. 23.

W. C. Kohn.

On the 4th Sunday after Trin. the congregations in Sheboygan, Wis. celebrated Mission Feast. Festive preacher: Prof. G. Stöckhardt and the 88th M. Lücke and H. Weisbrodt. Collecte: -178. 66.

G. J. Bürger.

On the 4th Sunday after Trinity my congregation in Lincoln Township, Iowa, celebrated a mission feast with that of Mr. 8. Schliepsiek and my southern congregation. Preaching: 88th Ansorge, E. Riede! and Schliepsiek. Collecte: -49. 57. Th. Mattfeld.

On the 5th Sunday after Trin. the congregations at Courtland and Nicollet, Minn., celebrated a mission feast at the former place; guests from Willow Creek and New Ulm had also come. Festive preachers were Prof. Schaller and Stud. Horst. Collecte: -116. 73. 2- Horst.

On the 5th Sunday after Trin. the congregation at Wykoff, Minn. celebrated Missionary Feast. The 88th Rumsch, Martin and undersigned preached. Collecte: -36. 10. A. Dubberstein.

On the 5th Sunday after Trin. my congregation at Caledonia, Wis. celebrated Mission Feast. The sermon was preached by the l'?. J. I. Walker, R. Winkler. Collecte: -42. 60.

L. Schütz.

On the 5th Sunday after Trinity the congregation of the undersigned celebrated a mission feast with a neighbouring congregation. Festival preachers: F- H. Iahn and G. Jung. Collecte: -52. 47. J. G. Lang.



On the 5th Sunday after Trin. my congregation at Atwater, Minn. celebrated Mission Feast. Festive preacher: Rev. Kranz and undersigned. Collecte: -35. 32. C. Coll tomorrow.

On the 6th Sunday after Trin. my congregations in Lincoln and Hungerford Townships, Kingsley and Merville, celebrated Mission Feast. Feast preachers: the?? L. Traub and A. Dommann. Collecte: -77. 20. Paul Törne.

On the 6th Sunday after Trin. the congregation at Little Valley, N. P., celebrated Mission feast. Feast preachers:?? Hanewinkel and Weidmann. Collecte: -24.00. E. J. Sander.

On the 6th Sunday after Trin. the congregation of the undersigned in Sioux County, Iowa, celebrated Mission Feast. Collecte: -67.00. Festival preachers: ?? F. S. Bünger and E. A. Brüggemann.

On the 6th Sunday after Trin. the congregations at Ashland, Washburn, Hurley and Ironwood, Wis. celebrated mission feast at Washburn. Festival preachers: I'U. W. C. Brink and C. Jobst. Collecte: -130. 62. C. H. Restin.

On the 6th Sunday after Trin. the congregations at Farnham, Fredonia, and Silver Creek, N. A., celebrated mission feast at the latter place. Festival preacher: C. C. Morhart. Collecte: -24. 68. F. B. Arnold.

(To be continued.)

Conferenz - Ads.

Wisconsin general pastoral conference meets, s. G. w., Aug. 19, at Oshkosh, Wis. Doctrinal proceedings : 1. Conclusion of P. C. Seuel's paper "on the difference between the law and the gospel." 2. 4th thesis of P. Georgii's paper (correferent P. Albrecht) concerning "the chief objections to the scriptural doctrine of free will." Preacher: Father B. Sievers; substitute: Father J. Diehl. Confessional speaker: P. Bräuer; substitute: P. Karrer. - Registration at least 2 weeks in advance! Fr. Plaß.

The mixed pastoral conference of Manitowoc and Sheboygan counties, Wis. will meet, s. G. w., July 29-31, at the home of Mr. P. F. Karth, in Town Herman. Registration is called for. I. Herzer.

The district conference of Central-Illinois will assemble, w. G., the last full week in August, at Springfield. Meetings to commence on Tuesday, August 26, at 10 o'clock in the morning. Close of meetings on Thursday. Registration to be made with Mr. P. Link. A. Willner.

Election display.

It is hereby brought to the general notice that in consequence of the invitation issued in the last but one "Lutheran" the following persons have been nominated as candidates for the new professorship in Milwaukee:

1. Mr P. C. Ross (3 times nominated).
2. Prof. G. Kröning (nominated twice).
3. Mr. W. Sihler (2 times nominated).
4. Mr. P. G. Mezger (nominated 1 time).
5. Mr.?. F. Bente (1 time nominated).
6. Mr.?. H. Feth (1 times nominirt).

According to the Synodal Constitution, a period of 4 weeks is now given within which any protests can be filed. Protests must be based on a. false doctrine, d. vexatious living, e. wanton disloyalty in office. The members of the electoral college are requested to send in their votes to the undersigned no later than Thursday, August 21, so that the result of the election can be published in the "Lutheraner" of August 26.

Fort Wayne, July 25, 1890.

C. Tall,

Secretary of the Electoral College.

Election display.

At the request of the supervisory authority and the teaching staff at Springfield, the election announcement published in the last issue of the "Lutheran" is hereby withdrawn, since the filling of the professorship vacated by Prof. Wyneken's resignation is considered more urgent than that of the newly created professorship.

Therefore, a request is now made to all synodal congregations, to the members of the electoral college, as well as to the teaching staff and the supervisory authority at Springfield, to propose candidates for the vacant professorship within four weeks of the date of this announcement.

Fort Wayne, July 23, 1890.

C. Tall,

Secretary of the Electoral College.

Announcements.

To the connection to our Sunode, resp. Colloquium have announced themselves

Mr. IN Fr. Jesse, Brcnham, Texas, who formerly belonged to the Texassnnvde and resigned from the same in conscience, and Mr. E. G. F. Brill, teacher, St. Louis, who has severed his former connection with the Evangelical Synod.

F. J. Biltz,
President of the Western District.

Mr. IN A. Wenzel, of Fayetteville, Texas, who has resigned from the Texas Synod, requests a colloquy and admission to our Synod. Fedor, Tex. July 15, 1890, G. Birkmann,

President of the Southern District.

Ludwig Friedrich Bühler, who worked from 1876 to 1889 as a mission worker for the Verein für innere Mission Augsburgischen Bekenntnisses (Association for the Inner Mission of the Augsburg Confession) in the Grand Duchy of Baden, is asking us for a colloquium. Fr. Bente, President.

The Pastoral Conference of the Middle District, decided upon by the several Conferences in Indiana and Ohio, will be held from Aug. 28, 9. m., to Sept. 1, incl. of this year, at the The meeting will be held in the congregation of Mr. IN H. Sauer at Fort Wayne, Ind. Theses on the Vrreinswesen will be discussed. Speaker: P. G. Schumm.

On behalf of the members of the Middle District present at this year's Synod of Delegates, all pastors of our Synodal Union who do not shy away from a further journey and corresponding expenses are hereby cordially invited to participate in this conference.

Anyone desiring a free ouartier for the duration of the conference should report to IN H. Sauer, 170 Surr 8tr, ?ordlnck . no later than August 13. J. H. Niemann.

To the members of the Southern Conference of the Illinois District.

The undersigned believes that he is complying with the wishes of the brethren when he hereby announces that in consequence of the general Pastoral Conference which has been called, the meeting of our Conference is suspended for this year. Br. Erdmann.

Synodical Conference.

The Lutheran Synodal Conference of North America meets at St. Paul, Minn. on August 13.

All delegates, advisory members and guests who intend to attend the meeting are requested to register with the undersigned by 1 August. C. Gausewitz,
422 Lust LiAÜtk 8tr., 8t. Uaul, Llinn.

Concordia College of Milwaukee, Wis.

The new school year will begin on September 3. Since our institution has been elevated to a full Gymnasium by resolution of the Synod of Delegates assembled here, a Secunda will first be added to the already existing classes this year. Applications should be sent immediately to the undersigned and should be accompanied by a written report on the knowledge and moral conduct of the person concerned. For admission to the Sexta, the elementary knowledge of a good parochial school is required. Those pupils who are willing to enter the service of the church have the lessons free of charge, others, however, have to pay -40.00 per year for the same, according to the decision of the synod. The same sum must be paid by those who give up their decision to serve the church and choose another profession.

For board - firing included - for the o.uartal of 2j months -15.00, thus -60.00 for the whole school year, are paid. In addition, only -2.00 for doctor and pharmacy, -1.00 for the school library and -1.00 for lighting. The amount of -16.00 is thus to be sent to the undersigned at the beginning of each ouartal.

Each student has to bring a suitcase, personal and bed linen. Table, chair, mattress, lamp, as well as the necessary school books are best purchased here and the amount for this will not exceed the sum of -16.00. Milwaukee, July 10, 1890, Ch. H. Lober, Director.

School Teachers' Seminary at Addison, Ill.

The next school year begins on Wednesday, September 3. The undersigned kindly requests that registrations of new pupils be sent to him as soon as possible in such a way that first only the names of those enrolled are communicated to him on a postcard by the pastor or teacher concerned. I will then immediately send any necessary information, a copy of our house rules and a questionnaire, by which I will make the necessary inquiries.

The new entering pupils, as well as those of our next senior class, are to arrive here safely on the 2nd of September, and all others on the third before 9 o'clock in the evening.

I now urgently ask you to enroll as many capable, healthy and godly boys as possible. The need for teachers is great. Of 60 requests for teachers this year, only 26 could be satisfied. Addison, Ill, July 22, 1890. E. A. W.. Krauss.

Concordia College at Fort Wahne, Ind.

The fifty-second school year of this institution begins Wednesday, September 3. Detailed advertisement appeared in the "Lutheran" of July 15. A. Bäpler.

Progymnasium at Concordia, Lafayette Co, Mo.

The new school year begins, s. G. w., Wednesday, September 3. - With regard to admission, please note the following:

(1) To be admitted, it is necessary to have a previous education in a Christian parochial school and a good testimony of the Christian character of the person to be admitted.

Each student must be provided with the necessary personal and bed linen, blankets, towels, brushes and a suitcase. As much coloured linen as possible!

The boarding fee for the school year is -50.00, including light and stove. Charitable donations to the household are credited to the pupils who wish to devote themselves to the service of the church. These made it possible that the board could be supplied for -40.50 during the past school year.

4. students who do not devote themselves to the service of the church pay -20.00 tuition annually.

5. boarding fees, school fees, as well as the private funds of the students are to be sent directly to the undersigned, and not to the students themselves.

6. applications and enquiries should be sent to the undersigned as soon as possible. J. H. C. Käppel.

New York Progymnasium.

The school year at the New York Progymnasium begins Tuesday, September 2, 1890. Those who wish to be admitted to the Sexta must be able to read German and English fluently and write orthographically. Applications for new pupils are to be made to the Director by August 15, especially those seeking board and lodging.

On behalf of the Supervisory Authority E. Bohm, Director.
341 L. 18td 8dr, New ^ork.

Address changes for the 1891 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1890 calendar are hereby requested to send us their new addresses by 1'ostul Ourcl, exactly according to the following scheme, for correction in the calendar.

The same is true of the candidates who are now taking office.

- First and last name:
- Pastor or Teacher:
- Place of residence (if necessary also street):
- Postal Station:
- County:
- State:
- Belonging to which synod:

HO" In order not to complicate our work unnecessarily, we urgently ask you to answer all questions and not, as unfortunately so often happens, only some!

Finally, we request that only the answers to the above questions be placed on the above-mentioned costal 6arck, and that no orders, notifications, etc. be placed there. ,

The Luth Concordia Publishing House.
IM. C. Barthel, Agent.)

Income to the Canada District treasury:

Inner Mission: Collecte in 8. Borth's congreg. in Ottawa -11. 25. wedding coll. at Cronmiller-Krämer's in Humberstone 6. 45. thanksgiving offering of Mrs. Joh. Miller in Wellcsley 1.00. (S. -18. 70.) '

Student Fund: Easter coll. in 8th Kirmis' parish at Linwood 2.06. Wedding coll. at Neuert- Seip's parish at Linwood 4. 75. N. N. at Sebringville 5.00. Part of Jubilee coll. in 8th Kirmis' parish at Poole 9. 62. Part of Easter coll. in P. Eiferts' parish at Dashwovd 4.00. Coll. in 8. Dashwovd 4.00. Coll. in 8. Kirmis' coll. in Wellesleu 5. 91. Pentecost coll. in 8. Döhler's coll. in Tavistock 4.00. Pentecost coll. in 8. Weinbach's coll. at Sebringville for Eifert 1.00. Coll. in 8. Bende's coll. in Humberstone 4. 45. Coll. in ?. Landsky's Gem. at Moniton . 88. desgl. in Logan 5.01. desgl. in Mitchell 4. 31. coll. in 8. Frosch's gem. in Elmira 6. 50. desgl. in Flora 3. 25. coll. in 8. Andres' gem. in Petersburg 7. 14. desgl. in Schantz 3.04. Thank offering of Chr. BLLker 1.00. N. N. in Wallace . 26th Thank offering from Mrs. Joh. ! Miller in Wellesley 1.00. Coll. in 8. Dorn's Gem. in Middleton 7.00. Coll. in 8. Doehtler's Gem. in Stratford 3. 70. PentecostColl. in 8. Kretzmann's Gem. in South Algona 3. 17. Desgl. in Germaniens 3. 36. Coll. in 8. Bruer's Gem. in Normanby 13. 35. desgl. in Howick 15.05. by 8. frog from Salem 2.00. for Battenberg: by H. Delion in Elmira 1.00. desgl. 2.00. thanksgiving offering by Mrs. C. Heimbach in Berlin 1.00. desgl. wedding coll. at J. W. and M. F. 2. 50. desgl. from the school centkasse in Elmira 3. 50. wedding coll. at Noack-Biesenthal in Germanicus for Eifert 13. 12. wedding coll. at Kohlmeier-Karau 4. 25. conference coll. in 8. Germeroth's Gem. in Wartburg 5.05. Coll. in P. Bruer's Gem. in Carrick 6. 80. Desgl. in Normanby 5.00. Of Sundry by 8. Bruer for Bruer 24. 37. Wedding Coll. at Schwan-Biesenthal 7. 75. (pp. -204. 98.)

Church building in Poole: part of the jubilee seoll. in Fr. Kirmis' parish in Poole 12. 62.

Synodal treasury: part of the Easter coll. in 8. Eiferts Gem. in Dashwovd 4.00. Thank-offering of Mrs. Joh. Miller in Wellesleu 1.00. (S. -5.00.)

Negro Mission: 8. Weinbach at Sebringville 5.00. N. N. by G. Voigt at Middleton 5.00. Von -tzm- at Germanicus 2.00. P. Döhler at Tavistock . 50. (S.-7. 50.)

English School in New Orleans: By 8. Frog from Elmira 1.00.

Preacher- u. Teacher-Wittwen ".Orphans: Thank offering from Mrs. Job. Miller in Wellesley 1.00. Wedding Coll. at Boneberg-Marshall in Humberstone 5. 10. (S. -6. 10.)

Deaf-mutes inNvrris : Thank-offering from Mrs. Joh. Miller in Wellesley 1.00. By8. Kretzmann from various for the deaf-mute Marquardt 11. 78; for the same from Grattan 1. 37 and from -tzm-2.00.

Wellesley, Ont. 14 July 1890, G. Renfer, Cassir.

Proceeds to the Treasury of the Illinois District:

Synod treasury: Pentecost coll. of Effingham congregation -9. 42. communion coll. in P. Skuricbts congregation 16.00. P. A. Büngers' congregation 8. 75. 8. Castens' Matth. congregation 9. 80. 8. Brauer's congregation in Brecher 9. 68. 8. Döderlein's congregation, Homewood, 8. 24 & 9. 62. P. Mennickc's congregation, Rock Island, 30.00. k. Kaththain's Gem. at Hoyleton 8.00. 8th Hartmann's Gem. at Woodworth, 8. 50. (S. -118.01.)

Laundromat in Springfield: Mrs. Zink and Mrs. Prell of Raymond each 50th Women's Club of Jacksonviüe Township by Mrs. Hoffman" 5.00. (S. -6.00.)

Inner Mission: 8. Hölter's congregation 19.00. Mrs. S. Seemann from 8. Bartling's congregation 1.00. Part of the mission feast coll. of the congregation in Harlem 90.00. Part of the mission feast coll. of the congregation of South and Southwest Chicago in Mattison 915.00. Part of the mission feast coll. of North and Northwest Chicago congregations at Des Plaines 1107. 33. N. N. at Grand Crossing by P. Eißfeldt 2.00. J. Schulz by P. Leeb 1.00. 8. L. Lochner's congregation 6. 63. F. Rix 1. 50. and F. Zuttermeister 3.00 by 8. Wagner. 8. Castens' Matth.Gem. 6.00. half of the jubilee seoll. in. 8. Brauer's Gem. in Bsecher 55. 35. O. Abel by 8. W. Krebs 3.00. H. C. Hellberg by 8. Döderlein 2.00. 8. Ottmanns Gem. 11. 75. 8. Hartmanns Gem. 8. 50. F. Lührs in Addison 10.00. Mrs. J. Lotz durch 1'. Noack 1.00. mission coll. of Crete congreg. 93. 36. 8. holiday congreg 11. 70. school festival coll. of Sqnaw Grove congreg. 6.00. Wittwe Mihrl by 8. Brueggemann 2.00. 8. Hilds congreg. in Bethlehem 11. 10. Mr. W. Völker das. 1.00. gardener Mueller from Sigel Gem. 1. 50. by C. Brüdigam belatedly for taking from mission feast at Des Plaines, 75.00. Mrs. Fleischer from 8th Wonders Gem. 2.00. (S. -2447. 72.)

Heathen Mission: Women's Association of the 8th Steeges in Dundee for the mission on New Zealand, spec. church building there 11. 80.

Jewish Mission: N. N. by 8th Slater 1.00. 8th Pissels Gem. in Benson 5.00. (S. -6.00.)

Deaf and Dumb Institution: 8. L. LochnersGem. 4. 44. thank offering for the miraculous salvation of s. son of H. by 8. count 2. 50. 8. Hartmanns Gem. 8. 50. 8. P. Protenhauers Gem. 5.00. Coll. at the W. F. Pfortmüller and Jda Mayers wedding in Rodenberg 10.00. (S. -30. 44.)

Emigrant Mission: Pentecostal Coll. from 8. L. Schwartz's Gem. for New York 5. 65.

Orphanage at St. .Louis: N. N. by 8. Castens 2. 75. On D. Engelmann's baptism of children ges. by 8. Weisbrodt 3. 10. (p. -5. 85.)

Widows' and Orphans' Fund: From Chicago Teachers' Conference by Teacher Köbcl 20. 60. Thank offering f. d. miraculous salvation of s. son of H. by 8. Count 2. 50. 8. Castens' Matth. congreg. 6.00. Half of the Jubilee Seoll. in 8. Brewer's congreg. in Brecher 55. 35. Mrs. N. N. by 1?. J. A. F. W. Muller's 2.00. 8th Mennicke's Gem. at Rock Island 10.00. From Addison Teachers' Conference 7.03. From 8th H. Sieving's Gem. 9. 15. By Gardener Muller's from Sigel's Gem. 1. 50. (s. -114. 13.)

Negro Mission: F. Rau through 8. Noack for the construction of the Negro School in New Orleans 5.00. Negro school in New Orleans 5.00. Part of the missionary feast funds of the Harlem congregation 48.00. Part of the missionary feast funds of the congregations of South and Southwest Chicago at Mattison 112. 93 and of North and Southwest Chicago at Mattison 112. 93.

Northwest Chicago in Des Plaines 105. 46. Rosa Meier by 8. Succop 2.00. Teacher C. Appelt by 8. Engelbrecht 1.00. F. Lührs in Addison 10.00. 8. Grimm's Gem. in Ash Grove for > the school in New Orleans 1.00. From the missionary treasury in 8. Merbitz's Gem. for New Orleans 5.00. Missionary coll. of the Gem. Crete 31, 11th Coll. at W. Pfortmüller and Jda Mayer's wedding in Rodenberg 10.00. N. R. by 8. W. Heinemann 20.00. From 8. Sieving's Gem. for New Orleans 15.00, Mrs. A. Redeker by 8. Schieferdecker 1.00. N. N. by dens. for the Negro school in New Orleans 1.00. 8. Pissel's Gem. in Benson 10.00, N. N. that. 5.00, both for New Orleans. N. N. by 8th Brueggemann 1.00. (p. -384, 50th).

Studierende Waisenknaben: Coll. at the Women's Club Foundation Day in the 8th Holiday Community, Colehour, 12.00. Mrs. Fleischer from 8th Wonders Community 2.00. (S. -14.00.)

Synvdal building fund: From the comm. 8. H. Sievings 15.00.

Poor students in Springfield: 8th L. Schwartz's Gem. for Shvnow 9. 65, and for Meyer 4. 85. Women's Club in 8th W. Kohn's Gem. for Wiktrbracht 10.00. Young Men's and Maidens' Club in 8th Werfelmann's Gem. for N. Jensen 15.00. Wedding Coll. at Tietze-Blessing's wedding for E. Meyer 5.00. Maidens' Club in 8th Uffenbeck's Gem. f. Dürr 10.00. (p. -54. 50.)

For the needy brothers in faith in Dakota: Max Krefft durch 8. Succop 2.00.

Orphanage in Addison: Whitsuntide Collecte in 8th W. v. Schenck's Gem, Algonguin, 11.00.

For the defense against the school coercion laws. By teacher A. Mueller of 8. W. Schmidt 50. 8. J. M. Hahn, Lincoln', Kans., 4. 50. Jmm. comm. in Mt. Olive 6.06. F. Werfelmann, Little Rock, 4.00. Mr. B. Edwards, Chicago, of St. Olafs school 2.00. 8. G. Rumsch, Claremont, Minn., 1.00. 8. L. Winters comm. in Hampton 5.00. (S. -June 23.)

Rockford congregation: from the mission fund in 8. Merbitz' congregation 5.00.

Poor students in St. Louis: Mrs. N. N. and B. Millies 2.00 each, C. Müller, Mrs. Lübke & N. N. 1.00 each f. Grambauer by 8th Wagner. 8th Pfothenhauer's Gem. in Palatine 5.00. (S. -12.00.)

Poor Students in Addison: 8th Muellers Gem. in cLester for Bunjes 10.00.

English mission: part of the mission festival coll. of the congregations of North and Northwest Chicago in Des Plaines 52. 73. teacher C. Appelt by 8. Engelbrecht 1.00. For 1'. Hügli's English School: H. Buch Holz by 8. Knies 2.00. Tbeil d. Missivnsfestcoll. of the Gem. in Harlem 5.00. 8. Wagner's Gem. 2.00. H. C. Hellberg by 1'. Döderlein 1.00. congreg. in Addison 5.00. school feast coll. of congreg. in Squaw Grove 6.00. communion coll. of congreg. in Effingham 2.00. (p. -76. 73.)

Orphanage in Wittenberg: 8th Grimms Gem. in Asb Grove 6.00.

Poor students in Milwaukee: P. Brauers ^em^ in crusher for Loßner 25.00.

Congreg. in Cayuga: Confirmation Coll. in 8th Frederkings Congreg., Dwight, 7 p.m.

Springfield household fund: 8th C. Schroeder's comm. 4. 50. B. Schneidewind's. 2.00. Egypt comm. 1. 95. Mrs. A. Redeker's by 8th Slater's 2.00. (S. -10. 45.)

Dubuque, Iowa congregation: 8. A. Wagner's congregation 10.00. Addison congregation 29.00. Missionary fund in8. Merbitz's congreg. 5.00. Communion coll. at Effingham 5. 93. (p. 49. 93.)

Poor Students in Fort Wayne: Gem. 8th Büngers in Englewood for Stark 10.00. 8th Muellers Gem. in Ehester for Deffner 10.00. W. M. durch dens. f. dens. 5.00. (S. -25.00.)

Springfield, Ill, July 21, 1890, J. S. Simon, Cassirer.

Income to the Western District coffers:

Synodal treasury: 8. Grupes Gem. in Eisleben -5. 50.

Progymnasium at Concordia: By Prof. Käppel, tuition, 125.00. P. Nordens Gem. at Jarvis 6.00. (S. -131.00.)

New construction in Concordia: 8. Rösener's community, in Altenburg, by Mr. Weinbold, 1. count, 86. 50. 8. Zschoche's community in Frohna by Mr. Meinhold, 2. count, 65.00. 8. Richter's community in Washington, 1. count, 50.00. By Kassirer Mangelsdorf 10.00. 8th Mosi's congregation in Kirkwood 20.00. 8th Grupe's congregation in Eisleben, 2nd platoon, 14.00. By 8th Skülke by Mrs. Krumme! 1. 25. 8. Meyers Gem. at Jamestown, 2nd plat, 1 p.m. 8. Buszins Gem. at Cole Camp, 2nd plat, 10. 50. 1'. Lobecks Gem. at Sedalia, 25.00. (S. -295. 25.)

Negro Mission : 8. Rohlfings Gem. in Alma d. Hrn. Hcrrling 11. 50, for the mission school in New Orleans 18.00. (S. -29. 50.)

Widow's fund: 8. Rohlfings Gem. in Alma d. Mr. Herrling 20.00.

Sick pastors and livery: 8. Steinmann's congreg. in Babbtown 8. 20.

Orphanage near St. Louis: By 8th North in Jarvis by N. N. 5.00.

German Free Church: 1'. Mayers Gem. in New Wells 8. 50.

St. Louis, July 22, 1890. H. H. Meyer, Cassirer.

2314 17. 14tfi 8tr.

For poor school children in Fort Wayne, Ind. the undersigned received the following gifts: From St. John's congreg. in New Orleans -10.00 for Siebelitz; from the Women's Association in Collinsville, Ill, 5.00 and from Teacher L. Jung 1.00 for Knies; from the congregation of 8th Grabarkewitz 16.00 and 18.00 for Schlacht; at the wedding of Mr. W. Sknitttger ges. 5. 34 for Stegor; from the Women's Club in Joliet 15.00 for Blievernicht; from the Gem. in Pevely, Mo, 5.00 for Lehmann; from Messrs. Frerking and Bergmann 12.00 for Franke; from 8th E. Mariens' Gem. 18. 50 l for Rätz; Collecte at the Danielson-Bnblitz wedding ges. 10. 40 for Trg. Meyer; Collecte on the Röhlke-Alszewski wedding 7. 50, on the Hochz. at J. Prah!s in Freistadt, Wis. 9. 50 and from Th. W. 50 Cts. for Schurdel; Collecte on the Niebe-Richter wedding 15.00 for Deffner; by 8th Cousin in Atchison 5.00 for M. Senne; by P. G. Schaus in Mayville, Wis. 15.00 for Pasche.

Fort Wayne, July 16, 1890.

A. Bäpler. !

Received for poor students: From the local Women's Association - 2.00 for the laundry fund; through Mrs. Hoffmann from Jacksonville from the Women's Association there 14 sheets; through Mr. P. Schumm from the Women's Association of his congregation 6 Pr. Gemeinde 6 Pr. stockings, 6 towels, 11 pillowcases; from the local Women's Association -2.00 for the laundry fund; by Mr. P. C. Bock -2. 50; by Mr. P. Trapp from sr. Gem. -4. 50 and by C. Hauk 50 Cts. for Schmiede; by Mr. P. Dommann, Gründonnerstag-Coll. sr. Gem., -3.00 for B. Jansen; by the local women's association -2.00 for the wash fund ; by Mr. Leonh. Vogel dahier -1.00 for the wash fund; by Mr. P. Heinz from the Gem. in Carlinville -5.00 for the wash fund; by Mr. 1'. Oehlschläger, Coll. sr. Gem., -16. 25 for Kronmeister; by Mr. P. Hertrich -24.00 for Kanieß ; by Mr. Beiher from Cham'paign -10.00 for Waschkasse; by the local Frauenver. -2.00 for the washing fund; by Mr. P. W. I. Friedrich, given at the wedding of Kühn-Karpinski, -11. 75 for Gerike ; by Mr. P. Hempsing, given at a wedding, -6.00 ; by Mr. P. Kowert -1.00 for the washing fund; by N. N. -1.00 for wood; from Mr. I?. E. Ernste-S.VO; by Hnr. P. Hübner -5.00 from himself & -2. 50 from E. Fischer for Schwirise; by Hrn. P. Oehlschläger -14.00 for Kronmeister; by Hrn. k. C. Schröder by sr. Gem. -7. 25 for Rottmann; from the local women's association. -2.00 for the laundry fund.

A. 8. In my receipt, "Lutheran" No. 7, it should start "k. Asbeck" should read: P. Landeck.

For the seminary household: from the comm. in Mount Pulaski 9 sacks of mebl, 54 pp. Potatoes, 1 p. apple socknitze, 15 hams, 18 sides, 1 pot of sck malt; from the comm. of Mr. P. Löschen 2 boxes of hams, sides & sausages; by Mr. P. Meper of Lincoln from W. Werth -4. 40.

A. Crämer.

In thanking all the kind donors for their generous support, I would at the same time like to urge the many who owe not insignificant sums to the support fund to pay them soon, as this fund is now very busy.

D. O.

(Delayed by an editorial oversight.)

Revenue from January 1 to March 31, 1890:

For emigrant mission :

Kass. C. Spilman -4. 67, Kass. J. C. Bahls 4. 56, Joh. Liede .SO, Mr. Schmidtlapp 1.00, W. Albrecht 1.00, Kass. H. H. Meyer 3. 50, Kass. G. Renfer 6.00, I?. Tr. Häßler . 49, Kass. C. Spilman 11. 80, Kass. D. W. Röscher 11.00, P. N. Töpel 9. 40, Carol. Klein . 50, Kass. C. Spilman 10. 35, G. Zafft 1.00, Joh. Reeck 1. 45, Mrs. Petri 1.00, N. N. . 46, Mrs. Gravenhorst . 50, Ed. Wagner 1. 15. (Total 870. 63.)

For the Pilgrim House:

Kass.C. Spilman 10. 70, P. P. Schulte 2.00, Joach: Ahl 5.00, Kass. H. H. Meyer 29. 30, P. J. A. Petris Gem. 5.00, Kass. C. Spilman 10.00, P. W. Busses Missions-Verein 20.00, A. Philipp . 50, Kass- C. Spilman 10.00, Ernst Hahn 1.00, Ludw. Becker . 70th (Total -94th 20.)

Non-interest bearing loans received -1480.00, recovered -762.00. S. Keyl.

For poor students the undersigned received with heartfelt thanks: From N. N., Worden, Ill., -3.00, through Mr. teacher J. F. A. Voigt, collected at his wedding, 12. 15 (for Georgi, Koch, Schlegel). F. Pieper.

To the receipt in the last number: For H. Sandvoß by Präses Biltz, ges. on the wedding Lüdemann-Flandermeyer, -6.05. I. H. C. Käppel.

Corrections.

My last receipt ("Luth." No. 15) should read : By P. H. H. Succop in Chicago, Ill, from F. Nemitz -2.00.

H. Bartling.

In my last receipt ("Luth." No. 15) it should not read: "Joh. Peters", but: Joa. and Th. Peters each 1 box Candy with nuts. Joh. Harmening.

E" The receipt of Mr. Director Löber and Mr. W. Hagedorn will follow in the next number.

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Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrere

Vol. 46.

How the Unright evangelicals, in order to establish their union, misuse God's Word.

The unrighteous, who unjustly call themselves evangelicals, refer, in order to defend their false union, to sayings of the holy Scriptures, to sayings which do not speak at all of their union, but of the true, right unity of the Christian church. This is a terrible abuse of the divine word and name. And every one of our readers knows what the Lord says of him who abuses his name. But we declare at the outset that when we attack the doings of the unrighteous, we have in view not the faithful souls who err in simplicity and hold fast to the essentials of the beatific truth, but their deceivers, who have been repeatedly punished.

We will now look at two of these sayings misused by the unrighteous. These are the words of Paul: "Be diligent to keep unity in the Spirit through the bond of peace. One body and one spirit, as ye also are called to one hope of your profession. One Lord, One faith, One baptism, One God and Father of us all," etc., Eph. 4:3 f.; and the words of the Lord in His high priestly prayer, "Now I pray not for them only, but also for them which shall believe on me through their word, that they all may be one," etc., John 17:20 f.

We ask: What kind of unity is the apostle talking about? He speaks of a unity of the Spirit, that is, of a unity wrought by the Holy Spirit, which is therefore also a spiritual unity, a unity of mind, of faith, which was found, for example, in the first church at Jerusalem, of which Lucas writes: "But the multitude of the faithful was one heart and one soul," Acts 4:32. 4:32. "But he calls it unity of spirit," says Luther, "to show that he speaks of unity of right doctrine and faith; otherwise it cannot be called one and the same spirit; for there is no Holy Spirit without knowledge and faith of the gospel of Christ; wherefore one must strive above all things that the



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St. Louis, Mo., August 12, 1890.

No. 17.

right doctrine of the Scriptures be preserved pure and in one rei and get people attached." ib. p. 290 f.
accord." Erl. A. Vol. 9, 290.

The Holy Spirit, who works this unity, then also causes those whom he has brought to unity of faith to speak with one voice and to follow the exhortation of the apostle: "I exhort you, brethren, by the name of our Lord Jesus Christ, that ye always speak with one voice, and that there be no divisions among you, but that ye hold fast one to another in one mind and in one opinion", 1 Cor. 1, 10. 1, 10. In this unity there are not different opinions, but there is only one opinion and speech about the teachings clearly revealed by God.

This unity cannot be made by men, but Christians, whom the Holy Spirit has brought to it, ought now, according to the power which the Holy Spirit supplies, to keep it, to preserve it, to cultivate it, to fight that it may not be stolen from them, and therefore to remember the apostle's exhortation: "I exhort you, brethren, that ye take heed to them which cause divisions and dissensions beside the doctrine which ye have learned, and that ye depart from them. For as much as it is to be deplored that Christianity is so divided outwardly, those are not to blame who abide by the apostles' doctrine and keep and preserve the unity of the Spirit, but those who introduce something apart from the apostles' doctrine. They are the ones who tear apart the unity who destroy the church. Of them the apostle says, "Would God that they also were cut off who disturb you," Gal. 5:12. "It is also," writes Luther, "the very greatest and most harmful vexation of the church, to cause dissension and division of his doctrine; which also the devil drives to the highest, and commonly comes from some hopeful, obstinate, and ambitious heads, who want to be something special, and contend for their word, that they would not depart from it, and fall into false honor and glory; They cannot hold themselves equal with anyone, and think it is their shame if they are not praised for their greater learning and spirit (which they do not have) than others; they do not grant anyone the honor, even though they see that he has greater gifts. Item, out of envy, anger, hatred, or revenge against others, seek mobs.

According to the words of the apostle, true unity is not merely external, but internal and spiritual. Those whom the Holy Spirit gathers into a unity of faith are not a motley crew with the most diverse opinions, but one body, whose members are inwardly connected with one another in the most precise manner and are animated and governed by one Spirit, the Spirit of Christ. As but that ye hold fast one to another in one mind and in one unequal as they may be according to their outward position and opinion", 1 Cor. 1, 10. 1, 10. In this unity there are not different their earthly occupation, they are one with regard to their heavenly occupation. Hence the apostle says, "One body, and one Spirit; even as ye also are called unto one hope of your profession," and further justifies this by saying, "One Lord, One faith, One baptism," etc. "This," says Luther, "is the cause that should move Christians, that they should be firm about the unity of the Spirit, because they are all members of one body with one another, and partakers of all spiritual goods; for they all have at the same time one treasure, namely, One God and Father in heaven, One Lord and Saviour, one Word, baptism, and faith, and summa, one blessedness." ib. S. 292.

This unity of the Christian church, like all spiritual, heavenly gifts and goods, we owe to our Lord Christ alone, and to his bitter suffering and death. Hence John says, "Jesus was to die for the people, and not for the people only, but that he might gather together the children of God which were scattered," John 11:51 ff. For this unity, therefore, he beseeches his heavenly Father in the high priestly prayer uttered before he entered upon his passion. He prays in hearty love for His own, for His disciples, and for all who shall believe on Him through their word, that the heavenly Father would keep them by His holy word, that the heavenly Father would keep them by His holy word, that they would not depart from it, and fall into false doctrine. "The Lord Christ," says Luther, "has seen that those who have begun to hear his word would come into all kinds of danger, so that they would be torn away from it. For where the devil sees that Christ gets disciples, he becomes mad and nonsensical, shil-

He pours out all his wrath and fury, and sets them both againstWhich he forbideth: for he would that we should not be one with him with all his might and deceit, and does not cease to tear themthem that lead in unrighteous doctrine.

away. Wherefore he (Christ) prayeth that the Father keep them, What then shall we say to this, that the unrighteous refer to and keep them under his name, that they be not scattered, andthe Scriptures for such a false union, that they want to justify their that one here, and another there, be torn away; but remain one union with sayings which speak of true, spiritual unity, of the unity thing, and undivided." Erl. A. vol. 50, 221 s. "By this prayer mayof faith wrought by the Holy Spirit, which after all is not wrought we poor people also be preserved; otherwise no man couldby the Holy Spirit, but is only the work of men, not an inward, but remain on earth from so many pointed, roguish, mighty spirits andonly an outward unity with inward disunity, not a unity of faith? mobs, which have been from the beginning to this day. This is obviously misuse of the divine name and word.

----- For this reason And what shall we say to this, that the Unirte refer to Christ's it would still be necessary, if we could pray with Christ every request for the true unity of the Christian church? Christ is said moment: O dear Father, help and keep us in the right holy being, to have prayed for their wretched, human workmanship, for their in thy word, that the devil may not creep upon us, and overpower sham unity? The Lord is said to have prayed for a union in which us, with his excellent glow of the most beautiful angelic holiness." the words of his testament, "This is my body, this is my blood," ib. S. 220. are given away to the people, and allowed to be interpreted by any one as he pleases? No one can speak in this way without misusing God's name and word.

This, dear reader, is the unity of the Spirit of which the apostle Eph. 4. speaks, and for which Christ prays in his high priestly prayer. Union is reprehensible; it is made more reprehensible by the fact that it seeks to adorn itself with God's word and name and

Now is the unity of the Unirites of such a nature? Let us see. fact that it seeks to adorn itself with God's word and name and misuses God's word to do so. "To lie and to deceive," says Luther, "is in itself great sin, but becomes much more grievous when one still seeks to justify it, and, in order to confirm it, adorns God's name and makes it a cover of shame, so that one lie becomes a twofold, even a manifold lie." Erl. A. 21, 44.

Is their unity one wrought by the Holy Spirit? No, it is not a plant planted by the heavenly Father; it is a man-made creation, something that human wit and reason have brought about and when one still seeks to justify it, and, in order to confirm it, adorns God's name and makes it a cover of shame, so that one lie becomes a twofold, even a manifold lie." Erl. A. 21, 44.

are bringing about. The Uniate allow individuals freedom to teach and believe in those articles in which the Reformed Heidelberg Catechism and the Augsburg Confession of the Lutheran Church do not agree. They have agreed, for example, in the doctrine of Holy Communion, to speak in such a way as to please the Reformed and also to make the Lutheran somewhat comfortable. "The Almighty God and Father of our Lord JEsu Christ, grant the grace of his Holy Spirit, that we may all be of one mind in him, and that we may continually abide in such Christian unity as is pleasing in his sight. Amen." Formula of Concord, p. 557.

Did the Holy Spirit teach them this? Is this the will of the Holy Spirit, that in such important doctrines liberty should be allowed to teach as one pleases? No, such indulgence, such haggling and bargaining over doctrine is not of the Holy Spirit, is an abomination to the Holy Spirit.

Is the unity of the Unrighteous a unity of faith? No. It would be, if the Unrighteous had brought and would bring the Reformed to the point where they would abandon their error and subscribe to the biblical Lutheran truth. But they take another way, a way that is not pleasing to God: they tolerate error. "One faith!" says the apostle. This does not mean, as one so often hears said, Oh, it is all one in essence! We all believe in One God, however widely we may differ. No, it is One faith, it is there. All those whom the Holy Spirit has brought to unity of faith confess the same. The One Faith is there, given in the Holy Scriptures to the saints, Jud. 3; men are not to make different faiths into one.

The unity of the Unrighteous is not a unity of the spirit, not a spiritual, inward, but only an outward unity. Their fellowship is not one body, but a motley crew, which is certainly under one church government, and does church work together, etc., but tolerates the most diverse opinions. There is not one spirit, but the most diverse spirits rule there. The unity of the unrighteous is therefore not true, but only an apparent unity, an outward unity with an inward disunity, a unity that is an abomination to God.

The gospel, or the pure doctrine of justification, the source of right enthusiasm for all work in the kingdom of God.

(A paper delivered before the Synod of Delegates, Milwaukee 1890, and published by resolution of the same).

(Continued.)

Let us remember that when the gospel comes to a place, the sun of salvation rises for that place. Since Christ died and rose again, there is nothing between God and man. Sin and God's wrath have been done away with, grace and righteousness have been brought to light. All that is left is for men to be informed through the gospel of the grace and blessedness that is available to them, and to accept both in faith. What a blessing, then, befalls a place when the gospel is placed there on the lampstand! Heaven opens up for such a place. There all sinners can be saved. Must not this move us to use all means and with holy enthusiasm to see to it that the gospel resounds in as many places as possible, yes, as much as is in us, in all places? Luther writes on 2 Cor. 6:2 ("Behold, now is the pleasant time, now is the day of salvation"): Hereby the apostle describes what a rich blessedness this is where the gospel goes. There is all grace and help; there is no wrath nor punishment; yea, there are inexpressible words, that



he sets here. First, that it is a pleasant time. This is spoken in the Hebrew way, and in the German way it means this much: It is a gracious time, in which God turns away his wrath, has great pleasure and love, and is pleased to do us good. Here all sins are forgotten, both past and remaining. In short, it is a kingdom of mercy, in which forgiveness and reconciliation are of the highest order, heaven is now open, it is the right golden year, when no one is denied anything. (St. Louis ed. XII, 438.)

Let us not forget, moreover, that the gospel is the divine message that through Christ God is perfectly reconciled to all men, whoever and wherever they may be. So then, by preaching the gospel, we bring salvation to every place we go and to every person we meet. Whether, therefore, we turn with the gospel to the north or to the south, to the east or to the west, whether we preach it in the cities or in the country, on the prairies or in the forests, whether we preach it to white men or to black men or to yellow men, we never meet with a man who has not been completely redeemed by Christ, and to whom, therefore, we do not bring heaven and blessedness with the gospel. Should this not move us to preach the gospel with holy enthusiasm and by using all the means at our disposal?

Nor must we forget that because there is a Gospel and the Church is entrusted with the preaching of it, the Church has become the debtor of the world. Now in the gospel is the salvation of the world. If the church does not preach the gospel, the world must be lost. There is no salvation. The world knows of its own accord that there is a God, but when the chips are down, that is, when the world even entertains thoughts of God and salvation, it thinks that a man must reconcile God and gain heaven for himself by his own deeds. But this is utter spiritual darkness, perishable error! No flesh is justified before God by the work of the law. Out of this darkness, out of this way of destruction, the world can only be saved by the church doing its duty and preaching the gospel entrusted to it, that is, the doctrine that God takes men to heaven not because of their works, but by grace for the sake of Christ. The preaching of the gospel, therefore, is also the greatest benefit that Christians can do to the world. Suppose we were able to offer the world the most useful inventions for earthly life, or if we were able to secure a general physical peace for the world, so that all war and strife would cease, or if we were able to make all men without exception rich, very rich in earthly goods: all this would not be of so much value as a gospel sermon. For by all these things not one soul can be saved from God's wrath and eternal destruction. But by every evangelical sermon, yea, by every evangelical saying, all things are brought and offered to the hearers, which Christ, the Son of God, by his vicarious life, suffering, and death, hath purchased. Truly, if we keep this in mind, we must be willing to offer up everything so that the world may hear the gospel.

Let us finally remember



We must not forget for a moment that nothing but the pure gospel or the pure doctrine of justification builds the church. We must not forget for a moment that nothing but the pure gospel or the pure doctrine of justification builds up the church. Zeal, labor, and the expenditure of earthly goods have in themselves no value in the kingdom of God. Muhammedans, Mormons, Papists, and others have also been zealous for what they called "missions." To stop only with the Papists: they spent and still spend goods and lives. They put great sums of money at the service of the mission. Their missionaries travel through all parts of the world with great zeal; they do not shy away from the hot sun of Africa and the dangers among the savage peoples. Many have been slain in this service. And yet, as far as the Pabst sect is concerned, it is not the church of God, but only the devil's kingdom, that is built by the goods and blood expended here. Men are not saved from damnation, but are plunged into double damnation. Of the activity, zeal, and enthusiasm of the papists, what the Lord says of the Pharisees is true: "Woe to you, Christian scholars and Pharisees, hypocrites, who wander over land and water, that you make a fellow-Jew, and when he is made, you make him a child of hell twofold more than yourselves." Why is it that by all papist zeal the church is not built and the poor world is not helped? Because the Papists do not teach the Gospel, the doctrine of justification, but works. Thus they do not save souls, but, under the Christian name, only entangle them still further in the fundamental error of the natural heart, namely, in the pagan error that a man must become righteous before God by his own works. If a soul becomes blessed in the mission of the papists, this happens, so to speak, by chance, as words of the holy Scriptures flow in by the way, which contradict the actual teaching of the papists, but to which simple-minded souls adhere through the action of the Holy Spirit. Thus good and zeal and labor have no independent value in the mission. They have value only when another thing is at the same time the main thing in missions: the preaching of the gospel, the pure doctrine of justification, the doctrine that God alone justifies and saves men by grace for Christ's sake, that is, not by works, but by faith in the gospel. This doctrine alone, and no other, makes Christians, builds the church, makes men blessed. If this doctrine is not preached, if, on the contrary, it is taught that a man must be justified before God wholly or in part by his own works, no man can be saved by such preaching, and the church of God will not be built, though millions of dollars may be spent and thousands of so-called preachers may be engaged in the most zealous work.

And would to God that the Pabstsecte would stand alone with the denial of the doctrine of justification! But this is not so. It is true that the papacy is the worst of all. It not only rejects the doctrine that God alone justifies by grace for Christ's sake, and therefore by faith alone, but not by faith alone.

It is not only the doctrine of Christ that makes sinners righteous. Let us make good use of the time! We still enjoy the grace that and blessed for the sake of man's works, but it even officially not many ecclesial communities enjoy, namely the grace that we condemns this doctrine in the Tridentine Council and thereby can train right preachers and missionaries by teaching the pure marks itself as antichristianity for everyone who has seeing doctrine of justification.

eyes. The so-called evangelical or Protestant sects, on the other hand, still often profess the doctrine that a man is justified and in the service of the doctrine of justification, is delicious in the saved through faith in Christ. But in fact, the sects are not ruled sight of God, and will be crowned with a glorious reward of by the gospel, but by the doctrine of works. At a recent grace. Yea, highly pardoned is the community, highly pardoned conference of sect preachers in Chicago, one of them was able are all Christians whom God worthies to consume their goods to say that most of the members of the conference knew no and strength in the service of this doctrine. F. P.

difference between their doctrine and the papist doctrine of salvation. To whom of us, who know the sects better, would it be hidden that many sect preachers preach nothing but stale morality, while others, who are better situated, teach in such a way that sinners are always led to trust in their own worthiness and doings, instead of resting in the grace of God as revealed in the gospel?

But the denial of the pure gospel is also not yet limited to the sects. Nor do all who call themselves Lutherans preach the gospel purely. Those who used to walk with us have turned their backs on the pure gospel and claim that man's conversion and salvation depend not only on God's grace but also on man's conduct, that is, on man's works.

These are all teachings by which the church is not built and souls are not helped. As certain as it is that no man will be saved except by pure grace, so it is also certain that an ecclesiastical community builds the church and helps souls only in so far as it preaches pure grace. The pure preaching of the doctrine of justification is the necessary means of building the kingdom of God. And only the teaching institutions are true mission seminaries, in which such young people are trained who can preach the pure doctrine of justification.

Now, our ecclesial community, by God's grace, has the pure gospel, the pure doctrine of justification. It is therefore properly equipped by God for the work of the kingdom of God. We can do the work that God wants the church to do and that truly benefits people. Through us men can be led the straight way to heaven. Well then, let us also do missionary work, and that with the exertion of all our powers. As God has distinguished us above many others by bestowing upon us the gift of the pure gospel, so now let us also distinguish ourselves by zeal and diligence in the preaching of the gospel. We should and will aim high! Let us hasten with the gospel through city and country, let us traverse the states, counties, and townships. We want to make haste that we may fill this land with the loud gospel. Then we will rush to Africa, Asia, and everywhere else where the gospel is not yet preached. In the end, we want to fill our educational institutions to capacity with young people, and if the existing institutions are too small, we want to build more and larger institutions, so that the number of our workers will be doubled, quintupled, tenfold.

(Conclusion follows.)

(Submitted.)

"Concerning knowing and unknowing, infirmity and wickedness, ruling and heaven-sent sin, and sin into the Holy Ghost." *)

After Dietrich has shown in our Catechism that sin is a deviation from the guideline of the divine law, and that the devil and man's wrong will are the cause of sin, he then shows how many kinds of sin there are, namely, two kinds: original sin and real sin. The first he describes in question 131 thus: "Original sin is the deepest corruption of the whole human nature," and so on. As gloriously as God had created man, he now lies in such great ruin. He has lost his created righteousness and perfection, and is inclined to all evil. Through the fall of our first parents this corruption has come upon man. For the corruption into which Adam fell is propagated to all men through the fleshly birth. All are now begotten of sinful seed, and conceived in sins. Ps. 51, 7. Whereas in the state of innocence man had such a high, enlightened mind, now his mind is so darkened that it is said, "The natural man heareth nothing of the Spirit of God; it is foolishness unto him, and cannot discern it: for it must be spiritually directed." 1 Cor. 2, 14. Whereas before the fall his will was directed to good, and conformed to the will of God, now it is said, "The mind of man is evil from his youth." Gen. 8, 21. All men are therefore "children of wrath" by nature.

This is the terrible evil of original sin. From this sin springs the real sin of which Dietrich speaks in Br. 133. Original sin is the cause of real sin. As the brook proceeds from the spring, the fruit of the tree from the root, so does real sin proceed from original sin. Original sin is the poisoned spring, real sin the poisoned water from the same; original sin is the evil root, real sin the evil fruit of the same. What real sin is, Dietrich says in the above-mentioned question: "Real sin is every deed, speech, thought, or desire contrary to God's law, by which something evil is committed or something good omitted." With this, however, the Catechism has at the same time specified various kinds of real sins,

*) Excerpt from a paper sent in by resolution of the Northern Nebraska Districtsconference by M. A.

and it cannot be his intention in the following paragraph to acquaint us with new kinds of sins in this respect; for all the sins mentioned are either by act or speech, thought and desire contrary to God's law; they are either sins of commission or sins of omission. The Catechism, therefore, intends to present certain kinds of these sins in relation to the degree of their greatness and gravity. We therefore set before us the following subject: **The different kinds of real sin in back in terms of their size and severity.**

We divide this into two parts according to the text of the Catechism:

- 1. in futile sin,
- 2. in futile sin.

1.

But when in the first part we speak of sins that are in vain, let it be noted at the outset that this is not done in the opinion that certain sins are in themselves in vain, that is, of such a nature that they do not deserve condemnation, as the papists blather; rather, we do it in the sense that those who commit these sins can attain to repentance and thereby to the forgiveness of their sins, while this is not possible in the case of the sin of the second part. Forgivable sin in this sense, according to our Catechism, is: "knowing and unknowing, weak and wicked, ruling and heaven-sent sin."

First of all, there is the knowing sin. It consists in the fact that it is done with knowledge, as the expression "knowing sin" indicates. Man transgresses the divine law, he sins, although he knows that what he does or does not do is sin. His conscience testifies to him that he is now committing a sin, but he acts against his better knowledge. But there is a threefold distinction between knowing sin. First, a man knows that what he is now doing or not doing is sin, but if he is too weak to resist, he commits a knowing sin out of weakness. Second, a man not only knows that he is now sinning, but if he had strength, time, and deliberation to refrain from the sin, yet he does it, he commits a knowing sin out of malice. Thirdly, a man may also knowingly sin from indifference, carelessness, and indolence. But we shall speak later of deliberate sins of weakness and wickedness when we speak of sins of weakness and wickedness. But as for sins of indifference, they are like this: A man knows, perhaps from his schooling, perhaps from the preaching of the Word of God, perhaps also from his intercourse with others, that this or that is sin, but he does not take it so exactly, thinks it cannot be so bad, and so does indifferently, carelessly, what he nevertheless thinks is sin.

Knowing sin is much committed. It is committed by thieves, adulterers, murderers, and the like; also by many respectable worldly men who once learned the word of God, but now turn their backs on it and instead run after the fleeting air and pleasure of the world. They know that their whole conduct is contrary to the Word of God, but in spite of this they continue in their sins. The heathen also commit sins knowingly, though the knowledge is sometimes darker, sometimes more definite, according to the sinful deed. But also

Christians commit sins knowingly. This is not done out of malice, for in that case they would fall from grace, but out of weakness and carelessness. Such sins Christians commit with knowledge, but not with will. For example, the Christian is reminded by the Holy Spirit to pray, but out of weakness and -indifference he often lets prayer stand. Or he knows that in a case he ought to speak, to confess Christ; but perhaps more from fear of man and apprehension that he might attack the matter wrongly than from indifference, he is silent. Or all kinds of sinful thoughts rise in his heart; he knows that instead of indulging them he ought to fight them, yet he often does the opposite for a time. But as soon as the Christian finds himself over such sins, he repents and seeks to become more vigilant.

As for the magnitude and gravity of this sin, it is of course more serious than ignorant sin. But a knowing sin, which is a sin of wickedness, is greater than a sin of indifference, which is more serious than a sin of weakness. The unbelievers, hypocrites, and nominal Christians, who live in deliberate sins, have a heavy account to bear. The deliberate sins of Christians are not to be regarded as minor, but they do not fall from grace if a person is in daily repentance.

From Num. 15, 27-31. we see that sins which proceed from iniquity, that is, from wickedness, are more grievous than those which proceed from ignorance and weakness, for for the latter a sin offering is ordained, while for the former extermination from among the people was prescribed. Luc. 12:47. it is said, "But the servant that knoweth his lord's will, and hath not prepared himself, neither done according to his will, he shall suffer many stripes." In the following verse it is said, that the servant, who indeed also did that which is worthy of strokes, but ignorantly, shall suffer few strokes. On the knowledge, or degree of knowledge, depends the greatness and gravity of the sin. Of two men who commit one and the same sin, he sins most grievously who knew best that he was sinning. If the Christian commits the same sin as the man of the world, he sins more grievously than the latter, and the old experienced Christian more grievously than the beginner in Christianity, if they commit the same sin. But if the scriptural passages make the degree of the greatness of a sin dependent on the degree of knowledge, this already implies that the knowledge of a sin, and consequently also the greatness of it, depends again on additional secondary circumstances. If, for example, a man sins knowingly out of carelessness and indifference, the sin may not have been immediately clear to his soul, he may not have been immediately aware of its consequences, he may have had more vague knowledge; consequently the sin is not as serious as when a man commits a sin with clear, definite knowledge.

In the Catechism, ignorant sin follows. It consists in sinning out of ignorance, in doing or not doing something of which one does not at present recognize the sinfulness. Perhaps one does not go so far as to judge whether what is done now is right, because one has always thought it right, without giving a definite account of it.



and you think it's right because you've made a wrong judgment about it.

Out of ignorance the blind pagans, many worldly men, and also the Christians sin. The poor heathen serve their idols, often toil terribly, and commit the greatest abominations, thinking they are doing God a service, but they do so in the ignorance of their hearts. Their blindness is a terrible consequence of the general corruption of man. Many worldly men live in the midst of Christianity, and yet they have never received proper instruction in God's Word, do not know that their whole conduct is repugnant to God, and continue to commit ignorant sins. Christians also commit many ignorant sins, but with the difference that their sins are finer, while those of others are grosser, nay, often quite gross. Sinful thoughts and movements arise in the heart, of which the Christian often knows nothing at the time of their origin; words escape his mouth, which he often recognizes for sin only later; his judgments and decisions are often quite wrong from ignorance. This also includes people in false church communities who mean well but hold to false doctrine out of ignorance.

Now if ignorance be the cause of sin, the sin is not so grievous as a knowing sin. But no one, neither the pagan, nor the man of the world, nor the Christian, is without guilt when he commits such sins. For all men are guilty before God, if only because of their innate ignorance and blindness. He who goes without repentance will also find all these sins recorded in God's book of guilt on the last day. But the Christian must repent daily of these sins and ask God for mercy.

We will now begin with scriptures that speak of unknowing sin. Luc. 12, 48. it says: "But he that knoweth not, and hath done that which is worthy of strokes, shall suffer few strokes. For unto whomsoever much is given, much shall be sought: and unto whomsoever much is commanded, of him shall much be required." From this we see that if a man sins through ignorance, he is not excused before God; on the contrary, he deserves eternal damnation even with these sins; but God takes account of his ignorance in his judgment of sin, as well as in the infliction of punishment. 3 Mos. 4, 2. God says, "If a soul sin by mistake, it shall be atoned for by the blood of a young bullock." Ps. 19, 13. it is written, "Who can perceive how often he faileth? Forgive me the hidden faults." And in the passage already cited, Luc. 12, 48. the reason is added: "For unto whomsoever much is given, with him shall much be sought; and unto whomsoever much is commanded, of him shall much be required."

As an example we cite the apostle Paul, who 1 Tim. 1:13. says of himself, "Who before was a blasphemer, and a persecutor, and a reproachful man: but mercy was shewed me; because I did it ignorantly in unbelief." Paul was not a religionless man before his conversion, but a strict Jew, a zealot for his father's religion. But he did not understand the Old Testament, especially the prophecies of the Messiah; therefore he considered JEsu's teaching to be a perversion of the law of Moses, and thought he had to do much contrary to the name of JEsu of Nazareth, in order that he might be able to do what he did.

He tried to suppress the false doctrine and to exterminate the Christians. He did all this out of ignorance, and when he was taught better, he repented of his folly and took a different path. - Of the Jews Peter says Apost. 3:17: "Now, brethren, I know that ye did it through ignorance, as did also your rulers."

Let us now hear what Luther says about unknowing sin. He says: "I suppose that someone would be overzealous and let a curse slip out or otherwise do wrong; dear God, what should be done to him? A man is soon overleavened and overawed. But here sin must not be sin: It happens to him unawares, and before he turns around, it has already happened. If he had known that it would happen this way, he would have left it alone. This then is *peccatum ignorantiae* (ignorant sin). Sins have no need, neither do they do any harm, for they do not think that they would do it if it were sin; but pray our Lord God daily, that he would keep them from sin, and keep them in the state in which they are. If then they be overtaken with sin, there is no need of it; it goeth away with them in the Lord's Prayer." 'Erl. ed. vol. 18, 125.

From ignorance, which we have hitherto regarded as the cause of sins, there is to be distinguished ignorance, according to which a man voluntarily remains in ignorance, bypasses instruction, spurns it, shuts himself off from better knowledge. As to the sin arising from such "ignorance," it is equal in magnitude to knowing sin; indeed, it may often have to be reckoned among the sins of malice. It is true that man commits this sin in ignorance; but he cannot excuse himself with it, for he must confess that he remained in ignorance with will, with intention. He wanted to remain in ignorance because he supposed that through instruction he would be shown precisely that this or that was sin, which he did not want to hear.

Scripture passages such as the following may be cited here: Job 21:14. We read, "Yet they say unto God, Remove thyself from us: we will not know thy ways." Ps. 36, 4. It is written, "Neither will they be taught to do good." 2 Pet. 3, 5. it is written, "But willingly they will not know that the heavens also were before the ages, and that the earth was of water, and consisted in water, by the word of God." But St. Paul, in the Epistle to the Romans, says that all men may know that there is one God, because conscience and creation tell them so. All these passages of Scripture certainly say that: Many people do not want to be taught about God's ways, want to remain ignorant, want to willfully and wantonly not know that there is a God whom they owe to honor and serve.

(To be continued.)

To the ecclesiastical chronicle.

1. America.

"Ask the Lord of the harvest to send laborers into his harvest." The dear Christians of our Synod pray God all the year round that he will give preachers and teachers to his Church. They do this by praying daily in the Lord's Prayer, in the first and second petitions.

saying, "Hallowed be thy name," "Thy kingdom come." They also do this by asking on Sundays in the general church prayer: "Bless the orthodox educational institutions for the equipping of faithful workers in your vineyard." Since we are now living in the time of the year in which our institutions are to be filled with new students, our dear Christians will feel urged at this time to make known to God with special earnestness their great heartfelt desire, namely, that the Lord of the harvest should send laborers into his harvest, with prayer and supplication.

F. P.

That our Concordia Publishing House is making such a large net profit does not please certain people at all. A "church paper" makes the remark, "The book business of the Missouri Synod, the Concordia Publishing House^, has during the last three years had an income of \$425,000 with a net profit of \$160,000. These are large sums to do something with. The publisher's books, however, remain as dear as ever." The last remark is very unreasonable. How would it be if the papers, to whom the large net profit of our Concordia publishing house is objectionable, published the following statement by our Revision Commission, which met this year in St. Louis: "The surplus which our publishing house achieves is certainly a very large one. But it is by no means achieved by selling our books at higher prices or even by furnishing them more scantily than other publishers. Only the usual market price is ever demanded, and the usual discount is always granted to the dealer. The fact that our business achieves a greater net profit than most businesses of the same type has three particular causes. First, the sales of our books are very large. Secondly, our business incurs little or no expense in bringing the books to market. Thirdly, we do not incur all the costs of publishing our books or of editing our journals, for which other publishers have to pay large sums. - The Commission felt it had to explain this because it has been repeatedly said recently that our business owes its success to the fact that too high a price is demanded for the books. " F. P.

The old Pennsylvania Synod, the "Mother Synod," has a mere 17 parochial schools with 29 teachers and 1255 pupils. Of its Sunday schools, 233 are Lutheran and 287 are un-Lutheran!

A convention of Presbyterians (Welsh Presbyterians) in Wisconsin has declared in favor of the infamous compulsory school law, and a Presbyterian paper expects that other Presbyterians, Baptists, Episcopalians, etc., will also declare in favor of it. Our brethren in Wisconsin, therefore, must not grow weary in their fight against the law.

A recent love feast of the Tunkers (an Anabaptist community) in Tulpehocken is thus described by the "Happy Messenger": The service had lasted almost a week and about 2000 people were present. Because of the intense heat, several men had taken off their skirts and hung them on the wall. Men in their 60s, 70s and 80s took part in the foot-washing ceremony. The same ceremony took place among the women. After the feet were washed, those who had participated kissed each other. Elder J. H. led the assembly during the Holy Communion. Large tin bowls, filled with soup, as well as bread, butter and meat, were placed on the table. Four people ate from one bowl at a time. After the meal, the "holy kiss" was administered. The eldest shook hands with his neighbour and pressed a kiss on his lips. He then shook hands with his neighbor, but kissed her

not. The latter gave her neighbor her hand and kissed her; thus one sister was kissed by the other. On the other side of the table the men kissed each other in the same way. At the Holy Communion, 15-inch pieces of unleavened bread were passed around. Each brother took of it and gave it to his neighbor. The elders broke the bread for the sisters.

How the Unirte try to catch the Lutherans. The catechism of the Unirte (Protestants) is essentially reformed. In Northern Illinois, however, there are many Lutherans. In order to draw them into their nets, the Northern Illinois District of the Uniate Synod, at its last meeting, expressed the wish that the Board of Directors provide a separate edition of the Synodal Catechism, "containing as an appendix the Augsburg Confession and Luther's Small Catechism". However, the preceding synodal catechism, which contains the poison of false doctrine, should still be taught.

Religion of the Odd Fellows. According to the "Christian Cynosure" published in Chicago on July 17, 1890.

the report of the semi-annual meeting of the Grand Lodge of Odd Fellows of Massachusetts, February 14, 1889, contains the following passage: "Question: Is it lawful for the (Lodge) Chaplain to begin and close his prayer in the name of Christ? Answer: Our Order requires only faith in the existence of a Supreme Being as a condition of membership, and has nothing to do with any religious sect or rule of faith; therefore, nothing that smacks of any particular party of faith is to be tolerated. The words "rule of faith" or "sect" do not apply only to the religious parties within Christendom, but are to be taken much more broadly, and embrace all the religions of the world. In this sense Christianity is a sect, and therefore it is improper, unwise, and, in my opinion, unlawful, to refer to it in a prominent manner in the work of the Lodge." Thus do these fellows write about Christianity! Is this not beyond measure abominable and shameful? With an insolent frown they declare Christianity to be a sect, place it in a row with the abominable lies of Muhammad, with the self-invented fables of the heathen and the blasphemies of the Jews, and declare prayer in the name of Christ to be improper, unwise and unlawful, which therefore "must not be tolerated" in the Lodge. The creed of the Lodges is, as is well known, "We all believe in One God, Christian, Jew, Turk, and Hottentot." Accordingly, of course, prayers must be said. It would be "unlawful" to give Christianity a prominent place! But what is to be thought of such prayers? The apostle Paul once said of the heathen sacrifices: "What they (the heathen) sacrifice, they sacrifice unto devils, and not unto gods." 1 Cor. 10:20. This is also true of the religion of these new-fangled heathen, the lodges, in general, and of their "prayers" in particular: "What they pray, they pray to devils, and not to God." If the dear Christians who are still now and then in the lodges knew in what company they are, they would flee from the lodge room quicker than Lot from Sodom; for it is certain: the religion of the lodges does not teach the only true worship of God, but pagan devil worship, and their praying without Christ does not reach the Father heart of God, but unites with the blasphemies of the devils and desecrates God's glorious, high name. J. F.

II. foreign countries.

Which books have the most sales? To this we receive - writes the "Pilgrim from Saxony" - a sad answer. "After the end of Crown Prince Rudolf in Vienna, 22 novels appeared which dealt with this sad event in recent history; one can imagine in what way. One of these

178,000 copies of this novel alone were sold. A trashy novelLegislation eradicated. A superior who, in an official position, about the murderer Schenk was published in deliveries at a costspeaks to his subordinates in the aforementioned manner is of 12 M. 50 Pf. It was distributed in 200,000 copies, mostlytherefore guilty of violating their freedom of conscience." - Poor among the poorer people. In 1888 the publishing booksellerFrance, which, where it does not pay homage to the Roman Grosse in Berlin published 14 novels, one of which alonesuperstition, falls into unbelief! achieved sales of about two million. How our people, high and **Japan**. The Romans also gained a firm foothold in Japan and low, are poisoned by this literature! It has been proved, forhave four episcopal dioceses there: Tokyo, Kyoto, Nagasaki and example, that several murders of money-box bearers wereSendai.

carried out exactly according to the descriptions of trashy novels which the murderers had read. How many young men and girls have lost their morals, consciences, and honor through such reading, who can count it! - How in these days Guttenberg, the inventor of the art of printing, has been celebrated on his 450th anniversary! Luther once said: The printing press is the highest and last gift through which God advances the cause of the Gospel; it is the last flame before the extinction of the world. It is, praise God, at an end.' - How would he speak today? Probably just as he once spoke at the sight of the terminally ill Melanchthon : 'Help God! how has the devil desecrated this organon (tool)!' So much for the "Pilgrim from Saxony." The world remains world! As it abuses all other gifts of God, so it will not cease to abuse this gift of God until the last day. It willcontinue to pour its higher and lower stink and filth (that is, and unknown (without the name), I am nevertheless compelled unbelieving so-called scientific writings and trashy novels) upon to write to you for the sake of your city child, Georg Schnell, who mankind through the canal of the printing press. But let ushas also been asked to do so, not by himself, but by other good Christians be all the more zealous to use the printing presspeople who wish him well. Therefore I ask E. W. to hold this according to the will of God, in the service of the spreading of thewriting too good for me, and this is the opinion: blessed Gospel, so that in this way also some may be snatched out of the fire and saved.

The extent to which pagan thinking has spread, especiallyhim good advice and testimony. Because he is now poor and has among the educated, is shown by the fact reported from Berlinnothing, my diligent request is that E. W. consider how now that a judge reproached a young man of better rank, who hadeverywhere there is a great miserable lack of learned people (or used up entrusted funds and, in order to replace them, hadwhat still wants to become), that many schools and parishes committed theft, with saying, "the only decent way open to himunfortunately lie desolate and the people without God's word after the embezzlement he had committed would have been tobecome equally wild and brutish, and yet for God's sake help shoot himself in the head. This is the old pagan morality to whichpromote the young people, considered that a clever man can our people are educated, especially by the modern novelists andhelp many thousands. drama poets. But that a judge can give this pagan advice in open Therefore, since you also owe it to your city child to help, I court clearly shows how far we have come. Who now still wantshope my request will be all the more amicable, that E. W. will be to condemn suicide? (Freik.) helpful to his studio, for instance with a fief or whatever God has

Unbelief in France. The French Contre-Admiral de Cuvervillebestowed. Forsooth, it is not badly laid out, as I know him, and recently gave an address to his troops in which the name of Godwill be of use and honor to your city. And if no one else should was mentioned. The God-denying French press is completelyrepay it, there is he who is pleased with such a good deed, and out of control over this. One paper exclaims, "We would neverhis name is Jesus Christ, who has well deserved it for us, that we have believed that in 1890, more than a hundred years after theshould help him further his kingdom and his glory. French Revolution, a chief officer could still preach such I hope, however, that E. W. will not give so great, much less sermons." The notorious paper, the "Lantern," says: "What elseeven greater, an admonition; you will know well how to show can be thought of a man who at the present day, with the fullyourselves Christian. Hiemit Gott befohlen, Amen. 1533, January flowering of science, still believes in God, than that his powers of26. D. Martin Luther.

mind are utterly atrophied? Are not the most serious fears justified, when one sees that a head so spiritless, or, more properly speaking, spiritless, is entrusted with a position, such as the supreme command of a naval squadron, which requires of its holder so much the fullest dominion over himself? From another point of view, we maintain that the ContreAdmiral de Cuverville had absolutely no right to impose a religious label on his ship's crew, among whom, after all, there may be, and certainly are, infidels. The name of God is unconstitutional!!! The 1884 revision removed it from our state's

How Luther used himself for a poor student.

In 1533 Luther asked the council of Rothenburg for support for a student from Rothenburg who was studying in Wittenberg and was also Luther's daily housemate. He writes:

To the honorable and wise, mayor and council of Rothenburg an der Tauber, my favorable gentlemen and friends.

Grace and peace in Christ. Honourable, wise, dear gentlemen and good friends! Although I am a stranger to E. W. continue to pour its higher and lower stink and filth (that is, and unknown (without the name), I am nevertheless compelled unbelieving so-called scientific writings and trashy novels) upon to write to you for the sake of your city child, Georg Schnell, who mankind through the canal of the printing press. But let ushas also been asked to do so, not by himself, but by other good Christians be all the more zealous to use the printing presspeople who wish him well. Therefore I ask E. W. to hold this according to the will of God, in the service of the spreading of thewriting too good for me, and this is the opinion:

It is your city child, of whom you have no shame, learned and pious, my daily companion at home and at table, that I must give him good advice and testimony. Because he is now poor and has nothing, my diligent request is that E. W. consider how now that a judge reproached a young man of better rank, who hadeverywhere there is a great miserable lack of learned people (or used up entrusted funds and, in order to replace them, hadwhat still wants to become), that many schools and parishes committed theft, with saying, "the only decent way open to himunfortunately lie desolate and the people without God's word after the embezzlement he had committed would have been tobecome equally wild and brutish, and yet for God's sake help shoot himself in the head. This is the old pagan morality to whichpromote the young people, considered that a clever man can our people are educated, especially by the modern novelists andhelp many thousands. Therefore, since you also owe it to your city child to help, I hope my request will be all the more amicable, that E. W. will be helpful to his studio, for instance with a fief or whatever God has

Ordinations and introductions.

Mr. Cand. E. Robert was ordained by order of the Hon. Mr. President Sievers, on the 8th Sunday n. Trin. ordained and introduced into his congregations in Grant and Robert's County, S. Dak. byE . Th. Claus.
Address: Rov. R. Robert, Oenevn, Robert's Co., 8. I)uk.

By order of the Venerable Mr. Praeses Wunder, on the 9th Sunday after Trin. Mr. band. Eduard Pardieck, appointed assistant preacher, ordained and introduced by the undersigned with the assistance of Prof. Brohm. H. Succo p.
Address: kev. R. Rnrüleck, 429 14. Iüncol" 8tr., OblonKO, III.

By order of the Hon. President of the Wisconsin District, on the 9th Sunday after Trin. Cand. J. F. Borg he ordained in the churches at Fall Creek, Eau Claire Co, Wis, assisted by RR. Oetjen and Stelter ordained and rings as assistant preacher, conducts. W. J. Friedrich.
Address: Rev. T. R. Loor^or, Rall Croek, Ran Clalre Co, IVis.



By order of the Venerable Mr. Praeses Wunder, on the 8th Sunday after Trin. Hert Cand. Th. Bauer was ordained by the undersigned and introduced into the congregation of Cowling, Ill.

C. F. G. Koch.

Address: kvv. DU. Lauer, OorvUuz, ^Vada8Ü 6o., Ill.

On behalf of Praeses Hilgendorf, Candidate H. Bohl was ordained and introduced on the 9th Sunday after Trinity in Jmmanuels-Gem. near Utica, Nebraska, with the assistance of Mr. R . Weiler. Young.

Address: Rev. Hermann Loül, I tiea, 8e>vard 6o., Rebr.

By order of the Honorable President R. Brand, the Candidate Rich. Heintze ordained and inducted on the 9th Sunday after Trin. by the undersigned, assisted by R. Ed. Fischer, at West-Hoboken, N. I. -E . Bohm.

Provisional address: Rev. Ried. Uelutre,
56 RraukUu 8tr., Dorvu ok Union, X. "s.

Mr. Cand. E. Sch erf was ordained and inducted at West-Northfield, Ill, on the 9th Sunday after Trin. according to commission received. H. W. Wehrs.

Address: Rev. R. 8dmrk, ^VüvelinA, Oook 6o., Ill.

By order of Mr. President Wunder, Cand. K. Domsch was ordained on the 9th Sunday after Trin. in the congregation at Bishops and introduced by H . Ruhland.

Address: Rev. R. vomsek,
Lox 31, Li8üop8, 5la8on (o., Ill.

By order of Mr. President Wunder, I installed Mr. R. G. Hempfing in his office at Wenona on the 6th Sunday after Trinity, and at Washburn on the 7th Sunday after Trinity.

A. Sippel.

Address: Rev. O. RempSuZ, Weuoua, Ill.

By order of Mr. Praeses Bente, R. A. Krafft was inducted on the 7th Sunday n. Trin. at Fish^ville, Canada, introduced by the undersigned. H. A. A. Dorn.

Address: Rev . 4.. Rrakkt,
Ri8kervjlle, RalcUmoncl 6o., Ontario, 6an.

By order of the Hon. President Sievers, Mr. R. E. I. Stahlke was inducted on the 8th Sunday n. Trin. in Middleville, Wright Co, Minn. F. H. Kolde.

AddressesRev. L. 3^ 8taülke,
Lliclcleville, IVri^üd 6o., cllrn.

By order of the Reverend President Biltz, on the 8th Sunday after Trin. Mr. R. H. Grefe was introduced by the undersigned at New Mile, Mo. I. Bundenthal.

Address: Rev. B. Erake, Newville 84: Sünder 8 On. loko

Church dedications.

On the 4th Sunday after Trin. the Zion congregation at Nichford, Waushara Co, Wis. dedicated their new little church to the service of God. Celebrating preacher: R. E- Theel and undersigned.

H. Woltmann.

On the 5th Sunday A.D. the Lutheran congregation of St. Paul's near Byron, Nebr. consecrated their church to the service of God. Festive preacher: R. Cholcher and undersigned. Joh. Meyer.

On the 5th Sunday after Trin. the newly built church (24X34) of Trinity Lutheran congregation in Hutchinson County, S. Dak. was dedicated to the service of God. Feast, preacher: Mr. R. J. D. Ehlen and undersigned. Alb. Brewer.

On the 6th Sunday after Trin. the Lutheran congregation at Elmo, Minn. consecrated their newly built church (20X26) to the service of God. The festival preacher was undersigned. Aug. Hertwig.

On the 6th Sunday after Trin. the newly built church of St. John's Lutheran congregation at Bohnsacktown, Traill Co., N. Dak. was dedicated to the service of God. The undersigned preached. Gotthard Potratz.

On the 6th Sunday a. Trin. the St. Peter's Lutheran congregation at Humphrey, Platte Co. nebr. dedicated their new church (28X40) to the service of God. Celebrating preachers were I'R. E. Denninger and E. Holm (English) . W. Rudolph.

On the 6th Sunday after Trin. the Lutheran congregation at Town Friberg, Minn. dedicated their newly built church (28X60) to the service of God. The sermon was preached by R. H. Kretzschmar and the pastor of the congregation, H. Loßner.

On the 7th Sunday after Trin. the Lutheran Emanuel congregation near Hillsboro, Dak. consecrated their newly built church (24X40, tower l0Xl0, 52 feet high, and school 16X18) to the service of God. The undersigned preached. Gotth. Potratz.



Mission Festivals.

The churches in and around Crete celebrated the 2nd Sunday after Trin. Mission feast. Festival preachers: I?I5 H. Brauer and I. Meier. Collecte: -124. 47. E. A. Brauer.

On the 5th Sunday after Trin. my congregation celebrated mission feast at Adelt, Wis. Festival preachers: 15 Ph. Wambsganß, Jr. and student W. Wambsganß. Collecte: -58. 34. Ph. Wambsganß svn.

On the 6th Sunday after Trin. the churches of Batavia and Cascade, Wis. celebrated mission feast at Cascade. Preachers I'I. Wolbrecht and Brewer. Collecte: -77.00. C. G. Hähnel.

On the 7th Sunday after Trin. the congregations of Alexandria, Carlos, Miltona, Leaf MouNtains, Effington and Leaf Valley celebrated Missionary Feast at the latter place. Festive preacher: 15 Bartz and undersigned. Collecte: -67. 52. A. Hertwig.

On the 7th Sunday n. Trin. the churches at Hubbard and Eldora, Iowa, celebrated mission feast at Hubbard. Collecte: -34.00. Preacher: ?I5 C. C. Guenther and G. Hair.

On the 7th Sunday after Trin. the St. Paul's congregation at Janesville, Wis. celebrated mission feast. Festive preachers: C. Strasen and H. F. Pröhl. Collecte: -71. 93. M. J. F. Albrecht.

(To be continued.)

Conferenz displays.

The Southern Nebraska Districtsconference will meet, s. G. w., Sept. 3-8, at Blue Hill, Webster Co. Nebr. - Early registration is requested. G. Weller.

Due to the General Pastoral Conference on Fort Wanne, the Wisconsin District Pastoral Conference is cancelled. P. Plaß.

The Missouri District Conference will also be cancelled due to the General Conference to be held in Fort Wayne. G.

General Pastoral Conference.

The editors of the "Lutheraner" were asked just before the end of this issue for an explanation of the situation regarding the general pastoral conference. The ambiguity has arisen because in the last issue of the "Lutheraner" the State and District Conferences were partly announced and partly cancelled. Since there is no more time to bring an official announcement of the secretary of the pastoral conference assembled during the Synod of Delegates, the editorial staff declares the following:

The pastors present at the Synod of Delegates in Milwaukee decided to accept the invitation of the pastors of the Middle District to their pastoral conference to be held in Fort Wayne (August 28 to September 1 incl.) and thus to make the pastoral conference of this district a general pastoral conference. This resolution, of course, includes the request that the State and District Conferences be cancelled, if possible, so that a general attendance at the Fort Wayne Conference will be possible.

Concordia College to Fort Wayne, Ind.

The fifty-second school year of this institution begins Wednesday, September 3. Detailed advertisement appeared in the "Lutheran" of July 15. A. Bäpler.

Concordia College of Milwaukee, Wis.

The new school year will begin, s. G. w., on September 3. Detailed advertisement appeared in the "Lutheran" of July 29. Ch. H. Löber.

School Teachers' Seminary at Addison, Ill.

The next school year begins Wednesday, September 3. Detailed advertisement appeared in the "Lutheran" of July 29. E. A. W. Krauß.

Progymnasium at Concordia, Lafayette Co, Mo.

The new school year begins, s. G. w. Wednesday, September 3. Detailed advertisement appeared in the "Lutheran" of July 29. I. H. C. Käppel.

New York Progymnasium.

The school year begins Tuesday, September 2, 1890. Detailed advertisement appeared in the "Lutheran" of July 29. E. Bohm.

Walther College of St. Louis, Mo.

In this institution, God willing, a new course will begin on September 3. The purpose and aim of the institution is to prepare and train young people for higher civil professions. It therefore offers its pupils the opportunity to acquire a good general education based on Christianity, to train for business life or to prepare themselves thoroughly for entry into the higher classes of a grammar school or for special subject studies.

Pupils who wish to enter the lower class must be able to read and write German and English and be familiar with arithmetic using the four species.

Tuition in the two lower classes is -50.00 for the school year. Pupils from outside the school are accommodated in the boarding house connected with the college. These boys are under the personal supervision of the director of the institution, who lives in the house with them, eat at his table and are treated as members of his family. The expenses for these pupils in the two lower classes are -200.00 per annum for tuition, board, lodging, bed, bath, fire, light and service. The pupils have to provide for their own underwear. Both school and board fees are to be paid quarterly in advance.

This autumn girls will also be admitted, who will receive instruction in female handicrafts in addition to the other usual subjects. However, since no boarding school has yet been established for the girls, the pupils coming from outside will be accommodated in Christian families for the time being.

Please register as soon as possible

A. C. Burgdorf, Director.
1033 8outü 8tk 8tr., 8t. Uoriis, Nn.

Please.

Since the theological reports of be. Dr. Walther and the local faculty are now going to be printed, I request all those who still have reports to send them here immediately.

Guenther.

To the message.

The report of this year's General (Delegate) Synod, held at Milwaukee, will be ready to be sent out in about 14 days. The Lutheran Concordia Publishing House.

Adresfen changes for the 1891 calendar.

Those pastors and teachers whose addresses are no longer as given in the 1890 calendar are hereby requested to send us their new addresses by ?o8t,n1 Onrck, exactly according to the following scheme, for the purpose of correction in the calendar.

The same is true of the candidates who are now taking office.

- First and last name:
- Pastor or teacher:
- Place of residence (if necessary, also street) :
- Postal Station:
- County:
- State:
- Belonging to which synod:

>> In order not to complicate our work unnecessarily, we urgently ask you to answer all questions, not, as unfortunately so often happens, only some!

Finally, we request that only the answers to the above questions be placed on the ?o8tnl 6nrck, and that no orders, notifications, etc. be placed on the ?o8tnl 6nrck.

The Luth. Conrordia Publishing House.
(M. C. Barthel, Agent.)

Income to the California and Oregon District's coffers:

Synodal funds: By Mr. 1?. J. M. Bühler from Mrs. N. van Bergen -20.00. From St. Paul's congregation in San Francisco 40.00. From the Young Men's Association of St. Paul's congregation in San Francisco 10.00. From the congregation of Mr. Fr. in San Francisco 10.00. From the congregation of Mr. P. J. Kogler in Orange 19.00. By Mr. P. J. H. Theiss from N. N. in Oakland 5.00. N. N. in West Berkely 5.00. (S. -99.00.)

Inner Mission: From Father Kogler's congregation in Orange 13. 20. From Father Runkel's congregation in Los Angeles through Teacher I. E. Schäfer 20.00. From St. Paul's congregation in San Francisco 123. 95. From the Women's Association of St. Paul's congregation in San Francisco 98. 50. From Zion's congregation in Oakland 50.00. From Zion's Women's Association in Oakland 10.00. From Mr. ? Claus' congreg. at Creston, Cal. 7. 30. From N. N. at Oakland 16. 60. St. John's congreg. at San Francisco 20.00. N. N. at San Francisco 2.00. From Mr. P. Meyer at Palmenthal, Cal. 5.00. By Mr. Helmvid in Cornelius, Oregon, 3.00. N. N. in Creston, Cal., 3.00. By Mr. H. Stut, Oakland, Cal., 5.00. By Mr. P. Ehlen v. J. G. Schleier in Grangeville, Jdaho, 5.00. By Mr. P. Paul's congreg. in Cornelius, Oreg,

12.00. By Mr. P. Paul in Cornelius, Mission Festcollecte, 40.00. (p. §434. 55.)

Poor students: From the Concordia Young Men's Association in San Francisco 10.00. From Mr. H. Stut, Oakland, 5.00. N. N. in San Francisco 1.00. ' From Mr. N. G. Seibel, Sau Francisco, 5.00. (S. -21.00.)

Mr. P. Bertram in New Zealand: From Mr. 4*. I. M. Buehler, San Francisco, 5.00. San Francisco, July 22, 1890. J. H. Hargens, Cassirer.

Incoming to the Koste of the Iowa District:

Synodal treasury: By?. C. W. Diederick of sr. Congregation at Hampton -5.00. By Fr. Th. Wolfram, Collecte sr. Congregation at Waterloo, 3.00. By?. Th. Steege of Hastings 6. 70. (S. -14. 70.)

Inner Mission in Iowa: By Mrs.?. L.A. Müller of H. H. 5.00. By P. F. v. Strohe, Pentecostal troll. of Joh.Gem. at Monticello, 27. 60, subsequently by W. B. Hanken 2.00. By P. W. T. Ströbel of Claus Kuutzen in Dow City 1.00. By P. J. Deckmann of sr. Gem. in Cedar Rapids 5. 10. By?. Ch. F. Herrmann, Theil d. Pfingstcoll. sr. Arcadia congregation, 3.00. By Rev. J. P. Guenther, part of the communion coll. of sr. Dreicinigkeils-Gem.j 5.00.

By P. A. C. Dörrfler of sr. Jmm.-Gem. 9.00. By P. C. W. Baumhöfener of sr. Gem. at Homestead 17. 50. by W. Gundermann, Clarinda, 2.00. by P. Brammer at Lowden, Pfingsteoll. sr. Trinity comm. 14. 60, St. Paul comm. 95. by Bro. C. Runge, Pentecost coll. sr. Congregation, 9. 50. By?. H. Wehking of St. Paul's Congregation. Cong. at Alta, 8. 75. by P. Nuoffer of his congregation. By Fr. Brammer, communion collector of his congregation. Jmm.-Gem., 5. 11. By Fr. Reinhardt, Coll. sr. Gem. at Van Horn,' 8. 75. by Bro. Th. Steege, Pentecost Coll. sr. Gem. at Council Bluffs, 6. 00. By P. J. Seßler, of the Gem. at Sheridan Tshp. 5. 91. By P. Wolfram, at Waterloo, of N. N. 2. 00. By?. M. Fürstenau, Missionary Feast Coll. sr. Congregation, 35. 60. By?. Ahner, Coll. sr. Cong. in Dayton, 5. 70. By Fr. Brust, two-thirds of the missionary festival coll. sr. Gem., 9. 14. by Fr. Ehlers of Wittwe Petri 5.00. by ? Zürrer, communion tax, sr. By Fr. Ph. Dornscif of Mrs. G. 1.00, by his school children 1. 67. By Fr. G. Bayer of St. Martin's congregation 6. 75. Martin's congregation, 6. 75. by E. A. Brüggemann, part of the missionary staff of his congregation, 52.00. by ? Parish, 52.00. By ?. Th. Mattfeld, part of the missionary festcoll. of sr. Congregation at Lincoln Tshp., 24.00. By Bro. G. Haar, part of the Mission Festival Congregation at Hubbard, 14.00. Cong. at Hubbard, 14. 50. By Bro. L. A. Muller of the Cong. at Wall Lake 2. 40. (p. -306. 48.)

Negro Mission: By Fr. Brust in Dubugue from I. Wiegand 2.00. By Fr. Ch. F. Herrmann, Tbeil der Pfingstcoll. sr. Gem. in Arcadia, 2.00. By?. P. Meinecke from M. Riese 1.00. By P. A. Grafelmann, found in the bell bag of sr. Congregation, 1.00. By?. M. Herrmann of his congregation... Cong. in Grant Township 8.00.- By Fr. E. Zürrer, for a new negro church in New Orleans Pentecost coll. sr. Gem. 18.00, by N. N. 2.00, H. Klünder 1.00, G. Grünhagen, Klara Grünhagen, Fr. Wanke 1.00 each. By?. W. T. Ströbel from sr. Br. Brust, one third of the missionary feast coll. sr. Comm. 4. 57, by Geo. Vogel . 50. by Fr. E. Zürrer, part of the missionary budget, 15.00. by Fr. G. Bayer from N. N. for the Negro mission in New Orleans 5.00. by? E. A. Brüggemann, part of the missionary festival budget, 15.00. by? Congregation, 15.00. By Fr. Th. Mattfeld, part of the Missionary Festival Coll. Cong. in Lincoln Township, 1 p.m. By ? . G. Haar, part of the mission festival coll. sr. Cong. in Hubbard, 14. 50. (p. -108.07.)

English Mission: By N. N. in Storm Lake 10.00.

Heathen Mission: By Bro. J. Aron of Mother Happel 2.00. By Bro. Th. Mattfeld, Theil of the Mission Festcoll. sr. Cong. in Lincoln Township, 12.00. (S. -14.00.)

Poor students from Iowa: By P. L. A. Müller from N. N. 5.00. By P. Ansonrg from Mr. Kornhaaß 5.00. By P. F. J. Oehlert from Katharine Brunnchorst 1.00. By P. Grafelmann from N. N., Glied sr. Joh.-Gem., for ? . Horn's sons 5.00. By P. Reinhardt, Hockzeitscoll. at H. Grovert, 8. 30. By P. Fr. Brust from G. Vogel . 50. by ? . A. Dommann, communion roll of the Northwest Special Conference, 5. 45. By P. J. Horn from the alms fund of sr. Congregation 10. 40. (p. -40. 65.)

Deaf and Dumb Institution: By P. P. Meinecke of the Virgins' Association sr. Congregation 5.00. By Fr. F. W. Heinke, Coll. sr. Cong. at Bauer's, 8.00. By?. J. Aron, Pentecost Coll. sr. Gem. at Atkins, 13. 33. By Bro. Grafelmann of N. N., member sr. Joh. congregation, 5.00. By Fr. H. Wekking, s. at the confirmation of the deaf-mute W. Jordan, 10. 80. (p. -42. 13.)

Orphanage in Wittenberg: By?. P. Meinecke of the Jungfrauen-Verein sr. Gem. 5.00. By W. Sundermann from L. S. . 25. by P. Oehlert in Webster City from N. N. 1.00. (S. -6. 25.)

Orphanage near St. Louis: By Fr. Fr. Meinecke of the Virgins' Association sr. Gem. 5.00. By Fr. Brandt, Coll. . at the children's festival sr. Gem. at Clarinda's, 5. 27. (S. -10. 27.)

Hospital in St. Louis: By?. Fr. Chest of N. N. 1.00.

Aged and sick pastors and teachers: by P. Fr. Brust of N. N. 1. 50.

Widows' and Orphans' Fund: By P. F. A. Reinhardt, Conferenz Coll., 20.00. By ? . F. v. Strohe of N. N. 1.00. By P. Ph. Studt of sr. Gem. in Luzerne 7.00. By ? . C. W. Diederich of sr. By ? . Joh. Tburner 5.00, by the same of N. N. . 25. by P. G. Haar 2.00, by P. Ch. W. Otto of the congregation at Atlantic 4.00. by?. W. T. Stroebel, Pentecostal coll. of the congregatn at Denison, 4. 32. by P. A. Lohr, Pentecostal coll. of sr. Congregation, 6. 50. By P. H. E. Jacobs, Pentecostal Coll. sr. Congregation, 2. 80. By?. F. Brust, Pentecostal Coll. sr. Congregation in Dubugue, 11.00. By?. 6. F. W. Brandt of Congregation. Congregational, 8.01. By P. J. Deckmann of his congregation... Gem. in Cedar Rapids 5. 10. By Rev. P. Meinecke of the Gem. at State Centre 12. 10, by Rev. P. Meinecke 3.00, Wittwe Sophie Schaper 1.00. By Rev. J. P. Guenther, Tbeil of the Communion coll. of sr. Dreieinigkeits-Gem., 3.02. By P. Th. Steege 5.0Ü. By Fr. F. W. Heinke, coll. sr. Gem. at Bauer, 8.00. By ? . Th. Händschke, Pentecost coll. sr. Gem. b. Sumner, 9. 10. By

Chr. Möller from St. John's Parish in Lyons 5.30, Mrs. Meyermann as a Kähler's Gem. at Farmers Retreat 9.00. A. Steudler by IN Schmidt at thank offering 2.75, from St. Paul's Parish in Centre Grove 5.00. By Fr. Decatur 1.00. A. Weber by Fr. Goesswein at Vincennes 5.00. G. Pupil d. Ehlers, Coll. sr. Joh.-Gem., 7.00. By k. V. P. Goßweiler, Theil of a Matthias at Preble 1.00. D. Communion Coll. sr. Dexter Gem., 3. 71, part of a coll. sr. Van Meter Gem. Heintz v. d. Gem. at Crown Point . 65th M. Scheiderer of IN of, 6. 15, by himself 1.00. By P. C. R. Riedel, Coll. sr. Gem. in Charlotte, Werfelmann's Gem. in Neudettelsau 1.00. Ch. Mayer the. 1.00. N. N. by 2.00. By P. C. Runge, ges. at the wedding of Eduard Ebert and Jda Schulz, Markworth on White Creek 1.00. ?. Weseloh's Gem. in Cleveland 10. 70. 9. 11. By P. B. J. Ansonge, Pentecost Coll. sr. Gem. at Fort Dodge 22. 15, For New Orleans: H. Schake in Cleveland 2.00. The same for Schulh. by himself 2. 85. By P. A. Ehlers, Pentecostal Coll. sr. Gem. at Gray, 8. 3.00. Kretzmann's Gem. in Cleveland desgl. 24. 50. (p. §63. 85.) 00. By Bro. H. Wehking of sr. Gem. at Alta 9. 80. by P. C. W. Baumhöfener English Mission: By IN Meyer in Gar Creek ges. on Wischmeier- of G. Gunzenhauser 6.00, by P. W. Brandes, Theil der Pfingstcoll. sr. Gem. Bennhoff's Hochz. in Cleveland §5.00. 5.00, by himself 2.00. By P. E. Riedel of the Joh. Gem. in Colfax Township. 7. 25. By P. W. Faulstich 2.00. By P. J. Horn, Pentecostal Coll. sr. Jmm. Gem., 11. 83. by P. J. Seßler 4.00. by the same from d. Gem. at Auburn 2. 90. by P. F. J. Oehlert, Collecte of St. Paul's Gem. at Webster Cleveland 2.00. P. Böse's Gem. a. d. South Ridge 6.00. D. IN. Heintz v. d. City, 3. 27. by P. E. F. Welcher from sr. Gem. at Waverly 19.00. By ck. A Gem. in Crown Point . 50. (S. §13. 50.) T?. E. SchWe? 2.00. By P. E. Zürrer, communion coll. 9.00. By k. Ph. Emigr.-Miss. New Vork: 1'. Hillr's Gem. in Minden §5.00. H. Schake in T?. E. SchWe? 2.00. By P. E. Zürrer, communion coll. 9.00. By k. Ph. Emigr. Miss, in Baltimore: H. Schake in Cleveland §2.00. 1'. Böse's Dornseif, Pentecostal and communion coll. sr. Gem. at Wilton Junction, Gem. a. d. South Ridge 3.00. D. 1'. Heintz v. d. Gem. at Crown Point . 50. 11. 81. By P. J. Schinnerer, Coll. sr. Gem. at Ochevedan, 4.00. Coll. sr. (S. §5. 50.) Gem. in Harrison Township, 1.00. By P. L. A. Muller of the Gem. at Odebolt, Gem. in Dubuque, Iowa: IN Ernst's Gem. in South Euclid §7.00. P. 1. 60, W. Hasenjäger, 1.00, N. N., 5.00. (S. -304. 83.) Markworth's Gem. on White Creek 4. 80. (S. §11. 80.) Gem. in Dubuque: By Fr. A. Grafelmann, in the bell indicates sr. Gem. Gem. at Rockford, Ill: IN Markworth's Gem. at White Creek. §4. 80. found 1.00, by Maria Schuster 5.00. By k. E. F. Welcher by sr. Gem. at Gem. in Dakota: D. IN Heintz v. d. Gem. in Crown Point §1.00. Waverly 24. 50. by Kass. C. Eißfeldt 1. 50. by P. F. J. Oehlert, Coll. of sr. Coll. at Webster City 3. 25, subsequently by W. Blankenbühler 1.00. By P. Clara Ruessmann's Hochz. §10.00. Th. Steege of Boomer 7. 75. By P. E. Zürrer, part of the Missionary Coll. Poor students in Springfield: D. Lienhardt in North Amherst ges. on 30.00. By P. A. Dommann, Coll. sr. Gem. at Jreton, 3. 4o. By Bro. Th. Franz Grugel's Hochz. §4. 21. Mattfeld of the following members of sr. Centre Township: by A. Tapps Poor students in Fort Wayne: By IN Heinicke in Evansville ges. on 5.00, F. Ramtbun, Ferd. Wendt, Fr. Wendt, C. and F. Berner, W. Kretlow, IOjähr. Hochz. v. J. u. W. Böhne for Reininga §6.00. C. Bahls 1.00 each, A. Bläß, Th. Zierke, J. Lembke . 50 each, P. Mattfeld Poor students in Addison: D. P. Lienhardt in North Amherst ges. on G. 3.00. By P. G. Haar, part of the Missionary Festival Coll. of Sr. Gem. in Becker's Hochz. §2.00. Hubbard, 5.00. By P. J. Horn, Coll. sr. Jmm. Gem., 12. 65. By Kass. Ebr. Orphanage at Addison: school k. Teacher Hormel's in Fort Wayne §2. Schmalzriedt, Detroit, Mich. 9. 25. (p. -120. 80.) 80. Desgl. Roscher's that. 2.01. D. P. Heintz v. d. Gem. in Crown Point English parish in New Orleans: By Fr. Brust of N. N. for the §1.00. (S. §5. 81.) Orphans b from in Indianapolis: A. d. Sparb. IN Kaiser's school k. in By P. C. W. Baumhöfener from Herm. Wiebold 1.00. By P. V. P. Goßweiler, Liverpool §. 28. H. Schake in Cleveland 3.00. D. dens. out of H. Kahle's part of a communion coll. of sr. Dexter Gem. 1.00, part of a coll. sr. Van Sparb. 1.00. School k. Teacher Seibel's in Cleveland 2.00. Thank offering for happy recovery of Mrs. Teacher Seidel that. 5.00. P. Kähler's Gem. in Farmers Retreat 5. 70. Last yr. Confirm. P. Kretzmann's in Cleveland 2.00. IN Lothmann's Gem. in Akron 9. 25. D. IN Heintz v. d. Gem. in Crown Point 1.00. (p. §29. 23.) Orphanage near Pittsburgh : P. Lothmann's Gem. in Akron §10.00. Pilgrim House in New Pork: By P. Lienhardt in North Amherst ges. on G. Becker's Hochz. §2.00. D. IN Heintz v. d. Gem. in Crown Point 1.00. (S. 3.00.) ' Deaf and Dumb Institution: H. Schake in Cleveland §3.00. Sewing School P. Kretzmann s Gem. das. 4. 25. D. IN Heintz v. d. Gem. in Crown Point 1.00. (S. §8. 25.) Districts support fund: IN Hiller's Gem. in Minden §5.00. D. P. Henkel in Aurora proceeds of H.'s H. P. 's 20.00. AusKaiser's Gem. in Liverpool 6. 62. H. Schake in Cleveland 3.00. P. Lüker's Gem. in Bremen 13. 65. P. KählerH Gem. in Farmers Retreat 10.00. N. N. by IN Gößwein in Vincennes 1.00. A. d. Gottesk. ders. Gem. 4.01. D. IN Heintz by the Gem. at Crown Point 2.00. (S. §65. 28.) Total: §513. 35. Fort Wayne, Ind, July 31, 1890.

Income to the Michigan District coffers:

Synodical treasury: congregation in Merrill §4. 72. congregation in Wyandotle 5. 35. congregation in Frankenlust 16. 25. J. G. Weiss that. 5.00. (S. §31. 32.)

Negro Mission: D. P. Krüger by G. Müller 2.00. D. !'. J. Le!mwt by Andr. Mittkberger 2.00. Grm? in Franken"- ' muth 11.00. From the Mission Festival d. Gemm. Gr. Rapids, Caledonia & Lisbon 78.00. D. Teacher Maurer 1.00. Teacher Denninger's pupil 4. 50. D. P. J. Schmidt, sent to J. Ströbel's wedding, 6. 40. Gem. in Lansing 5. 50. (p. §110. 40.)

Deaf and Dumb Institution: D. Arendt, on Eberts Hochz. ges., 3.05. D. P. Heinecke by Miss M. Frank 1.00. comm. at Petcrsburgh 1. 25. comm. at Sandy Creek 8.00. D. P. I. Schmidt by Andr. Mittelberger 3.00. D. IN H. O. Schmidt of Wittwe Klenk 7.00. (S. §23. 30.)

Poor Michigan Sophomores: From the Missionary Feast of the Gem. Gr. Rapids, Caledonia & Lisbon 39.00.

Inner Mission: congregation in Fräser 12.00. D. P. Krüger from G. Müller 2.00. From the mission festival of the congregations. Gr. Rapids, Caledonia & Lisbon 78.00. Congregation in Jonia 6.00. Congregation in Waltz 5. 40. Congregation in New Boston 2. 75. Congregation in Sebewaing 8. 21. (p. §114. 36.)

Support fund: Gem. in Fräser 12. 37. D. ?. Krüger of N. N. 5.00. comm. in Frankenmuth 18. 25. comm. in Adrian 10. 50. D. IN H. O. Schmidt of Wittwe Klenk 7.00. (S. §53. 12.)

Mission to the Jews: Community in Frankenlust 10.00.

IN Hügli's English Mission School in New Orleans: D. IN Smukal from some members of his church. Gem. 6.00. Gem. in Waltz 3. 88. D. IN Sievers Sr. to be sent to C. Neumeyer's high school, 6. 25. (p. §16. 13.)

Emigr. Missi o n : D. IN Kruger by G. Müller 1.00. From the mission feast of Gemm. Gr. Rapids, Caledonia & Lisbon 39.00. (p. §40.00.)

Heathen mission: D. P. Sievers sr. by J. Hartmann . 50.

Comm. in Dubuque, Iowa: Comm. in Frankenlust 9. 25. (Total §447. 38.)

Detroit, July 31, 1890, Chr. Schmalzriedt, Cassirer.

Incoming to the Middle District caste:

Synodal Fund: IN Wefel's Gem. in Cleveland §9. 40. P. Kaumeyer's Gem. in Lancaster 10. 77. P. Sallmann's Gem. in Pomeroy 5. 20. By P. Meyer in Gar Creek ges. on Wischmeier-Bennhoff's Hochz. in Cleveland 5. 65. P. Praetorius' Gem. in Louisville 6.00. P. Berg's Gem. in Adams Co. 6. 25. D. ?. Heintz v. d. Gem. at Crown Point 2.00. P. Werfelmann's Gem. at Neudettelsau 22. 40. IN Weseloh's Gem. at Cleveland 105. 40. IN Hassold's Gem. at Huntington 5. 91. (p. >§178. 98.)

Inner Mission: D. IN Kaiser from L. Morlock in Liverpool §1.00. H. Schake in Cleveland 3.00. From the missionary office U. Kunschick's parish in Madisonville 2. 75. Through L. Schumm from the parish in La Porte 21. 85. Women's v. IN Niemann's congregation in Cleveland 10.00. D. P. Diemer in Peru by Mrs. Chr. Keßler 1.00. Same for v. P. Jox gesch. Preachings . 90. IN Kirchner's congregation at Briar Hill 10.00. Fr. Kähler's congregation at Farmers Retreat 10.00. N. N. at Vincennes by IN Gößwein 2.00. Same 2.00. D. Fr. Heintz by J. G. Lottes 2.00. J. Bunsold from Fr. Werfelmann's congregation at Neudetelsau 1.00. Fr. Weseloh's congregation at Cleveland 16.00. (p. §83. 50.)

Negro Mission: Schulk. Teacher Zitzlaff's in Evansville §2. 50. L. and E. Beyer this. . 50. Mrs. Chr. Keßler in Peru 1.00. IN

English Mission: By IN Meyer in Gar Creek ges. on Wischmeier- of G. Gunzenhauser 6.00, by P. W. Brandes, Theil der Pfingstcoll. sr. Gem. Bennhoff's Hochz. in Cleveland §5.00. 5.00, by himself 2.00. By P. E. Riedel of the Joh. Gem. in Colfax Township. 7. 25. By P. W. Faulstich 2.00. By P. J. Horn, Pentecostal Coll. sr. Jmm. Gem., 11. 83. by P. J. Seßler 4.00. by the same from d. Gem. at Auburn 2. 90. by P. F. J. Oehlert, Collecte of St. Paul's Gem. at Webster Cleveland 2.00. P. Böse's Gem. a. d. South Ridge 6.00. D. IN. Heintz v. d. City, 3. 27. by P. E. F. Welcher from sr. Gem. at Waverly 19.00. By ck. A Gem. in Crown Point . 50. (S. §13. 50.) T?. E. SchWe? 2.00. By P. E. Zürrer, communion coll. 9.00. By k. Ph. Emigr.-Miss. New Vork: 1'. Hillr's Gem. in Minden §5.00. H. Schake in T?. E. SchWe? 2.00. By P. E. Zürrer, communion coll. 9.00. By k. Ph. Emigr. Miss, in Baltimore: H. Schake in Cleveland §2.00. 1'. Böse's Dornseif, Pentecostal and communion coll. sr. Gem. at Wilton Junction, Gem. a. d. South Ridge 3.00. D. 1'. Heintz v. d. Gem. at Crown Point . 50. 11. 81. By P. J. Schinnerer, Coll. sr. Gem. at Ochevedan, 4.00. Coll. sr. (S. §5. 50.) Gem. in Harrison Township, 1.00. By P. L. A. Muller of the Gem. at Odebolt, Gem. in Dubuque, Iowa: IN Ernst's Gem. in South Euclid §7.00. P. 1. 60, W. Hasenjäger, 1.00, N. N., 5.00. (S. -304. 83.) Markworth's Gem. on White Creek 4. 80. (S. §11. 80.) Gem. in Dubuque: By Fr. A. Grafelmann, in the bell indicates sr. Gem. Gem. at Rockford, Ill: IN Markworth's Gem. at White Creek. §4. 80. found 1.00, by Maria Schuster 5.00. By k. E. F. Welcher by sr. Gem. at Gem. in Dakota: D. IN Heintz v. d. Gem. in Crown Point §1.00. Waverly 24. 50. by Kass. C. Eißfeldt 1. 50. by P. F. J. Oehlert, Coll. of sr. Coll. at Webster City 3. 25, subsequently by W. Blankenbühler 1.00. By P. Clara Ruessmann's Hochz. §10.00. Th. Steege of Boomer 7. 75. By P. E. Zürrer, part of the Missionary Coll. Poor students in Springfield: D. Lienhardt in North Amherst ges. on 30.00. By P. A. Dommann, Coll. sr. Gem. at Jreton, 3. 4o. By Bro. Th. Franz Grugel's Hochz. §4. 21. Mattfeld of the following members of sr. Centre Township: by A. Tapps Poor students in Fort Wayne: By IN Heinicke in Evansville ges. on 5.00, F. Ramtbun, Ferd. Wendt, Fr. Wendt, C. and F. Berner, W. Kretlow, IOjähr. Hochz. v. J. u. W. Böhne for Reininga §6.00. C. Bahls 1.00 each, A. Bläß, Th. Zierke, J. Lembke . 50 each, P. Mattfeld Poor students in Addison: D. P. Lienhardt in North Amherst ges. on G. 3.00. By P. G. Haar, part of the Missionary Festival Coll. of Sr. Gem. in Becker's Hochz. §2.00. Hubbard, 5.00. By P. J. Horn, Coll. sr. Jmm. Gem., 12. 65. By Kass. Ebr. Orphanage at Addison: school k. Teacher Hormel's in Fort Wayne §2. Schmalzriedt, Detroit, Mich. 9. 25. (p. -120. 80.) 80. Desgl. Roscher's that. 2.01. D. P. Heintz v. d. Gem. in Crown Point English parish in New Orleans: By Fr. Brust of N. N. for the §1.00. (S. §5. 81.) Orphans b from in Indianapolis: A. d. Sparb. IN Kaiser's school k. in By P. C. W. Baumhöfener from Herm. Wiebold 1.00. By P. V. P. Goßweiler, Liverpool §. 28. H. Schake in Cleveland 3.00. D. dens. out of H. Kahle's part of a communion coll. of sr. Dexter Gem. 1.00, part of a coll. sr. Van Sparb. 1.00. School k. Teacher Seibel's in Cleveland 2.00. Thank offering for happy recovery of Mrs. Teacher Seidel that. 5.00. P. Kähler's Gem. in Farmers Retreat 5. 70. Last yr. Confirm. P. Kretzmann's in Cleveland 2.00. IN Lothmann's Gem. in Akron 9. 25. D. IN Heintz v. d. Gem. in Crown Point 1.00. (p. §29. 23.) Orphanage near Pittsburgh : P. Lothmann's Gem. in Akron §10.00. Pilgrim House in New Pork: By P. Lienhardt in North Amherst ges. on G. Becker's Hochz. §2.00. D. IN Heintz v. d. Gem. in Crown Point 1.00. (S. 3.00.) ' Deaf and Dumb Institution: H. Schake in Cleveland §3.00. Sewing School P. Kretzmann s Gem. das. 4. 25. D. IN Heintz v. d. Gem. in Crown Point 1.00. (S. §8. 25.) Districts support fund: IN Hiller's Gem. in Minden §5.00. D. P. Henkel in Aurora proceeds of H.'s H. P. 's 20.00. AusKaiser's Gem. in Liverpool 6. 62. H. Schake in Cleveland 3.00. P. Lüker's Gem. in Bremen 13. 65. P. KählerH Gem. in Farmers Retreat 10.00. N. N. by IN Gößwein in Vincennes 1.00. A. d. Gottesk. ders. Gem. 4.01. D. IN Heintz by the Gem. at Crown Point 2.00. (S. §65. 28.) Total: §513. 35. Fort Wayne, Ind, July 31, 1890.

Entered the caste of the Western District:

Synod Fund: Fr. Great's Gem. in St. Joseph §4.06. Fr. Proft's Gem. in Corning 3. 70. IN Demetrios Gem. in Emma 5.01. IN Fischer's Gem. in Drake d. Mr. Horstmann 6.00. IN Nohlsing's gem. in Alma d. Mr. Herrling 6. 15. (p. §24. 92.)

Progymmasium at Concordia:?. Gümmers Gem. at Longtown 7. 50.

New construction in Concordia: IN Purzner's congregation in Jefferson City, 30.00. President Biltz's congregation in Concordia by Mr. Kröncke, 4th c., 140.00. IN Norden's congregation in Jarvis, 15.00. U. Nohlsing's congregation in Alma by Mr. Herrling, 4th c., 6.00. Mr. Herrling, 4th part, 6.00. IN Skwankovsky's parish in Baden, 3rd part, 10. 75. (p. §201. 75.)

Inner Mission of the District: IN Fischers Gem. in Drake d. Mr. Horstmann 3.00. By?. Burkart in Lutherville, Coll. at Krieg-Werfelmann wedding, 6.00. (S. §9.00.)

Negro Mission: Through Fr. Hanser in St. Louis from Mrs. A. Gödecker 2.00, Jmm. Guenther 2.00, Mrs. N. N. 2.00, Mrs. E. K. 1.00, from the missionary box 3. 15. IN Demetrios Gem. in Emma 5. 95. I?. Mayer's Gem. in New Wells 11. 50. by ?. Rösener in Altenburg by N. N. for the support of the studying Negro youth from New Orleans 25.00. IN Ehlers in Norborne 2.00. (p. §54. 60.)

English Mission : IN Fischers Gem. in Drake by Mr. Horstmann 2. 85.

Support fund: By P. Hanser from Jmm. Guenther 1.00, Mrs. C1. Ziegler 2.00. (S. §3.00.)

Sick Pastors and Teachers: IN Purzner in Jefferson City 4.00.

Orphanage at St. Louis: By IN Purzner from Konr. Schmidt 1.00. By Fr. Norden in Jarvis from Wittwe Ranft 5.00. (S. §6.00.)

Hospital in St. Louis: By IN Hanser from Mrs. A. Gödecker 1.00, Wittwe S. Moser 1.00, Mrs. Cl. Ziegler 2.00. By IN Flaxbeard in Cape Girardeau from Wittwe Härting 1.00. By IN Norden in Jarvis from Wittwe Ranft 5.00. (S. §10.00.)

Deaf and Dumb Institution: By IN Hanser of Mrs. A. Gödecker 1.00, Mrs. Cl. Ziegler 1.00. (S. §2.00.)

INBirkner's Mission School: Fr. Hanser's congregation in St. Louis by Mr. Brauer 5.00.

St. Louis, Aug. 5, 1890. H. H. Meyer, Cassirer.

2314 14. 1411" 8tr.

Proceeds to the treasury of the Wisconsin District:

Emigrant mission in New York: from an unnamed -2.00. By IN Nehwinkel from N. N. 1.00. Mission festival coll. in Sheboygan 16. 67. (pp. -19. 67.)

Emigrant Mission in Baltimore: mission festcvll. in Sheboygan 8. 33.

Poor Students at Addison: From an Unnamed 2.00.

Poor Students in Springfield: From an Unnamed 2.00.

Poor Students in Fort Wayne: From an Unnamed 2.00.

Poor Students in Milwaukee: From an Unnamed Person 2.00. By IN El. Seud of Adams Co. 3. 60. From an Unnamed Person for Studying Orphans 2.00.

Poor students in St. Louis: Through the?, L. G. Dorpat by N. N. 1.00.

Heathen Mission: By 1'. Rehwinkel of N.,N. 1.00."

English Mission in New. **Oceans: IN J. Karrers** Gem. 1. 10.

Negro Mission: Through IN F. Leyhc by Ferd. Keup 10.00. Aug. Damköhlcr 2.00. Through IN Osterhus by K. Gaulke 1.00. Gem. IN Ph. Wambsganß' 10.00. Through IN Rehwinkel by N. N. 1.00. Mission Festival Collect: in Janesville 14. 50, in P. P. Platz' Gem. 21. 34, in Ealedonia 40.00, in Sheboygan 30.00. (S. -129. 84.)

Inner Mission of the District: Mission Festival Collect: in Town Wilson & Sheboygan Falls 41.03, in IN Ph. Wambsganß' Gem. 38.04, in Janesville 55.00, in IN Plaß' Gem. 25.00, in Ealedonia 10.00, in Sheboygan 110.00, in Ashland 130. 62. by Mrs. Regelein 1.00. by Mrs. K. Leitsch 1.00. by IN G. Löber by Wittwe Henck 1.00. by P. Nehwinkel by N. N. 1.00. by?. L. G. Dorpat by V. Reger 1.00. Women's Club of Emanuels-Gem. in Milwaukee 20.00. (p. -434. 69.)

Jewish Mission: Mission Festcollecten: in Sheboygan 13. 66, in?. Ph. Wambsganß' Gem. 10.00. (p. -23. 66.)

Unter st ützungskasse: From an unnamed 4.00. From the ??...: G. Kühle 5.00, L. G. Dorpat 2.00, P. H. Dicke 4.00, L. Schütz 4.00. (S. -19.00.)

Synodal treasury: IN Ledeburs Dreicinigk.-Gem. 4. 60, whose Joh.-Gem. 3. 70. P. E. A. Grothes Gem. 6. 45. (S. -14. 75.)

Distressed Fellow Believers in Dakota: From an Unnamed 2.00.

Gem. in Dubuque. Iowa: IN Osterhns'Gem. 7.00.

Orphanage in M ttc nberg: From an unnamed person 2.00. Surplus of a church concert in the Trinity congregation in Milwaukee 35. 25. From the Lutheran teachers' choir in Milwaukee 29. 10. From teacher F. Rix's pupils 4. 25. (pp. -70. 60.)

Schul lasse: Of the congregations of the 1'?: L. G. Dorpat, Wilson 4. 30, Georgii, Horicon 10.00, W. J. Friedrich 35. 73, Th. Brauer 10. 60, Cl. Seuel, Portage 1. 50, Fr. Randt, Butternut 2. 87, Glidden 2. 86, Ledebur, Eedarburg 5. 13, E. Roller, Stevens Point 6. 60, Amherst 7.00, J. C. Heyner, Modena 3.00, Esntou ASS, MKmy 3.00, B. Sievers 23. 50, H. Sagehorn, Rantoul 9. 50. by the comm. of Fredonia 4. 22. St. Peter's comm. in Granville 3. 50. comm. in Phillips 5. 75. Mrs. Rohm . 50. by IN Rehwinkel of N. N. 1.00. by P. Restin of Koppen. 25. (S. -143. 71.)

Construction in Springfield: IN E. Huebner's Gem. in Hancock

Milwaukee, July 31, 1890. C. Eissfeldt, Cassirer.

For poor students at Concordia College in Milwaukee, the undersigned has received since April of this year, with heartfelt thanks: Through Prof. O. Hattstädt for Wilb. Schulz from the women's association of the community of Mr. P. Achenbach -5.00, from Mrs. Brinkmann 2.00, from Mrs. Beckert 3.00, from Mrs. Laudel 1. 50 ; by Mr. P. L. Lochner for G. Pallaschke from the women's association of the community 16.00 and from the virgins' association of the same 10.00, by Mr. ?. A. Käselitz from his own community A. Käselitz from his congregation for Karl Boseck 5.00; by Father Rosenwinkel for Albert Rose II.00; by Father Naumann for Father Baumann, given at the wedding of Joh. Kiunde and Bertha Jäger, 8. 65; by Father Jobst Büning, given at the wedding of Schröder-Runge, 13. 40 (one half intended for Father Baumann, the other for poor pupils in general); by Father G. Löber from the hymn book fund 5.00.

From the women's association of the local Dreieinigkeitsgemeinde 4 woolen shirts and from the women's association of the local Kreuzgemeinde 2 woolen undershirts.

Milwaukee, July 21, 1890, Ch. H. Loeber, Director.

For the household of Concordia College in Milwaukee, the following have been received since April: from Mr. Fr. Treuchel in the parish of Mr. IN Präger, 15 lbs. of lard; from Mr. Fr. in Freistadt 236 lbs. of butter; from Mr. H. Heinecke in Sheboygan 100 lbs. of lard; through Mr. Steinbach in Mayville 10 sacks of flour; from the parish of Mr. P. Th. Krumsieg in Minnesota -56.04.

Milwaukee, July 22, 1890.

Wilh. Hagedorn,
Property Manager.

Received with thanks from Aug. B. through Mr. IN C. Brauer -10.00 to pay off oppressive church building debts of my Medina parish. G. Bartling.

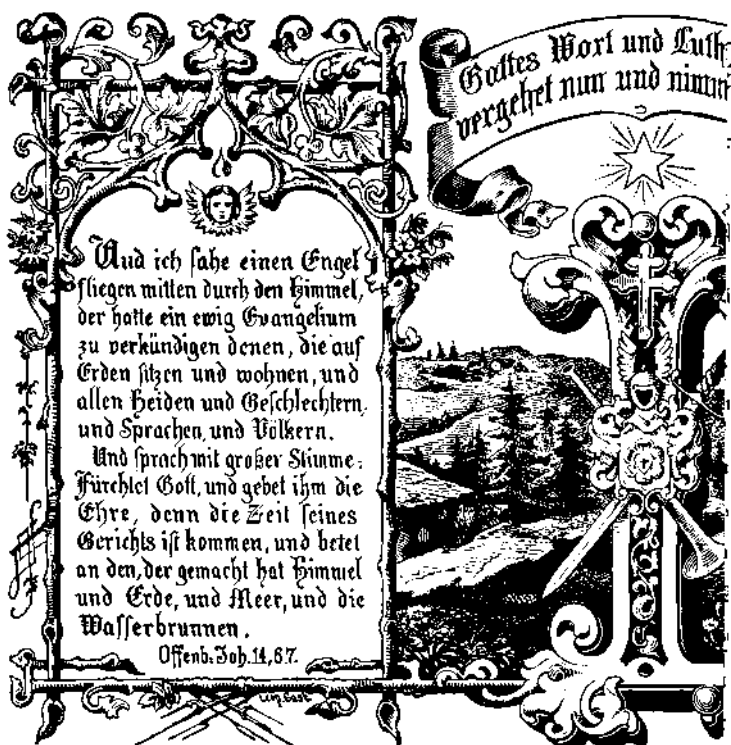
Misprint.

In the last number of the "Lutheran" in your article "the gospel or pure doctrine of justification" rc p. 127 column 2 line 8 from the top reads: Christ's work, instead of: Christ's word.

Uevirndevte Advesserr:

Rov. "I. LI. kcknisoli, UuckoU, RuwlIns Oo., Uuns.
II. I). Oluovor, 909 Otto 8tt., CilicnAO, IU.

Lutereä ab tUs kost Otleo ut 8t. Douls, Llo." "s seeouä-oLSS
wutor.



Herausgegeben von der Deutschen Evang.
Redigirt von dem Lehrer

Vol. 46.

The gospel, or the pure doctrine of justification, the source of right enthusiasm for all work in the kingdom of God.

(A paper delivered before the Synod of Delegates, Milwaukee 1890, and published by
resolution of the same).

(Conclusion.)

Finally, let us listen to some sayings of Luther, in which he
urges Christians who have the gospel to take the greatest care
that the gospel be preached everywhere and bequeathed to
their descendants.

With powerful words, Luther urges that it is the duty not only
of individual Christians, perhaps only of the parents concerned,
but of all Christians, that is, of all Christian congregations, to
provide for the education of young people for the ministry of
preaching. Christians should not think that so many preachers
will always be found by themselves, without their special help,
that they and their descendants will have the preaching of the
gospel. God would punish such negligence and carelessness
by making the right preachers scarce and by sending false
preachers in their place. Yes, we must never forget that
because Christian congregations are charged with the office of
preaching, they are also charged with the duty of educating
young people for the office of preaching. They, the Christian
congregations, are to be on the lookout for boys and young men
who will read for the teaching office in the church. They, the
Christian congregations, should also provide the means for
study where these are lacking.

Luther writes: *) I have often enough admonished that for this
purpose anyone who could do something should do it with all
diligence, that the youth should be brought to school, properly
instructed and taught for the ministry and preaching, and that
they should only be provided for their necessities; but,
unfortunately, few cities and sovereigns do it. Look at all of
Germany, bishops, princes, nobility, burghers, and peasants,
and see how sure they are of this.

*) Luther's Works, [St. Louis Edition, XII, 926-929](#).



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Hedigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., August 26, 1890. No. 18.

And they shall go, and snore, and sleep, thinking that there is no need; that it will do itself good, that they may always have pastors and preachers: but they shall indeed have overslept, if they think that they have done well; for they shall also become unwise, and shall not see what the will of God is. Therefore they will have to learn that they do not want to believe now, that it will come to this in a few years after us, that they will look for preachers and find none, and then they will have to listen to coarse unlearned asses, who neither know nor understand God's word, and preach, like the pope's asses, the pope's filth and stink of consecrated water and salt, etc., or of their gray skirts and new monasticism. - They cry out, preach, and exhort, until they never want to hear. Therefore St. Paul also tells us this prophecy beforehand, that such will become unwise and foolish who do not know what God's will is, and so, as follows, miss and lose the time of grace and their salvation. Now this is God's will, that we should hallow his name, love and promote his word, and so help God to build up his kingdom, and so on. If this is done, he will also do our will, namely, to give us our daily bread, peace, and good things.

Luther further reminds us that Christians should let the appointment of the ministry of preaching, the preservation and spreading of the gospel be their most noble work here on earth. Christians should first see to it that the preaching of the pure Word of God remains in the land; the care for daily bread should only come second to them. If they turn back, they act like fools and foolish men, and God will punish this sin of the Christians with precious time, wickedness of the world, and other misfortunes.

Luther writes: Now the most important thing should be that we think how to keep God's word and will with us, which would mean to be rightly understanding and skillful in the time. If we do not do this, we will also be like the unintelligent, the unwise, and the foolish, and we will have to hear: Because ye have not

have not sanctified my name, neither increased my kingdom, nor done my will: neither will I give you your daily bread, nor forgive you your sins, nor save and deliver you from temptation and evil. Then shall he cause thee to mourn for the great calamities, and troubles, and wickedness of the world, as they mourn now, and the world blameth the gospel: but this shall be the punishment of them that know not the will of God, nor send themselves thither, and yet will justify themselves, and not be reproached for acting and doing unadvisedly and as fools.

Luther also points out how great a grace it is when pure preaching is openly practiced in a country. A number of souls will always be saved. But if, through the negligence of Christians, pure preaching disappears from the pulpit, room is given to the deceivers, and Christians become guilty that many souls are lost. To apply this to us: We have to see to it that the pure preaching ministry is established everywhere in this country. It is not our fault that people take refuge in false teachers.

Luther writes: Well, this is what is said in general about walking "wisely and cautiously," and again, being unintelligent in the things where it is most necessary, in the church, concerning the preaching ministry and God's Word. For where this remains, there will also be preserved among the multitude some who are right in it, or are yet to come. But where it comes from the preaching seat, it will be of little avail, though one or some may read the Scriptures for themselves alone, and think they are not allowed to preach. Where, meanwhile, is the other great multitude that must be taught? Behold, how is it done in our time to the poor people, both of whom are deceived by the prophets of Mennonite and Münster? Wherefore let every man earnestly do and help that the word of God may be publicly preached and heard everywhere, and that the church may thus stand rightly set up and built; after that let him put on for himself the wedding garment (of which the

Do not think, as the secure spirits do, "Oh, I have pastors and preachers enough, I can hear or read it when I want to, or I can still get to it every day; I must first see where I can get my bread, etc.; others may also provide for themselves. Nay, dear man, beware, it may soon fail thee, that thou mayest fail, and be found without the wedding garment, and so die, or be seduced, before thou knowest; who then shall be to blame, neither thyself, who hast not hearkened to the admonition of St. Paul, nor walk wisely and cautiously? Now you should buy, because the market is at the door; for as the world is apt to do, so it will not help long that it has. One helps everywhere to chase away the preachers faithfully, or to press them, at least with hunger and poverty or other secret dangers, so that one can only get rid of them. Well, it does not require much effort and work here; otherwise one will get rid of them well and too soon, and have enough seducers for that. But I would much rather burn in hell with Judah the traitor, than be guilty of the devastation of a parish, or of giving place to a traitor; for even the traitor of Christ will not have so unbearable a torment as this one; for by this sin innumerable souls must be lost.

Luther also addresses the objection of those who say that they do not yet have the time or the means to spread the gospel; they want to wait for a better and more opportune time. Such thoughts are also found among us, and do great harm to the kingdom of God. They think: "For the time being I still need my sons and my money in my business. Later, when I have made progress in the earthly world, I will also do my Christian duty." This is a trick of the devil by which he tries to shamefully deceive Christians. Later on the devil will try to put still greater obstacles in their way, so that they never come to the direction of their Christian duty, deprive many other people of their salvation, and probably deprive themselves of faith and blessedness.

Luther: St. Paul continues such an admonition, and interprets what he means by "walking carefully," and being prudent: "And send ye," saith he, "into the time, because it is evil time." As if to say, Think not that ye shall have good days here, or that ye will draw up your things till ye see better times; for it will not be better: ye have always the devil in the world, who only wants to hinder you from all good, and throws the longer the more in the way; that the longer ye wait, the less ye can come to do good: and if ye miss the times, it will not be so good for you afterwards. Wherefore therefore make yourselves to tarry, and take away the time also as ye can. Let nothing be so dear to you as to promote God's kingdom and to serve Christianity for good and profit, wherever you can, come what may. - So also Christ saith to his Jews Joh. 12, 36: "Believe in the light, while ye have it, that ye may be the children of light"; item, St. Paul 2 Cor. 6, 1. 2. from

The prophet Isaiah, Cap. 49:8, "Behold, now is the acceptable time; now is the day of salvation." "Take heed therefore," saith he, "that ye receive not the grace of God in vain:" that is, that ye suffer not salvation to go in vain, but use it, because ye can, that ye may help to increase God's kingdom, for your salvation, and others; save it not for another time, for the time may hereafter slip away from you. So also he saith Gal. 6:10, "If we have therefore time, let us do good," and so forth. As if to say, Do this now, because ye are able; for ye shall see wonders how time shall pass from under your hands. Therefore let not your thoughts deceive you: O, I shall yet have more than a year, or two, or three. For this is all the foolishness and unwise thoughts of the imprudent, who let their own salvation pass away, which they have before they know it; and think not what the will of God is, but set it in one place, until they have done their thing, and have tarried too long after that.

Finally we refer to Luther's explanation of Phil. 1, 3. A Christian, says Luther, rejoices over nothing more than when he hears that other people have also come to the fellowship of the gospel. This joy in the kingdom of God gives rise to a renewed zeal to promote the course of the gospel with all one's strength. Luther writes:*) So a Christian heart, and this is its color and shape, stands as St. Paul's words read. Paul's words, that he is fundamentally happy and joyful about it and thanks God that other people also come to the fellowship of the Gospel, and has a good confidence in those who have begun to believe, accepts their salvation, rejoices in it as highly as in his own, and cannot thank God enough for it; And he prays without ceasing that he may see and experience many people come with him to such fellowship, and be preserved in it until the day of I.E. Christ, which makes all things perfect and entire, which are still lacking and wanting here, and so continue in such faith and hope unhesitatingly until they reach that same joyful day. - Behold, the pious apostle thus tells and pours out the bottom of his heart, full of the right fruits of his spirit and faith, which burns with joy and gladness over that where he sees the gospel recognized and accepted and honored, and with heartfelt love toward his churches, that he knows nothing higher to wish for them and to ask of God than that they increase and remain in it. He considers it such a precious and great treasure where one may have and keep God's word; how! Now the first thing of which St. Paul gives us an example is that we should also be thankful. For this belongs first of all to a Christian, who recognizes and believes in God's grace and good works through the gospel, to show himself thankful for them, not only toward God, which is the most important thing, but also toward men. For now that we are become Christians, and have departed from the false worship and sacrifices, whereunto we were before very fervent and willing in our heathen blindness, we ought now to think that we go to God.

*) Luther's Works, [St. Louis ed. XII, 936-938](#).

We have no other outward service or sacrifice that is better than this. Now we have no other outward service and work better than this, which the Scripture calls the sacrifice of thanksgiving, that we preach, hear, honor, and promote God's word not only with mouth and words, but with all our heart, body and life, to the praise and glory of his grace, for this is also the best part of thankfulness.

May God also work and increase this "best piece of gratitude" in our Synod, for the glory of His glorious name and the blessedness of many souls! Amen. F. P.

(Submitted.)

"Concerning knowing and unknowing, infirmity and wickedness, ruling and heaven-sent sin, and sin into the Holy Ghost."

(Continued.)

We now turn to the sin of weakness. It consists of doing or not doing something against God's law because one is too weak to carry out the will of the law. Man does not intend to sin; he sins out of weakness, imprudence, and error. This sin may first be a deliberate one. Man may well know that he is sinning, but he is too weak to resist, he is hasty, he is carried away by sin before he has thought out what he is doing. This sin, on the other hand, may be an unwitting one. In this case a man may do something which he thinks is right, while it is sin; he may think he ought not to do something which he ought to do. Or man may do or refrain from doing something of which he does not judge at all whether it is right or wrong, of which, through innate depravity, he does not recognize the sinfulness at all, which only later comes back to his memory and then appears as sin. The sins of weakness are those which do not cast out faith, do not cast man out of grace. It therefore depends with this sin what is committed. Manifest deceit, theft, adultery, and the like, are not sins of weakness which do not cast out faith. For the Christian's mind cannot be in doubt about the commission of outwardly gross sins; they immediately appear to him to be quite unlawful, and his will cannot consent to them. If a Christian nevertheless commits such sins, he loses faith and falls from grace. Such sins are not sins of weakness; they are committed with knowledge and will. But sins of weakness are, for example, vain thoughts, lusts after unlawful things, wrathful tempers, thoughtless words, and evil deeds. In the case of these sins, the Christian is in daily repentance, and as soon as he remembers them, he begs God for forgiveness.

Accordingly, this sin is committed only by Christians. No unbeliever sins out of weakness; he sins with will. It is true that an unbeliever, out of a certain weakness, may do or refrain from doing something he did not want to do, but then only one sin has overcome the other. For he has not resolved to refrain from sinning because he hates sin and fears God, but because he has

He is a man who knows that it is somehow harmful to him, or for similar reasons. Then the unbelieving man as such does not repent of any sin, and therefore they all bring him condemnation. The Christian, on the contrary, has the earnest will not to commit a sin, but against his will he often sins out of weakness. He often does this knowingly, but he is hurried by his flesh. He also often commits this sin unwittingly, but not so that he did not want to know it, but out of innate depravity and perverseness. He also laments this daily and asks God to forgive these sins.

As for the consequence of this sin, as I have said, it does not fall from grace, but is daily and abundantly forgiven the Christian through faith in Christ. But because of this, we must not think that these sins do not matter, that we can safely sin out of weakness. For as soon as one thinks so, he ceases to sin out of weakness, and begins to sin with deliberation, whereupon he would fall from grace. Two things must therefore be kept in mind: first, that this sin does not forfeit the grace of God, since it is daily forgiven Christians for Christ's sake; but secondly, that this sin also is in itself condemnable like all other sins, that the Christian must daily repent of it, and struggle, watch, and pray for it, that he may avoid it as much as possible.

We could now again quote the Bible passages which we have already quoted for ignorant sin, and from them again show how God himself declares sins of weakness to be lesser ones, by mistake or haste, and how he describes us as such who do not even notice how often they are lacking; but we only want to refer the reader to those passages, and now look at several others. Matt. 26:41, Christ saith, Watch and pray, lest ye enter into temptation. The spirit is willing, but the flesh is weak." Christians therefore have a willing spirit, but they also have a weak flesh; they want what is good, but out of weakness they often do what they do not want. That they often do evil out of weakness, they ought not to regard lightly, but to watch and pray. Gal. 6:1, saith the apostle, "Brethren, if any man be overtaken in any fault, restore him with a gentle spirit, ye that are spiritual." Here the apostle speaks of the sin of rashness, and does not want a man who commits such a sin to be regarded as an unbeliever, and to be thrown away immediately, but to be helped again.

The greatest saints are afflicted with sins of weakness, as many examples from Scripture show. Noah became drunk because he did not know the intoxicating properties of wine and was not accustomed to it. Sarah laughed that she should bear another son at an old age, because she was no longer able to do so according to the ordinary course of nature. She also denied afterwards that she had not laughed because she was afraid. Abraham told Abimelech that Sarah was his sister, because he feared they would kill him for the sake of his wife. Moses and Aaron doubted in the wilderness of Zin whether the rock would give them water, also struck him twice instead of speaking to him as God commanded. Job, out of impatience and weakness, cursed the day of his birth. David would

in anger kill Nabal and all his people because Nabal would not give him the well-deserved food. Zechariah the priest would not believe the angel Gabriel that his hitherto barren wife should bear a son. Peter and Barnabas were hypocritical out of fear of man; for when they were with former Gentiles, they ate with them; but when Jews were added, they separated themselves from the 'Gentiles and gave the appearance that the New Testament still required the observance of the Mosaic Law. Jacobus and John, out of carnal zeal, wanted to drop fire from heaven on the inhabitants of a Samaritan place, because the people would not receive JEsu. Out of fear, all the disciples forsook the Savior when He was taken captive. - These examples show that believers commit sins of weakness sometimes out of ignorance, sometimes out of doubtfulness and small faith, sometimes out of fear of man, sometimes out of impatience, sometimes out of carnal zeal and anger. But they also show that God is patient with His own because of these sins and forgives them abundantly.

Therefore Luther writes in the explanation of the 20th chapter of Matthew very beautifully thus: "Every man therefore see to it that he does not sin wilfully, and abides with his dear Lord; if he sins through weakness, then he consoles himself of this example here,*) of the dear Lord, who does not rumble with His own, nor act unkindly now as before. . . . But this is not to say that we learn sin from the saints, but that we take comfort in the challenge of their example: as their sin is forgiven them by grace, so shall they also forgive us, if only we abide under this Father of the house, whose name is Christ, in his house; where only this is done, there is no need of our weakness and infirmity." Erl. Vol. 44, 216.

The sin of weakness is followed in the Catechism by the sin of wickedness. It consists in a deliberate, wanton doing of what one has recognized as sin, or in a deliberate, wanton omission of what one has recognized as right and demanded by God. It does not happen out of error and haste, but with deliberation, with intent, knowledge, and will. It is therefore a deliberate sin; man knows that what he is doing or burdening himself with is sin, but he does it nevertheless. But this sin may also be one committed through self-inflicted ignorance. For if a man wilfully does not want to know and learn what God's law requires of him, in order to be able to continue in his sin, and he is of such a mind that he would still sin if he also knew the contents of the divine law, he sins out of malice. There are different degrees of wickedness; it may be greater or less. When it is well known, after many admonitions and punishments by the Word of God, by fellow men, and by one's own conscience, the wickedness is greater than when it is not so great. It may also be sinned against for a longer or shorter time out of wickedness, and so the wickedness may be increased. There may be continual sinning out of wickedness, in which case the sin is a prevailing sin of wickedness. The sin of wickedness may be a heaven-sent, yea,

*)He means JEsu's friendly dealings with the mother of the children of Zebedee, who wanted her two sons to sit on the right and on the left in JEsu's kingdom.

it can be the sin against the Holy Spirit. But if it reaches such a degree, then it also receives a name corresponding to it.

No Christian, but only an unregenerate, can commit this sin. If a Christian commits it, he ceases to be such. Those who deny God, those who mock religion, apostate Christians, deceivers, thieves, adulterers, and others commit this sin, even though the wickedness of the one is greater than that of the other, depending on their knowledge.

But let us now see what the Scripture says about this sin. Gen. 15:30 we read, "But if any soul shall do any thing iniquitously, whether he be a native or a stranger, he hath reproached the LORD. Such a soul shall be cut off from among his people." To sin iniquity is to sin wilfully, to sin wickedly. This bodily cutting off from the people is a picture of the fact that a man cannot commit wickedness and yet remain in grace. Heb. 10:26, 27: "For if we sin wilfully after we have received the knowledge of the truth, we have no more sacrifice for sins, but a dreadful expectation of judgment, and of the fiery devouring of the wicked." This passage especially shows that no Christian can commit the sin of wickedness without falling from grace. For it testifies that if a man sins wilfully, out of malice, he has no part in the general atonement for sins as long as he remains in this sin; and if he remains in this sin, only a terrible judgment awaits him. Sins committed out of self-will, therefore, drive a man out of grace. But that the degree of greatness of this sin depends on the level of knowledge is evident from Lucas 12:47, where many blows were given to the servant who knew his master's will but did not carry it out.

We take King David as an example. God had given him a glorious knowledge, and yet he committed adultery and death. With deliberation and purpose he sent for Bathsheba and committed the fatal deed with her. But now he did not repent immediately, but sought to cover his sin. With cunning but wicked calculation, Uriah must be slain by his enemies when he does not want to help cover up David's sin. And also now David repents only when Nathan gives him a serious sermon. So David sinned knowingly, wilfully, and wickedly, and forfeited the grace of God. - Not quite the same thing can be said of Peter. True, he also fell from grace, as Luther also says, "Peter denied Christ and was almost lost. Though he falls from grace, yet he does not lose all thought . . . Because he abides in the Word, he does not fall into eternal disgrace, but does true repentance." (Citirt in Baier, ed. Walther, p. 326.) But he fell chiefly from fear of man, to which his former presumption contributed not a little. Of course, he also sinned with intent and deliberation. Whatever one may call Peter's sin, it made him lose the grace of God for a short time.

We will also let Luther speak about this sin. He writes: "If a man is in sin against his conscience, that is to say, if he knowingly and

As an adulterer, or a wicked man, who knowingly wrongeth another, etc., so long as he knowingly keepeth such a will, he is word.

without repentance, and without faith, and is not acceptable unto God. For as long as a man keeps another man's wife, there is no repentance, no faith, no holiness, which is public. For where there is no faith, by which we are justified, there must also be a good conscience; and it is quite impossible that these two things should stand together: Faith that trusteth in God, and evil resolution, as it is called, evil conscience. Faith and calling upon God are tender things, and may easily be very little sores of conscience, which thrust away faith and calling, as every practised Christian must very often experience." Erl. Ed. vol. 55, 162.

(To be continued.)

What separates us from the Reformed Church?

One often hears it said that the difference between the Lutheran and the Reformed Churches is not so great; the difference is that the Lutherans say "Our Father," while the Reformed say "Our Father"; that the Lutherans count the commandments differently than the Reformed, and that the Lutherans say, "This is my body," while the Reformed say, "This means my body," but that this is only a different interpretation of the words of Christ.

Those who speak thus are very much mistaken. That the Reformed say "Our Father" would not separate us from them, as wrong and ridiculous as it is for them to claim that "Our Father" is un-German or papist. Nor would it separate us from them that they count the ten commandments differently, and call the prohibition of images the second, if they only explained the prohibition of images correctly. But that this should be regarded as something trivial, that, while the Lutherans stick to Christ's words, "This is my body," the Reformers should interpret these words differently, and say, "This signifies my body," - this is exceedingly sad; for it shows a mind that has no reverence for God's Word. The words, "This is my body," are, after all, words of Christ's testament, from which one may not depart, and the reformed interpretation is an abominable perversion of the words of the Lord.

This one deviation from God's word alone is reason enough to refuse the reformers a brotherly hand. If we were to unite with them without their abandoning their error, we would be guilty of the terrible sin of perverting the words of Christ.

But this false doctrine of the Reformed about the Lord's Supper is not the only thing that separates us from them.

Their denial of the means of grace is already more than a false doctrine. According to the Scriptures, word, baptism, and supper are the means of grace, in which God has set down the salvation obtained through Christ, in which he offers, presents, and gives it to men, and through which the Holy Spirit works faith, by which we take hold of this salvation. Zwingli, however, separated the action of the Holy Spirit from the Word. He said that the Holy Spirit does not need any means to come to men; he comes before, during, and after the preaching of the Word; if he comes during the preaching of the Word, he comes before, during, and after the preaching of the Word.

If the word "dignity", it is by chance, it does not come through the word. According to Zwingli's teaching, which the Reformed Church has adopted as its own, nothing is communicated and given to men by the word; according to this teaching, the word is only an announcement and indication of salvation and does not have in itself the power to bring life and salvation. Oecolampad declared it to be sorcery to attribute power to the word of God. He wrote: "No more is conferred on outward words as elements, than to signify the inward words which are beforehand in the hearts of men. And where more is conceded in outward words than such signifying and remembering, it may be esteemed a sorcery." (Handl. of Disp.)

Hence the Reformed Church also rejects absolution as a special bestowal of the promise of the Gospel upon individuals. Zwingli declares it frivolous to say, "I absolve you and make you certain that your sins are forgiven." (Expositio, 96.)

Now as, according to the Reformed doctrine, the Word of God only indicates and intimates grace, but does not offer and present it, so, according to it, the sacraments are only empty signs, which merely signify and indicate, but give nothing.

Zwingli said of baptism: "Through baptism the church publicly receives those who have previously been received by grace. Baptism, therefore, does not bring grace, but testifies to the church that grace has been given to the one to whom it is administered. I believe, therefore, that the sacrament is the sign of a holy thing, that is, of grace done." (Fid. Ratio, 19.)

Concerning the Lord's Supper, Zwingli declared that in Christ's words, "This is my body," the word "is" must be taken in the sense of "means," and he mocked Luther's teaching, calling Lutherans who believe that Christ's body is distributed and partaken of in the Lord's Supper "carnivores, eaters of men."

Other Reformed writers, such as Oecolampad, Zwingli's comrade, explained the words: "This is my body" somewhat differently, but all agreed that Christ's body and blood were not really present in the Lord's Supper.

Calvin, who appeared later, essentially agreed with Zwingli, only he knew how to use finer, more deceptive words. As proof of Calvin's and his friends' agreement with Zwingli's views, the confession "Züricher Uebereinkunft" ("Agreement on the Doctrine of the Sacraments between the Servants of the Church in Zurich and John Calvin, Servant of the Church in Geneva") was always considered.

The Reformed confessions, both Zwinglian and Calvinian, have this false doctrine of the means of grace. Let us quote a few passages from them.

In the second Helvetic Confession it is said, "that God indeed would have his word preached outwardly," but that man is "enlightened inwardly by the Holy Ghost;" that "the preaching of

the gospel is made effectual and living by faith in the ears, yea, in the hearts, of them that believe by the enlightening Holy Ghost." (o. 13.) Here, then, it is not said that the preaching of the gospel is in itself powerful and living, and that faith is wrought thereby, but that the preaching is wrought through faith,

but which is wrought in another way, becomes strong and living; whereas according to God's Word the preaching of the gospel is in itself strong and effective, and the Holy Spirit works faith through it. *)

In the Geneva Catechism (by Calvin) it says: in baptism "the forgiveness of sins, and after that spiritual rebirth, is pictured". (V.)

In the Zurich Agreement it is said: "We maintain that Christ alone baptizes inwardly and communicates Himself to us in the Lord's Supper, and fulfills what the sacraments indicate. (14.) "Those who in the solemn words of the Lord's Supper: 'This is my body, this is my blood,' straightway press upon the literal sense as they speak, we reject as perverse interpreters. For we do not dispute that they are to be understood figuratively, so that the words: 'bread and wine is,' mean as much as 'signifies.'" (22.)

The Geneva Catechism says: "Why is the body of Christ represented by the bread, and the blood of Christ by the wine? We are taught from this, that what power bread has in nourishing our bodies, to sustain the present life, the same is in the body of the Lord, to nourish souls spiritually," etc. "I am of opinion, that to obtain what the signs signify, we must lift up the soul to heaven, where Christ is." (V.) The Heidelberg Catechism says that Christ is "now and with his true body (Lat. only) in heaven." A Reformed confession, the Czenger Confession, says of the Lutherans: "These flesh-eaters also speak madly, when they dream that, though one sees the bread, and the bread is not changed into the body, yet, when one eats the bread, the body of Christ is really and essentially received with the bodily mouth."

Thus, in the Reformed Church, the Word and Sacraments are emptied of all power and the effect of the Spirit is separated from them. Luther writes about this spirituality: "This is also what happened when we began to teach through the gospel. . . men, even great and learned men, fell that baptism, as an outward water, the word, as an outward human speech, the scripture, as an outward letter made by dints, the bread and wine, as baked by the baker, should be badly nothing; for they were outward, perishable things. So they began to cry out, "Spirit! Spirit! The spirit must do it, the letter killeth." (From Conciliis etc. Erl. A. 25, 380 f.)

How dangerous and harmful this reformed false doctrine of word, baptism and the Lord's Supper is, Luther proves excellently. He writes on Deut. 4:28: "Behold, what else do our new herds and enthusiasts do, but that they lead the people to works? . . . The Anabaptists, what do they do, what do they teach? They say that baptism is nothing; they take away from baptism pure grace, that there is no grace and mercy of God in it, no forgiveness of sins; but only a sign that thou art pious, and thou must be pious before thou art baptized, etc., or that baptism is a sign that thou art pious.

*) We do not deny that there are simple-minded souls in the Reformed Church who take comfort in the gospel and hold to it, thus using it as a means of grace; but this does not happen according to the confession of their church.



A sign that thou hast the same godliness. They take away grace from baptism, and leave me a mere outward sign; there is not a speck of grace, but it is cut out altogether. When therefore the grace of Christ is taken away from baptism, there remaineth a mere work. So, in the sacrament of the Lord's supper, the revelers take away the promise that is offered to us, saying, it is bread and wine, if thou eat it or drink it. The grace that is offered to us in it is cut off and denied. For so they teach: Thou doest a good work in confessing Christ alone; and if thou eatest and drinkest the bread and wine only in the Lord's supper, there must be no grace. Thus it is, that if any man depart from the first commandment, he soon maketh an idol, and a work to trust in. Therefore Moses says: "Dear children, take good care of yourselves, stay with God, follow him, otherwise idolatry is inevitable for you, you must fall into idolatry, you cannot help it; for grace is always contested by the devil, no heresy can suffer the grace of God. The heretics of this day also all press the first commandment, saying, We also preach grace and mercy through Christ, and do not reject the article of the first commandment, and say, I, Luther, lie to them. But behold, they confess that Christ died, and hung on the cross, and made us blessed; this is true; but they deny that by which we receive him, that is, the means, the way, the bridge, and the ascent, which they break down. The Jews also believe that there is one God, but the way by which we come to God, namely, through Christ, through Christ's humanity, they deny. The Turk also confesses God, but denies the way, the means, the bridge by which one comes to God, that is, the grace of God, they do not want to have Christ, nor any sacraments by which one comes to grace. It is like and goes with them, as if I preached to a man, There I have a treasure; and yet did not hold the treasure up to his face, nor give him the keys of it; what good would this treasure do him? They shut up the treasure which they ought to put before us, and lead me on a monkey's tail: the admission and presentation, the use and possession of the treasure, they deny and deprive me of. For this reason the fervent say much about God, about the forgiveness of sins and the grace of God, even that Christ died: but how I obtain Christ, and how grace comes to me, that I may get it, that we may come together, they say, the Spirit must do it alone; they lead me on a monkey's tail, say that the outward and oral word, baptism and sacrament, is of no use, and yet preach grace. That is, they tell me of the treasure, and speak well of it; but they have taken away the key and the bridge, whereon I may come to the treasure. Now God hath ordained that this treasure should be given and presented unto us by baptism, the sacrament of the Lord's Supper, and the outward word. For these are the means and instruments whereby we come to the grace of God. This they deny. I say this because the devil is so quick to confess these words, but he denies the means by which we come to them, that is,

They deny not the treasure, but the use and benefit of the treasure: they take away and deprive us of the manner, and the means, and the ways, how we may come and enjoy the treasure, and how we may and ought to come to grace. You must, they say, have the Spirit; but how I can have the Spirit, they will not let me have. Now how can I have the Spirit, and believe, unless the word of God be preached unto me, and the sacraments be ministered unto me? I must have the means; for faith cometh by hearing, but hearing by the word of God, Rom. 10:17. Summa: No mob can arise; it must run counter to the first commandment, and be opposed to Christ Jesus; and in this article all heretics are gathered together in one sum. Therefore let us remain with the article: Thou shalt not have other gods; and saved by grace through faith, but this article does not dominate to this end and scopum diligently have regard. For if we let it pass out of our sight, then the gate and the door is shut to all the spirits of the wicked. God never willed to have his worship in the world without outward means." (Erl. ed. 36, 226 f.)

The Reformed's false doctrine of the Lord's Supper is connected with their false doctrine of the person of Christ. For when Luther presented against Zwingli the doctrine of the presence of the body and blood of Christ in the Lord's Supper from the words of institution, Zwingli answered him: a body can only be present in one place, not in two places at the same time. Christ's body is in heaven and therefore it cannot also be on earth in the Lord's Supper. Then it turned out that Zwingli also taught wrongly about the person of Christ. He did not believe in a true union and fellowship of the two natures in Christ. He separated the two natures and taught that Christ was only in heaven according to both natures, but on earth only according to the human nature; on earth he was only God, divine and not according to the human; in heaven God and man. Thus he deprived the Christians of the high consolation that Christ is with them even according to his human nature, according to which he is their brother, and can also be present in the Lord's Supper. Zwingli did not believe that the majesty of Christ's divine nature was imparted to his human nature by virtue of his union with his divine nature. He taught that when the humanity of Christ is said to be divine and the divinity human, this is only an interchange of names, an allosis. When the Scripture says that they crucified the Lord of glory, and that God purchased the church by his own blood, it is true that the divine nature is mentioned, but only the human nature is meant, for only humanity suffered and died. According to this abominable doctrine, therefore, the sacred writers, essentially the Holy Spirit who impelled them, had erred in the choice of expression, and thus much of Scripture would have been but empty talk.

In his Confession of the Lord's Supper, Luther shows how horrible this Zwinglian allosis is. He writes: "Beware, beware, I say, of the allöosis, it is the devil's larva; for it finally brings about such a Christ, after which I would not gladly be a Christian, namely, that Christ henceforth be no more nor do with his suffering and life than another bad saint. For if I believe that human nature alone has suffered for me, then Christ is a bad savior to me, and he himself needs a savior.

Summa, it is unspeakable what the devil seeks with the Allöosi." (Erl. ed. 36, 203.)

We could mention many other things, e.g. the horrible false doctrine of predestination to damnation; but now we will only point out the following: The center of doctrine in the Reformed Church is not the doctrine of Christ and the forgiveness of sins acquired through him, as it is with Luther and the confessionally faithful Lutheran Church. The recognition of the doctrine of justification made Luther a reformer; Zwingli was led more by the way of Summarum: No mob can arise; it must run counter to the first reason to attack the papacy. Where the doctrine of justification does not rule, there can be no question of pure doctrine. It is true that in the Reformed Church the sentence remains that we are saved by grace through faith, but this article does not dominate the whole doctrine. We have heard Luther describe above how the Reformed attack the doctrine of salvation in Christ. There can be no question of a true assurance of faith if the power of the means of grace is denied. In Zwingli and in Calvin, who set the law, we find little understanding of the gospel, of Christian liberty, of the difference between the law and the gospel, of the difference between the Old and the New Testament, of the difference between the kingdom of Christ and the world kingdom. We point here to the Reformed Church's own workaholism, to Zwingli's denial that original sin is truly sin, to the Reformed Church's false doctrine that children born of Christian parents are holy and God's children even without baptism and before baptism, to the fact that Zwingli includes pagans among the blessed inhabitants of heaven, e.g. Hercules, Socrates, etc., and to their iconoclasm. We point to their iconoclasm in the purification of the papist churches, the rejection of chants, images, crucifixes, altars, and other ancient customs, merely because they had passed through the hands of the Roman church; we point to their false doctrine of images, to the fact that Zwingli and Calvin, and then also other reformed preachers in France, England, and Scotland, interfered in politics. (Zwingli himself died in a battle, 1531, into which he had led his political party).

Tell me, dear reader, are not these heresies of the Reformed a great gulf that separates us from them?

We shall be still more convinced of this, if we consider the fundamental error which lies at the bottom of all these errors. G.

(Conclusion follows.-----)

To the ecclesiastical chronicle.

I. America.

Concordia Seminary in St. Louis. In papers hostile to us we find scornful remarks about the fact that the Synod of Delegates assembled in Milwaukee did not decide to build a hostelry in St. Louis, as the supervisory authority and the committee appointed by the Synod had recommended. To dispel any misinterpretation, we declare the following: The St. Louis Board of Supervisors did not recommend to the Synod to build immediately, but only when the necessity existed, which would be within two years, i.e. one year before the meeting.

The situation that there is no need at present in St. Louis, as well as the further circumstance pointed out by representatives of the institution itself. This situation, that there is at present no emergency in St. Louis, as well as the further circumstance, emphasized by representatives of the institution itself, that in case of emergency rooms could be used as student dormitories, which were not originally intended for this purpose by the Synod, induced the Synod to postpone the whole matter until the next Synod of Delegates. So our enemies may rest easy in their concern for St. Louis. One paper also brings the note: "It was proved that the seminary contained room for 200 students, for which it was built, therefore there was room for years to come." It is true that such a remark was made at the Synod. But it was corrected at the synod itself, since according to the original provisions of the synod, about 200 students were only to live in the institution if there was a hostelry building next to it, the construction of which was envisaged from the outset. As long as the dormitory building was missing, a considerable part of the rooms intended for student housing would have to be taken up by the household. This we note here, so that no erroneous views may be spread in our own Synod by defective reports hitherto published.

F. P.

An orthodox English Lutheran congregation has been planted in St. Paul. It has called Fr. Detzer, formerly of Evanston.

General Synod. In the congregations of the Hartwick Synod, which belongs to this body, infant baptism is much despised. A conference of this synod expressed regret at this, and passed resolutions in reference to it. By this, however, little will be directed. It would be different if the pastors would preach the biblical Lutheran doctrine of holy baptism, as of the other means of grace.

Japanese. In America there are about 3000 Japanese, of whom 2000 were baptized partly by missionaries in Japan, partly here in America.

The infamous swarm spirit, Schweinfurth, who calls himself Christ and wreaks havoc near the town of Rockford, Ill, turns out to be a vile vicious servant. As is well known, Schweinfurth lives on a farm which he calls his "heaven"; a number of his followers live with him. The female followers are called "angels." Of the children born on the farm he blasphemously says that they are conceived of the Holy Ghost.

L. D.

II. foreign countries.

Prevalence of false oaths in Germany. German newspapers report: District Court Director Hersfeld in Zweibrücken recently addressed the jury as follows: "I can assure you that I do not hold a single session in the entire year in which one or the other witness does not swear falsely. We judges often say to each other: 'Such and such a one swore falsely.' Now, one might object: 'Yes, why not arrest such people? Why not arrest them?' To which I reply: 'We do not have to prove it. Gentlemen, if the proof were furnished for every perjury sworn in our country, you would not get out of this hall the whole year.'" The Leipziger Zeitung writes: "The Elberfeld perjury trial, which ended with the conviction of the three defendants Krauße, Rickmann and Gemmer, gave rise to the following expletive from the president of the court, Landgerichtsrath Korner: 'I have gained the impression,' he said, 'during this three-day trial, that the consciousness of the sanctity of the oath and the respect for the oath among the people is dwindling in a frightening manner, and that this fact gives us a saddening glimpse into the future.

the future. I consider myself obligated to express the conviction that in this trial a series of perjuries was sworn with such cold blood and cold deliberation as has never occurred to me before in my many years of practice as a judge. It has attacked me physically and inwardly to have to move for three days on this precipice of corruption, of disregard for all that is higher and divine, under the formal provisions of criminal procedure."

The German explorer of Africa, Wissmann, is undoubtedly a bold traveler and an efficient administrator, but he obviously does not know much about missions. After his return from Africa, he expressed the opinion that the Catholic mission deserves by far the preference over the Protestant mission as far as the present work in Africa is concerned. He justified his judgment by saying that the Catholic missionaries were content at first to train the savages externally in certain ceremonies and to urge them to work, while the Protestant missionaries endeavored to teach the savages the Christian faith. But the Africans, with their low level of culture, were not yet capable of accepting the Christian faith. This rebuke of Wissmann's contains, for all those with insight, high praise for the Protestant mission and a sharp condemnation of the Catholic mission. The task of the Christian missions is not to cultivate the heathen, but to make them blessed, and this purpose is achieved only by teaching the gospel. The Christian church, on whose behalf Christian missionaries go forth, has not received from Christ the command: Go ye into all the world and cultivate the people, but, "Go ye into all the world and preach the gospel to every creature." As long as Christian missionaries are merely engaged in cultural work, they are not Christian missionaries. Their work may have value for the state, but not for the Christian church. This is only the case when they begin to teach the gospel. Wissmann himself admitted that the activity of the Catholic missionaries did not turn the heathen into Christians. He wrote in an earlier book: "Although the majority of the Negroes of Malange have been baptized (by the Catholics), they (the Negroes) are by no means Christians, let alone imbued with the moral seriousness of the Christian religion. It rather makes the impression as if only the inclination for festive ceremonies had induced the natives to accept the act of baptism as a kind of fresh service (idolatry of the negroes). The native customs and traditions appear everywhere and often in comic contrast to Christianity." That Wißmann now praises the activities of the papist missionaries is due to the fact that he now no longer judges as a Christian, but as an imperial commissioner. As commissary of the empire, he does not care whether the poor Negroes become blessed, but is concerned that the Negroes become outwardly decent subjects of the empire as soon as possible. But Wissmann claims that the Africans are on such a low cultural level that they cannot yet accept the Christian faith. He writes: "Every connoisseur of the African or of savage peoples in general will agree with me that an understanding of the Christian religion of love cannot be expected from peoples of such a low cultural level; that therefore the right way for missionaries must be to educate the savage to a higher being and then to try to teach him an understanding of the religion. This is what Catholic missionaries strive for by following the principle: Labora et ora (work and pray) and not, as the Protestant missions do, the saying appropriate to peoples on a higher level of culture: Ora et labora (pray and work)." Here Wissmann's blindness is revealed. He may know the African,

but he has very little knowledge of Christianity. He thinks, like many modern theologians, that Christianity needs culture for its foundation, an assumption that is refuted both by Scripture and by the experiences of the Christian church of all times, especially of recent times. The apostle Paul writes Col. 3, 11: "There is not Greek, Jew, circumcision, foreskin, Ungrieche (barbarian), Scythe. Servant, Freeman," and Rom. 1:14.: "I am a debtor both to the Greek and to the Ungreek (barbarian), both to the wise and to the instructed." Thus the apostle teaches that before the gospel the difference, as of nations, class, etc., so also the difference of education and culture disappears. The necessary precondition for the preaching of the gospel among "the Africans or savage peoples in general" is that the missionaries know the language of those peoples. Once this precondition is met, the teaching can begin. The preaching of the law, as Luther says, immediately bears witness to the hearts of all men and convicts them of sin, because still in all men's hearts the work of the law is written, though only darkly. "Because it (the law) is before in the heart, though dark and altogether faded, it is awakened again with the word, that indeed the heart must confess that it is so, as the commandments read." The heart thus prepared by the preaching of the law is then a fit ground for the gospel of the forgiveness of sins in Christ. The "higher stage of culture" is no preparation for the gospel. Wissmann's assertion is also refuted by the history of missions in Africa in particular. A mission superintendent recently reported, "The evangelical mission, in its old Christian method in Africa, especially now that the African languages are more or less opened up, has also had considerable success in its work. In the Africa of the Negroes and Kassers (Madagascar excluded) there are already 450,000 Christians living in the stations of the evangelical missionaries, people who have voluntarily become Christians; the number of Roman Christians in the same area will hardly exceed 45,000. About 100,000 children go to the Protestant mission schools, and about 20,000 to those of the Roman missionaries." - There is nothing wrong with the method of the evangelical missionaries, who begin to preach the gospel without waiting for the development of a culture. It is to be feared, however, that in many cases they do not preach the gospel purely and loudly, since they are largely educated in the schools of modern theologians. As for the Roman missionaries, they can do no missionary work at all, if they really hold to their papist doctrine that man must be justified and saved by his works. For whether the heathen trusts in his idols, or, seduced by the so-called Roman missionaries, in his so-called Christian works, ultimately comes to one thing. Both are heathenish and lead to damnation. F. P.

Arius.

One heard of the heretic Ario, who before all others violently challenged this article, that our Lord Christ was true God, and did noticeable damage to Christianity, that one had to deal with it four hundred years after his death, and yet to this day it has not yet been completely eradicated. Our Lord God also came to the rescue and defended his honor with a remarkable miracle. For history records that Arius had so highly exalted himself before the emperor Constantine and his advisers, and in addition had persuaded them with an oath that they considered him never to have taught unrighteously; and the emperor Constantine commanded the bishop Alexandro of Constantinople that he should



recognize him as a member of Christendom and accept him back into the priesthood. Because the pious bishop refused to do this (for he saw well what Arius and his followers were doing), Eusebius and the other bishops who were on Arius's side threatened him, if he would not receive him again, by order of the emperor's edict, that they would drive him out by force, and Arius would be received by the whole congregation; therefore he would hold the matter over until the next day. The pious bishop was afraid of the matter; therefore, because Arius's followers were so great and powerful, and in addition had the emperor's edict and the whole court on their side, he thought to seek help from God, as in such matters concerning God's honor only one can find it; he fell down on his face to the earth in the church, and prayed all night that our Lord God would send such means for the salvation of his name and honor, that the wicked nobleman might be controlled and his Christianity helped against the heretics. When it was morning, and about the time that they were to come together in the church at the appointed place, and the bishop Alexander was either to accept Arius, or to be thrust out of office, Arius found himself in time with his followers, and went magnificently with a great multitude to the church, but on the way he was sore in body, and desired a chamber. Now, when the crowd was in the streets waiting for him, the news came that he had died in the chamber and that his lungs and liver had been taken away from him: *Mortem dignam blasphema et foetida mente*, that is, he had taken such an end, which rhymes well with a blasphemous and stinking heart. (Luther XII, 658 f.)

A poor sinner.

When the theologian Bengel was in Tübingen in 1748, a farmer from the neighborhood approached him at his farewell and testified to his extraordinary joy that he had finally succeeded in seeing the provost face to face. To this Bengel replied, "Ah, my dear man, you have now seen one more poor sinner who must live on God's mercy."

Ordinations and introductions.

By order of the honorable Presidency of the Westl. District, on the 8th Sunday n. Trin. Mr. Cand. F. Markworth at Corder, Lafayette Co., Mo. was ordained and installed in his office by I. H. C. Käppel.

By order of the Honorable Presidency of the Nebraska District, Cand. A. Thieme was ordained on the 9th Sunday after Trin. in the congregation near Gladstone, Nebr. assisted by Mr. P. Bock, and introduced by W. Cholcher.
Address: Uev. 4th IIÜLme, Llackstone, TekkorsonOo., Xottr.

By order of the Hon. Mr. Praeses Sprengeler, Cand. Phil. Lange was ordained and introduced on the 9th Sunday after Trin. at Phillips, Price Co, Wis. by O. H. Restin.
Address: Uev. küil. i "K1llip8, krieo Oo.,

By order of Pres. Hilgendorf, Cand. A. Merz ordained at Wellfleet, Lincoln Co. on the 9th Sunday after Trin. and inducted at Vincent, Furnas Co. nebr. on the 10th Sunday after Trin. C. H. Seltz.
Address: Uov. Llors, IVOUtleet, I-incoln 6c>., Nebr.

On the 10th Sunday after Trinity Cand. A. Bräu Hahn was ordained and introduced by the undersigned in the Lutheran Bethlehem congregation by order of the honorable President Pennekamp.

I. M. Hahn.

Address: liov. Lraeuünkm, 8^1vun Orovvn, lünnoln Eo., Xan8.

By order of the honorable President of the Iowa District, on the 10th Sunday after Trin. Cand. A. Böhm was ordained in the congregation near Dillon, Iowa, and introduced by Father Meinecke.
Address: Uov. Looüm, OULon, Ns-rslmll Eo., lorvn.

By order of the Honorable Presidency Michigan District, on the 9th Sunday n. Trin. Cand. W. Loben st ein as assistant preacher of Bethlehem parish at Detroit, and at the same time pastor of the mission district at Spring Wells, Mich. assisted by RR. J. I. Bernthal, R. Smukal, F. Rupprecht, Bro. Habn ordained and introduced byF . Tresselt.
Address: Rev. IV. Bodcnstciu, LVooclmere, LliclI.

By order of Mr. President J. Schmidt on the 10th Sunday n. Trin. Cand. Otto Maßmann, called from the congregations of Three Rivers, Fabius and Centreville, ordained by the undersigned in Three Rivers. H. lüngel.
Address: Rev. O. Llassman,
Ikree Rivers, 8t. 4osepii tlo., LlicliI.

By order of Praeses Niemann, Cand. P. Eickstädt was ordained and inducted on the 10th Sunday after Trin. in Canton, O.. W. Lothmann.
Address: Rev. R. Rlekstueckt, 117 vueder^ve., Danton, O.

By order of the Honorable President Brand Cand. Aug. Ebendick was ordained on the 10th Sunday n. Trin at Richfield, Pafsaic Co, N. I., ordained and inducted by the undersigned with the assistance of Mr. R. Stechholz. Aug. Ebendick Sr.
Address: Rev. ^n^ . Rdencieir juu.,
RicllüdlI, Rassaic Oo., Rew ^erse^.

By order of Praeses Hilgendorf, Cand. R. Wentz was ordained on the 11th Sunday n. Trin. in Blair, Nebr. ordained and introduced byA . Hofius.
Address: Rev. R. V7cnt^, Blair, ^VasliinZton 6o., Rebr.

On behalf of Praeses Pennekamp, on the 10th Sunday after Trin. Mr. R. G. Kreth was introduced into the congregation of Trinidad by Mrs. Meyer.
Address: Rev. Oeo. Rret d, 412 Kansas ^vc., Iriuiclacl, Oolo.

By order of Hon. Praeses Niemann, on the 11th Sunday after Trin. Mr. R. C. A. Huxhold was installed in the congregation at Arcadia, Hamilton Co. assisted by Bro. M. Schedler, of the undersigned. P. Seuel.
Address: Rev. O. RnxlioRI,
Box 59, Arcadia, BamiRon Oo., Inck.

On behalf of the president of the Minnesota and Dakota District, Mr. R. A. H. Kuntz was introduced at Wentworth, South Dakota, by the undersigned. E. G. Starck.
Adrefie: Rev. ^4. R. Knntx,
Box 18, LVcntwortll, Balle 6o., 8. D.

. On behalf of the Presidency of the Jllinois District, Mr. R. W. Leßm ann was introduced by me at Decatur on the 10th Sunday after Trin. C. Holst.
Address: Rev. IV. Bccsinann,
138 8th Kckwarck 8tr, Decatur, III.

By order of Mr. President Pennekamp, Mr. R. I. G. Häfner was introduced on the 10th Sunday n. Trin. in the congregations of Germantown and Stuttgart by E. A. Frese.
Address: Rev. T. O. Rækner,
Dccrnantown, 8mitll Oo., Kans.

Kircheirrrveihrrngen.

On the 4th Sunday n. Trin. the Lutheran congregation of St. John's in Holgate, O., consecrated their new church (56X34) to the service of God. Celebrant preacher: RR. C. Böse, H. Querl, and C. F. W. Mever (English). W. Rascal.

On the 8th Sunday after Trin. the St. Peter's congregation near Watertown, Minn. dedicated their new church to the service of the Lord. The sermons were preached by RR. J. Horst and A. Landeck (English). C. F. W. Maaß.

St. Peter's Lutheran congregation at Cr ai g, Holt Co, Mo, dedicated their new church (32X62) on the 8th Sunday n. Trin. to the service of God. Celebrant preacher: RR. Proft, Becker (English) and C. H. Lentzsch.

On the 9th Sunday a. Trin. the Lutheran congregation of Jmmanuels Wis. in Goemantown, Minn. consecrated their newly built frame church (22X34) to the service of God. In the morning the undersigned preached, in the C. Brink. afternoon Stud. Kretzschmar in German and English. H. Kretzschmar.

On the 9th Sunday n. Trin. we dedicated our newly built church at Terhassen, Martin Co, Minn (24X36). Festive preachers were RR. Dahlke A. Jmm. Collecte:-44.00. W. Becker.

On the 11th Sunday n. Trin. the Lutheran congregation at Schuyler, Colfax Co. Nebr. dedicated their church to the service of God. Festive preachers: R. A. Lange, the undersigned, and R. E. Holm (English.) W. F. V. Baths.

Mtlstonsfeste.

On the 7th Sunday after Trinity, the Lutheran congregation of St. John's in Ashippun, Wis. celebrated a mission festival with the participation of the neighboring congregations. Festival preachers: RR. E. Båse and Osc. Hanser. Collecte: -50.00. P. Place.

On the 8th Sunday after Trin. the St. Peter's congregation at Leban on, Wis. celebrated Mission feast. Festive preachers were RR. Albrecht and Frederick. Collecte: -64. 18. H. F. Pröhl.

On the 8th Sunday n. Trin. my congregation celebrated the mission feast. Festival preachers: J. Friedrich and M. Albrecht. Collecte: -70. 88. C. Strasen.

On the 8th Sunday after Trin. the congregations at Thornton, Seester, and Lansing, Ill. celebrated Mission Feast. Festival preachers: RR. Gose and J. Meyer. Collecte: -101. 55. C. Dietz.

On the 8th Sunday n. Trin. the congregation of Hope at Blumenau, Colo. celebrated mission feast. Festival preachers: the RR. F. Meyer and H. Rauh (English). Total income: -54. 50, of which -32. 50 were assigned to the congregation at Pueblo. Heinrich J. Müller.

On the 8th Sunday after Trin. the Lutheran congregations in Adams County, Ind. celebrated Mission Feast at Friedheim. Festival preachers were RR. Huge, W. Schmidt, and Matthias. Intake: -240. 16. H. Schlesselmann.

On the 8th Sunday n. Trin. the congregations of RR. Rathjen, Dicke and List mission feast at St. Paul's parish in T. Washington, Wis. Preaching were the I'R. Rathjen and Fuhrmann and student Hudtloff. Collecte:-59.05. P. H. Dicke.

On the 8th Sunday a. Trin. the congregation at Grand Rapids and Centralia, Wis. celebrated mission feast. Several had turned out from neighboring churches. The speakers were RR. Grüber, Th. Nickel and undersigned. Collecte: -30th 75th J. T. L. Bittner.

On the 9th Sunday after Trin. the St. John's congregation at Pierce, Nebr. celebrated Mission Feast. Festive preachers were RR. Muller and Cook. Collecte: -58. 22. H. Bremer.

On the 9th Sunday n. Trin. the churches of Manistee and Arcadia, Mich. celebrated mission feast at Arcadia. B. H. Lemke and undersigned preached. Collecte: -83. 22 for internal and -50.00 for negro mission. H. Schmidt.

On the 9th Sunday n. Trin. the St. Johannes congregation of Berlin, Wis. celebrated the mission festival. Festive preachers: Prof. Hamann and R. J. Strasen. Collecte: -33. 11. C. F. Ebert.

On the 9th Sunday n. Trin. the congregation in Hanover Township, Iowa, celebrated mission feast. The following preached: R. M. Herrmann and undersigned. Collecte: -33. 88. C. Runge.

On the 9th Sunday a. Trin. the churches of Eablesville and Scott, Wis. celebrated mission feast at the latter place. Festival preacher: R. F. Karth and undersigned. Collecte: -40.00. C. M. Otto.

On the 9th Sunday a. Trin. the congregation of the undersigned celebrated mission feast at Buckley, Ill. Festive preachers were UR. Scholz and Ave-Lallemant. Collecte: -45.00. G. Blanken.

On the 9th Sunday n. Trin. the congregations of Martinsville, Johannisburg and Bergholz, N. P., celebrated a mission feast at the latter place, in which RR. Kuß and W. C. Koch participated with their congregations. Speeches were given by RR. W. C. Koch and Großberger spoke. Income: -152. 58. H. Koch.

On the 10th of Sunday, A.D., the congregation at Woota, Iowa, celebrated a mission feast. Celebrant: R. Deckmann and undersigned. Collecte: -50.00. -- Chr. W. Otto.

On the 10th Sunday a. Trin. the churches of Athens and Dorchester, Wis. celebrated mission feast at Dorchester. Festival preachers were RR. F. Otte and Knuf. Collecte: -24.00 for inner and negro mission. W. C. Brink.

On the 10th Sunday n. Trin. my parish celebrated mission feast. Numerous visitors from R. Woltmann's congregations were present. The sermons were preached by RR. Sagehorn and Woltmann and seminarian A. Jmm. Collecte:-44.00. E. Theel.

On August 10, the congregations at Jefferson, Niles Centre, Evanston, Niles, Northsield and Glencoe, Ill, celebrated Mission Feast at Niles Centre. Festival preachers were RR. M. J. Albrecht and H. Brauer. Collecte: -158.00. Bro. Detzer.

On the 11th of Sunday, A.D., the congregation of Boone, Iowa, celebrated a mission feast. The undersigned preached at both services.
Collecte: -47. 75. I. P. Guntber.

On the 11th Sunday a. Trin. the congregation in Allegany, N. B-, celebrated a mission feast, in which the congregations in Olean and Wellsville participated. Festival preacher: ?? F. C. Weidmann and G. Buch. Collecte: -43.00. A. T. Pechtold.

Conferenz - Display.

The Buffalo District Conference will hold its next sessions Sept. 16 and 17 in North East, Pa. As September 17 is the 25th anniversary of the ordination and inauguration of the ?nstor loci, F. Dubpernell, he desired that the Econference service this time be a thanksgiving service on the occasion of that anniversary. Preacher: Mr. ? Lohrmann. We kindly and urgently ask for early registration. The Secretary.

Notice.

It is hereby brought to public notice that from the candidates nominated for the new professorship in Milwaukee, Rev. C. Ross has been elected by a majority vote.
St. Paul, Minn, Aug. 21, 1890, C. Gross, Secretary of the Electoral College.

Election display.

As a result of the call in the last but one "Lutheran" to present candidates for the vacant professorship in Springfield, the following persons have been nominated by synodal congregations, by members of the electoral college and by the supervisory board and the teachers' college in Springfield:

- 1. the Rev. C. Seuel in Portage, Wis.
- 2. Mr. Prejes F. Bente in Humberstone, Can.
- 3. the Rev. R. Pieper, of Manitowoc, Wis.
- 4. Pastor W. Hübener in Hanover, Germany.
- 5th Dir. E. W. Krauß in Addison, Ill.
- 6. the Rev. J. T. Grosse, of Addison, Ill.
- 7. pastor Fr. Pfothenbauer in Lewiston, Minn.
- 8th Rev. J. A. Mayer, of New Wells, Mo.
- 9th Rev. C. C. Schmidt at St. Louis, Mo.
- 10th Rev. H. Succop, of Chicago, Ill.
- 11. the Rev. C. Gross in Fort Wayne, Ind.
- 12. the Rev. H. G. Sauer of Fort Wayne, Ind.

Every synodal congregation now has the right to protest against any of these candidates on the grounds of false doctrine, annoying life and disloyalty in office. However, the members of the electoral college are hereby requested to send in their votes to the undersigned by September 18 at the latest, so that the result can be published in the "Lutheraner" of September 23.
St. Paul, Minn, Aug. 21, 1890, C. Gross, Secretary of the Electoral College.

Indication.

Teacher Adolph Peetz, formerly of Hcrtelsaue and Buchthal, Prussia, now of Philadelphia, seeks admission to our Synodal Union.
Father Brand, President.

Heartfelt request to all whom it concerns.

The support fund for widows and orphans of deceased church servants, as well as for the emeritus and the sick, will only be able to meet the needs for October 1, 1890, if the congregations, pastors and teachers concerned, especially those who have not yet sent any contributions for the year 1890, want to help soon by kindly sending them in.
F. Sievers seu.

Progymnasium at Concordia, Lafayette Co, Mo.

The new school year will not begin until September 10, instead of September 3, due to delay on the new building. J. H. C. Käppel.

Income into the coffers of the KansaS District:

Inner Mission: From IN J. Möller's congregation, bhepstow, -5. 80. IN Lüker's congregation, Pittsburgh, 6. 25. By P. Eberbardt v. A. Bönitz 2. 50. By M. Dietrich, Lcavenworth, 5.00. By Allg. Cassirer E. F. W Meier 300.00. By IN Gräbner's congregation, Topeka, 7. 40. (S. -326. 95.) English Mission: By IN Eberhardt from A. Bönitz 2. 50. From IN Mencke's Gem. at Herrington 4.00. (K6. 50.) Negro Mission: By?. J. M. Hahn's Gem. at Lincoln, 4. 35. ?. Mencke's Gem. at Herrington 8. 50. By P. Cousin of Mrs. N. N. 1.00. CS. -13. 85.) Orphanage near St. Louis: By Father Senne from Mrs. Heimann 2.00.

Poor Students at Concordia: By Fr. Senna's Gem, block, for J. Tempken 11.00. Poor Students from Kansas: By Fr. Senne, Birthday Coll. with J. Prothe, 3. 61. By Fr. Eberhardt from Karl Bönitz 5.00. (S. -8. 61.) New construction in Concordia: From P. Hafner's Gem., Leavenworth, 7.00. Skulbau in NewOrleans, La.: By P. J. M. Hahn, Lincoln, 1. 00. By P. Vetter's Gem. of Atchison, 5. 33. By ?. Hopers Gem., Hanover, 4. 15. (p. -10. 48.) Synodical treasury: from P. E. Mueller's congregation, Lincolnville, 5. 88. P. Stemmerman's congregation, Humboldt, 4. 55. (S. -10. 43.) Total -396. 82. Atckison, J. Aug. 1890. Aug. Mangelsdorf, Cassirer.

Income to the Nebraska district treasury:

Inner Mission : Through P. Wm. Hüsemann v. S. Naujock -I.OO. P. Ad. Bergt jr. by N. N. 5.00. Fr. A. Hosius by sr. Gem. 15.00. P. J. G. Lang, missionary feast coll., 51. 27. ?. Tr. Häßler of G. Barthel 4.00. P. W. Bäder, ges. on the mission field 2. 10, v. the congreg. on West Blue 10.00. Mr. C. Schneider, coll. of the Louisville congreg. 5. 15. (S. -93. 52.) Negro Mission: Fr. G. Jung from sr. Congregation 5. 50. P. J. Holm from sr. Gem. 2. 12. Thank offering from Mrs. N. N. in Lincoln 1. 50. (S. -9. 12.) Synodal treasury: IN J. M. Maisch from sr. Gem. 5.00. ?. H. F. Grupe, ges. at sr. Introduction, 7. 45. (p. -12. 40.) Widows and orphans: P. Chr. Bock, communion coll., 4. 26. P. H. F. Grupe, ges. on Bütthe-Bartels Hochz-, 11.00. (p. -15. 26.) Mrs. P. Goodman: P. G. Weller, from the collection box of sr. Congregational, 10.00. Orphanage in Wittenberg: Thank offering from Mrs. N. N. in Lincoln. 1. 50. Poor students in St. Louis: Fr. G. Jung from the collection box of sr. Gem. 5. 50. Taub stummen-Anst alt: Fr. Chr. Bock, Pentecost coll. sr. Gern., 6.07. Fr. G. Weller from the collection bag sr. Gem. 10.00. (S. -16.07.) Box Office: IN Tr. Häßler 10.00, von sr. Gem. 15.00. (S. -25.00.) Total: -188. 42. Lincoln, Nebr. j. aug. 1890. j. c. bahls, cashier.

Income to the Western District coffers:

Synod Fund: Fr. Obermeyer's congregation in St. Louis through Mr. King -15.00. New construction in Springfield w.: P. DausGem. in Mempbis 6. 85. By P. Wartens in St. Louis by H. Holzkamp 5.00. (S. -11. 85.) Progymnasium at Concordia: P. Rosckke's congregation at Freistatt 10.00. P. Mepr's congregation at Friedheim 3. 50. P. Acbenbach's congregation at St. Louis 28.00. P. Jehn's congregation at Kansas City 7. 70. (S. -49. 20.) New construction in Concordia: Fr. Obermeyer's parish in St. Louis d. Mr. Branabl 200.00. by P. Ackenback's congregation in St. Louis 100.00. by IN Frese's congregation in Port Hudson 23. 50. by P. Mayer's congregation in New Bielefeld, 2nd plat, 31.00. by IN Weselob's congregation in Kimmswick, 1st plat, 22.00. by Mr. C. H. Sieving at St. Louis, 1.00. By Mr. A. Brauer at St. Louis by Ad. Berg 5.00, Mart. Berg 5.00 and by F. W. Schuricht 40.00. IN Mattbes' congreg. in Perryville, 1st c., 55.00. By P. Dau in Mempbis by L. 1.00. P. Zschoche's congreg. in Frohna by Mr. Meinhold, 3rd c., 45.00. Gem. in Sweet Springs d. Mr. L. Krause 32. 75. Fr. Mariens' Gem. in St. Louis, J. Zblg., 25.00. IN Demetrios Gem. in Emma d. Mr. Kröncke 33. 50. P. Rohlfing's congreg. in Alma, 5th plat., 31.00. congreg. b. Mora d. Mr. Tiemeier, 2nd plat., 44.00. (p. -694. 75.) Inner Mission of the District: By Bro. Moll at Kirkwood from the Young Friars' Association 10.00. Negro Mission: Through IN Bundenthal in Augusta by H. Weßler Sr. for New Orleans 2. 50. English Mission: P. Schmidt's Gem. in St. Louis d. Mr. Sieving 15. 35. Support Fund: By P. Wartens in St. Louis from H. Hvlzkamp 5.00. Orphanage near St. Louis: By Fr. Grefe in New Welle from N. N. 5.00. By Fr. Bundenthal in Augusta from H. Weßlersen. 2. 50. By?. Schülke in Palmyra from the Jungfr.Verein 10.00. By?. Dau in Memphis from2.00. (S. -19. 50.) Taubstnnmmen - Anstalt: By Fr. Waiting in St. Louis by H. Holzkamp 5.00. Poor students in St. Louis: Fr. Frese's Gem. in Port Hudson 1. 75. Gem. in Gainesville, Ark: IN Freses Gem. in Port Hudson 14. 75. Gem. in Webster, S. Dak.: P. Roschkes Gem. in Freistatt 7. 5V. St. Louis, Aug. 19, 1890. h. h. meyer, cashier. 2314 N. I4tli 8tr.

For the "deaf and dumb" institution at Norris, Mich. received undersigned: By Kass. Roescher of the township of ? Zorns, Cleveland, board money for Arendt -15.00. From Aug. Pretger, Elmira. Dak., 2.00. By G. Minkus, Jr. of Caledonia, Mich. 1.00. By Mrs. Hvltz of Evansville, Ind. 5.00. By Mertens of Bay City, Mich. 1.00. By W. Meentemeyer of New Minden, Ill. by the Dort. Gem. as board money for pupils Huge & Reinhardt, 38.00. Durck teacher Falch, Waldenburg, Mich-, coll. of the Gem. that. 9. 75. From the Women's Association for the Relief of Poor Deaf-Mutes in Detroit, coll. in P. Hügli's Gem. 84. 35, in P. Moll's Gem. 46. 10, in P. Sckatz's Gem. 28.05, in P. Tresselt's Gem. 16. 90, in P. Smukal's 9. 30. R. A. Alger 10.00. Mabley & Co. 5.00. Hudson & Co. 5.00. From Kaff. J. F. Geyer, New Orleans, La. of 1. 50 & 16. 10. From Karl Naumann, St. Louis, Mo. of 1.00. By P. H. Kollmorgen, Carolinc, Wis. of sr. Gem. cost money for Harder 5.00. Interest of W. Schaumlöffelscken bequest for students Wetzstein, Niemann & Kraft 16. 30. From J. Runge, Detroit, special for.



School supplies, . 45. By teacher Mueller, Frazer, Mich. of j. School children 2. 20. By Gustav Wolläger, Milwaukee, 5.00. By Th. H. Caldwell, Mich.

Further: Through P. F. Lindemann, Boston, Mass, from the TabeaVerein sr. Gem. 51 pillowcases, 15 sheets, a lot of clothing. From C. A. Arnhold, Cleveland, 2 dozen. Bottles of medicine & tea. From Bro. Koehn, Sheboygan, Wis. two boxes of smoked fish. From Sophie Schömansgruber, Sandy Creek, Mich. 1 quilt. By F. W. Wehle, Milwaukee, 1 dozen. Lithographs. From L. Maurer, Spring Wells, 1 sbawl & girls' caps. From Mrs. P. Bauer, Sandy Creek, Mich. 1 quilt, 3 pillow cases. From Miss Elise Bauer here, 2 sheets. From I. Stendel, Detroit, 2 stovepipes. From E. Kundinger, Detroit, 75 lbs. flour, 3 barrels flour, j box soap & 2 stoves. From Perrien Brothers, Detroit, 50 lbs. of flour. From Mrs. Vonderbeid, Detroit, tt pr. stockings, 2 girls caps, 1 girls skirt. From Map Koch, Detroit, 10 lbs. of trimmed plums and 50 lbs. of rice. From H. Reif, Detroit, 1 lot of note books. From P. Smukal's comm., Detroit, 5 bushels of potatoes, 1 dozen. ! cabbages, some fruit, a few pairs of separate shoes and some boys' and girls' clothes. From the Women's Aid Society, Detroit. Deaf Mutes, Detroit, various girls' and boys' dresses, ß doz. undergarments, 1 lot of stockings and caps, j doz. Boys' hats, 1 lot of towel stuff, the Christmas presents. From the township of Waldenburg, Mich, ll p. potatoes, 2 p. apples, 6 bush. Wheat, 1 p. oats, 100 lbs. wheat flour, 50 lbs. buckwheat flour. From Peter Bramer, Detroit, 1 map. From Mich. Mueller, Detroit, 1 overskirt. From Mrs. Beck, Detroit, some boys' clothes. From H. Knorr, Detroit, j dozen. Bottles of hinfong. From Mrs. Feucht, Detroit, three hats. From Wilh. Licbig, Detroit, 3 skirts, 2 p. pants, 1 vest. From Erdm. Ketel, Detroit, 2 p. pants, 2 skirts, 5 collars.

The warmest thanks to all dear donors!

Norris, August 1890.

H. Uhlig.

Received for the orphanage at Indianapolis, Ind: From the Women's Association of the Evansville congregation through Ill Heinicke, 13 pairs of trousers, 4 weed covers, 6 waists, 8 chemises, 12 aprons, 10 dresses, 4 skirts, 7 boy's waists, 7 pr. socks, 2 ouilts. From the Women's Club of the Gem. Ill Sauers at Fort Wayne: 7 chemises, 4 s<rts, 4 pr. pants, 1 dress, 3 pr. woolen stockings. From Cleveland from Mother Borges 2 pr. stockings. From the Woman's Club at Lafayette through Ill Schumm: 4 sheets, 1 o.uilt. From Trinity Parish here from the Women's Club: 5 dresses, 6 pr. pants, 1 waist; from N. N- 1 comfort, several skeins of woolen yarn, 20 pc. soap; from C. Meyer 9 bonnets & 1 bosom chemise; from Bro. Brinkmann 2 piglets; from Bertemann L bro. Decorating the flowerbeds. St. PaulusGem. here: Bequest of Mother Knöller: household goods, bed and body linen, Ill Kaiser's congregation: house collection -39. 94 and Women's Association at s. Stiftungsfeste collectirt 10.06. (S.-50.00.) By G. Niemann of Fort Wayne, surplus of the excursion to the Orphans' Festival, 90.00. Hcrr Teacher Schumacher in Vincennes from s. Schulk. 9. 65. P. Seuel.

New printed matter.

Twenty-first Synodal Report of the General German Lutheran Synod of Missouri, Ohio, &c. St., Assembled as the **Sixth Delegate Synod** at Milwaukee, Wis. in the Year 1890. St. Louis, Mo. Lutheran Concordia Publishers. 1890.

The Synodal Report has just left the press, and our dear readers, who have the welfare of the Synod at heart, will hasten to order it, in order to read a detailed account of the Synodal proceedings and to be able to gain a proper insight into the great budget of the Synod.

The report contains 102 pages and costs 20 Cts.

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Herausgegeben von der Deutschen Evangelischen
Redigirt von dem Lehrer: G.

Vol. 46.

What separates us from the Reformed Church?

(Conclusion.)

The basic error that underlies the errors of the Reformed Church is none other than the belief in reason. Zwingli and Calvin and their followers did not want and do not want to bow down to the Word of God, but rather to let reason have a say in what God says and to consult reason. Zwingli and Calvin thus actually put reason in the place of the word of Christ, they philosophized instead of believing, they mastered the Lord, they actually wanted to show the Lord how he should have spoken.

In the doctrine of Holy Communion, for example, Zwingli and his comrades did not ask: what does the Lord say? how is it written? but: how is it possible? how can Christ, who is with his body in heaven, also be with his body on earth in the Lord's Supper? This cannot be believed!

Luther writes about this: "The one thing that moves them most is that it is foolish in the sight of reason to believe that we are to eat and drink Christ's body and blood in the flesh in the Lord's Supper. . . It is the resentment and disgust of natural reason, which will not and does not like this article; wherefore it spews and kowtows against it, and afterward will wrap itself in the Scriptures, that it should not be known. It shall not be an article." (Erl. A. 30, 52 f.) "They have one reason, which I think is the strongest," and which they also mean with earnestness, and I believe to be true; that is this: It weighs down, they say, the people of such articles. For it is hard to believe that one body is both in heaven and in the Lord's Supper. I praise my enthusiasts for freely confessing for once the true reason that moves them. They might have kept silent long ago about the other reasons and all the other writings, but this one alone would have been enough to prove their faith. For from this reason all their other reasons spring. They would not have made such an effort with the others if this one had not urged them on. So there it is; if anyone finds anything hard to believe, let him believe it.



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St. Louis, Mo. the 9th of September, 1890.

No. 19.

And say, Let it not be true; for it is certainly not true, as this reason shows and proves. Therefore it is certainly not true that Christ is both God and man; for it is difficult, even impossible, to believe. . . Now we have the fanciers, by their own confession that they are opposed to the sacrament, having resentment, disgust, disgust, and abomination in their hearts against it; therefore they fancied it so against it." (p. 75 f.)

Melanchthon wrote in 1530: "The Sacramentirans make of the Christian faith a loud philosophy and figural song out of their reason, without chorale and without text or word of God." (Sententiae coll.) To M. Gerlitius he writes of Zwingli and comrades, how they had only philosophized childishly from the Marburg Colloquium.

Zwingli and Calvin admittedly confessed the holy Scriptures, but basically only the Scriptures as they interpreted them according to reason. How Zwingli and his comrades dealt with the text of Scripture is shown by the various interpretations of Christ's words: "This is my body. Luther once lists seven different interpretations, but they all boil down to the fact that Christ's words should actually read: This is not my body!

That we do not do Zwingli and Calvin an injustice when we call them rationalists will be evident to the reader from the following:

Zwingli, in a letter to Luther, described his people as those who believe nothing unless they see that it is true. At the Marburg Colloquium he declared that God does not give up believing such things as are quite incomprehensible. He said that if one takes the bread as a symbol of the body of Christ and the wine as a symbol of his blood, then everything fits, that is, it rhymes with reason. How he challenged the biblical Lutheran doctrine of the Lord's Supper with reasons of reason, we have already mentioned above. In his last confession he wrote: "What is not infinite by nature cannot be everywhere; what is infinite is at the same time eternal; Christ's humanity is not eternal, therefore it is not infinite; if it is not infinite, it must be finite; if it is finite, it must be infinite.

it is not everywhere. But we will leave this; which, however, we have adduced for the purpose of not neglecting philosophical reasoning by reasoning." (Expositio, 54.)

Calvin says in the Geneva Catechism, "Can you not prove it by reason that there is nothing inconsistent in this? Yea, if it be granted me, that the HErr hath not instituted anything inconsistent with reason." (V.)

As long as the Reformed Church follows Zwingli and Calvin, it is and remains rationalistic, even if it states in its confessions that God's Word is the rule of faith and should also be explained from itself. It is not enough that this is written on paper; it is necessary to take it fully seriously. The Reformed Church does not do this.

History shows where such rationalization leads. The reformed Arminians in Holland went further and touched the doctrines of the Holy Trinity, Christ's divinity and redemption, etc. The Socinians denied all Christian doctrines on the grounds of reason. The Socinians disputed all Christian doctrines on grounds of reason. In the Reformed Church of England arose the vile Deism. This impudent unbelief also spread through France to Germany, where in the last century rationalism gained the upper hand, which is nothing other than the consistent implementation of the principles that Zwingli and Calvin defended.

Luther foresaw that the Reformed faith in reason would continue to spread. In the last sermon preached at Wittenberg he said: "The devil will kindle the light of reason and bring you from the faith, as happened to the Anabaptists and Sacramentists, and there are now more heretics present." (Erl. A. 16, 146.) In the writing, "That these words of Christ," etc., he writes: "My enthusiasts prepare with such disgust" (natural reason) "the way, that one will almost deny Christ, God, and all things together; as then already in part they begin to believe nothing at all; for they tread on reason's conceit, which shall well lead them on." (Erl. A. 30, 54.)

As the Union attempts always by the reformir-

Since the reformers could not be sure of their doctrine, the poor people, seduced by the rationalists, were inclined to accept the union with the reformers when it was introduced.

Now since our supreme principle - and it is the only correct one according to the Bible - is that the holy Scriptures alone are the rule of faith, that one alone asks: What does God say in the holy Scriptures? How is it written? and that one does not ask anything about what reason says, and if the Reformed Church asks: Yes, should God have said? should this be possible? - a difference is thus indicated which cannot be reconciled.

From the Reformed Church we are separated by ghastly errors and the terrible fundamental error that underlies them, that one consults reason in the doctrines of faith.

Therefore there can be no question of a union with the Reformed, as long as they do not take their reason captive to the obedience of Christ and bow completely to God's Word and renounce their heresies.

If we were to enter into a union with the reformers, we would first of all help to rob God of his glory, who alone has the right to speak, and to whose word alone we must submit, our reason be what it may. Secondly, we would allow ourselves to be robbed of our comfort. We have conscience comfort only when we know, Thus saith the Lord. This comfort would be robbed from us if we were to get involved in the various interpretations of the Reformed. If we were to be deceived by the reformers into listening to reason, we would have no solid ground on which to stand. If we let ourselves be deprived of the biblical doctrine of the means of grace and of the person of Christ, we would have no certainty of our salvation, no comfort in life and death.

What we have said here of the Reformed Church applies also to the communities belonging to the Reformed Church, the Episcopalians, Presbyterians, Baptists, Methodists, and others, to the Unirt Evangelicals who unite with the Reformed, and also to unfaithful Lutherans who cultivate church fellowship with Reformed communities or tolerate it, and thus make themselves partakers of their errors.

"You have a different spirit than we!" - we call out to all of these with Luther.

G.

Ignatius of Antioch.

Ignatius became bishop of the large and flourishing church of Antioch around the year 70. The eyewitnesses of all his sufferings have also written a history of them, which has come down to us. They give the following beautiful testimony of his early life in Christ: "He was an apostolic man in all things. He was a good helmsman, and by the constancy of his doctrine and his spiritual work he set himself against the evil tides with the helm of prayer and fasting. He was like a divine lamp, filling the hearts of the faithful with light and consolation by the teaching of Scripture, and at last he did not refuse to give himself up to a bitter death in order to preserve his Church."

Divine Providence had preserved him for the blessing of the Church during the Domitian persecution, and had kept him until the times of Trajan. When this emperor came to Antioch on his march against the Parthians, Ignatius, full of sorrow for his church, hoping to avert the impending storm, thought it well to meet Trajan voluntarily. When he was admitted before the emperor, the latter thus addressed him, "What a forgetter of God art thou, that thou dost not only disobey our commands, but also leadest others to the same folly which must be their ruin!" Ignatius answered, "Theophorus" (i.e., he who has God in him) need not be so called (namely, a forgetter of God). All evil spirits are far departed from the servants of God; for I break all their bands, having Christ the heavenly King." Trajan: "Tell me, who is Theophorus?" And Ignatius: "He who has Christ in his heart." Trajan: "And do you not think that the gods also dwell in us, who fight for us against our enemies?" Ignatius: "Thou art mistaken; for there is but One God, who made heaven and earth, the sea, and all that is therein; and One Christ JESus, the only-begotten Son of God, whose kingdom I desire to enjoy!" Trajan asked, "The one you mean who was crucified by Pilato?" Ignatius: "Him who crucified my sin together with its author, and who put all the cunning and wickedness of Satan under the feet of those who bear him in their hearts!" Trajan: "Do you, then, hold Him who was crucified in your heart?" Ignatius answered, "Yea! for it is written: I dwell in them, and walk in them."

Then Trajan pronounced the following sentence: "Since Ignatius confesses that he carries with him the one who was crucified, we order that he be brought bound to Rome to be thrown to the wild beasts for the entertainment of the people.

Immediately he was handed over to men of war, who were to lead him to Rome. From Antioch he was quickly taken to Seleucia, and from there to Smyrna. The soldiers who led him were very merciless with him. He himself says of this in his letter to the Romans, "From Syria to Rome I fight with wild beasts by land and sea, revenge and day, and am bound to ten leopards (namely, his guards), who by benevolence only grow worse." At Smyrna, where the ship lay at anchor several atonals, he was permitted to visit the bishop of the congregation there, the venerable Polycarpus. This was a reunion! Both men had been disciples of the apostle John; now it was time for the last separation. The churches of Asia sent deputies from all parts of the world to hear the last words of the faithful servant, so that they might be strengthened by his courage in faith for the sufferings that awaited them. And so it continued on the whole journey. As much as Ignatius longed to be at home with Christ, he used every moment that remained to bear fruit on earth as long as it was possible. There one sees rightly how God the Lord brings the counsel of his enemies to nothing and turns their evil attempts into blessings. Trajan must have thought he was doing the right thing when he sent Ignatius to Rome, believing that through his example the Christians in all the places through which the journey led would be convinced of the confession of Christ.

to the Lord. But the long journey of this hero of faith had to serve to strengthen the wavering churches everywhere and to increase the victories of the cross. It was like a triumphal procession, the goal of which was the heavenly Jerusalem.

But Ignatius was not content with only verbal exhortation. From Smyrna alone he sent four epistles, which have been preserved until today, to the churches of Ephesus, Magnesia, Tralles and Rome, from which his love and humility, but also his strength of faith and certainty of victory shine brightly before us. The man, grayed in love and in the service of Christ, speaks to the Ephesians in the face of his martyrdom: "I do not write to you as if I myself were something. For though I am bound for the name of Christ, yet am I not yet perfected in JESUS CHRIST. Rather, I am only beginning to be a disciple, and speak to you as to my fellow teachers. I should have your help in faith, in exhortation, in patience, in longsuffering. But since love will not suffer me to be silent against you, I take it upon myself to exhort you, that ye may walk with me according to the mind of God." Nothing is more dear to his heart in his letters than unity in the church, which is the body of Christ. And this truly was a need at that time. For it began to be fulfilled what the departing Paul had foretold of the abominable wolves and perverse teachers that would come after his departure; Acts 20:29, 30. 20, 29. 30. Remembering these words, Ignatius exhorts the churches in the most urgent and tender expressions to unity of spirit, and warns them against all discord. In the Epistle to the Romans we are confronted above all with an ardent longing for perfection, a courage of faith that astonishes us. "Let fire and the cross," he writes, "let the wild beasts, let the breaking of legs and the tearing of limbs, let the crushing of the whole body and all the wickedness of the devil come upon me, if only I may attain to Jesus Christ. All the pleasures of the world and its kingdoms can profit me nothing. It is better for me to die for JESU CHRIST's sake than to reign over the ends of the earth. Him do I seek, who died for us. Him do I desire, who rose again for us. He is my gain that is laid up for me. Let me follow the sufferings of my God. Whoever of you has him in him, let him understand what I feel, and let him feel with me what struggle I have. The prince of this world desires to shift my aim toward God. None of you stand by him! My love is crucified.

With such fervor of love Ignatius hastened to his death. Soon he was torn from the arms of his loved ones in Smyrna; for the time for the public spectacles at Rome was approaching, and his guardians feared to be too late. They sailed from Smyrna to Troas, where God, to strengthen his faith, gladdened the faithful servant as soon as he arrived with the news that the persecution in his beloved church at Antioch had unexpectedly come to an end. From Troas he wrote letters to the churches of Philadelphia and Smyrna, as well as to his beloved friend Polycarp. From here he continued by land through Macedonia and Epirus to Epidamnus. There his holy zeal could again be seen in his



He was active in admonishing, strengthening and comforting the Christians of these countries. From Epidamnus a ship brought him to the coast of Italy, near Puteoli. His companions mourned at the thought that they would soon be separated from him, but he rejoiced at the prospect of departing and being with Christ. Finally they arrived in Rome, and Ignatius was handed over to the Prefect.

When he was led away to death a few days later, many brothers accompanied him, and he was given permission to pray with them beforehand. There he knelt down and prayed aloud for all the churches, that God would put an end to the persecution and promote the love of the brethren among themselves. Then he was taken to the amphitheatre and thrown to the wild beasts. Their ravenous appetite was already waiting for the precious prey. Before they devoured him, he cried out: "I am a grain of God's wheat, and I am ground by the teeth of the wild beasts, that I may become his bread."

(Submitted.)

The man of Baal Salisa.

In the books of Samuel and Kings we read about the schools of the prophets, which were started by the prophet Samuel and later renewed and led by the prophets Elijah and Elisha - these Old Testament nurseries for the training of competent preachers of the Word, teachers and leaders of God's people, these influential institutes, which were henceforth a salt that kept the land from complete rottenness for a long time to come. Dams against idolatry from without and false doctrine from within, gardens of God in the midst of the wilderness, an ornament and adornment of Israel.

But as rich as these schools of the prophets were in spiritual goods, so poor were they in earthly goods. They were, after all, directed only to the free activity of love. And especially among the ten tribes that had fallen away from the house of David, among whom Elijah and Elisha were active, this activity was usually very poor. How Schmalhans was sometimes the kitchen master in these schools of the prophets, how the students of the prophets had to be content with very simple and at the same time with very meager food, we learn from 2 Kings, chapter 4, where it says verse 38. to 41. about the school of the prophets at Gilgal: "But when Elisha came again to Gilgal, there was trouble in the land, and the children of the prophets dwelt" before him. And he said unto his lad: "Put in a large pot and cook some vegetables for the sons of the prophets. And one went into the field to gather herbs, and found wild tendrils, and gathered thereof coloquines, and filled his garment: and when he was come, he cut them into pots for vegetables, because they knew them not. And when they poured it out before the men to eat, and they did eat of the vegetables, they cried out, saying, O man of God, death in pots! For they could not eat it. And he said, Bring flour. And he put it into the pots, and said, Pour it before the people, that they may eat. And there was no evil in the pots." But there was not, nevertheless, an entire lack of those who, even under the sad circumstances of those days, still had a heart and an open hand for the disciples, the "children" of the prophets; for we read immediately after, verses 42-44. further, "There came

And there was a man of Baal Salishah, and he brought unto the man of God the firstfruits, even twenty barley loaves, and new corn in his garment. And he said, Give unto the people, that they may eat. And his servant said, What shall I give to an hundred men? And he said, Give unto the people, that they may eat. For thus saith the LORD, They shall eat, and be left. And he set it before them, that they might eat, and remain over yet, according to the word of the LORD."

Lovely, faith-strengthening, but also appealing to form of flour, potatoes, fruit, meat, butter, or even from the discipleship! Let yourself then, O man of Baal Salishah, be seen again in many of your followers, even at this time! Behold, we also have schools of the prophets, such as those at Gilgal, and those at Bethel and Jericho. These are our two seminaries for preachers at St. Louis and at Springfield, our high schools at Fort Wayne and at Milwaukee, together with the progymnasia at Concordia and at New York City, and also our seminary for school teachers at Addison. In them, too, vain preachers of the divine revelation, ministers of the Word, are educated in churches and schools, that the saving doctrine of the gospel may be preserved for us, spread far and wide through the land, and propagated to our descendants. But even our "prophet children" are mostly poor in earthly goods, like their predecessors in the Old Testament. Look at the host of disciples maturing into youths and young men in each of these institutions. A considerable number are sons of pastors and teachers. Now you know, and can easily calculate, that with so many pastors and teachers the income is not sufficient to meet the expenses which food, clothing, and books require of a son who has been studying for six to nine years, alone and without the help of others, especially if the family is large. And a smaller number belong to impecunious families from other classes, who already make a sacrifice by foregoing for so many years, and usually even further, the support that would have become more and more theirs through the growing son, if the latter had not devoted himself to the preaching or school office; since here in the country the apprentice in some other profession already receives a wage right from the beginning and has by far fewer expenses during his apprenticeship. How many a son of a poor widow or even how many a fatherless and motherless orphan is among our prophet's children! Small, relatively very small, is the number of sons of wealthy or even rich parents in all institutions.

But where are we to look for the Baal Salisa of this land? Everywhere where a righteous preaching ministry is established, everywhere where a righteous Lutheran Christian has house and hearth, work and shelter. From each of our congregations in the country and in the cities, a man is expected by the Lord above in heaven and by His church here below on earth, who will bring "firstfruits" and "new grain" to such an institution.

When these lines come to the readers' attention, the new school year has already begun for our educational institutions. A large part of their pupils have then moved back into their old rooms for new learning, and another part has moved on to their final education. The gaps that have arisen through entry into office or through transfer or other causes, however, have been filled by new teachers.

that come in will be filled up again. O, would that the number of our prophet's children had increased, for still the word of the Lord is true: "The harvest is plentiful, but the laborers are few. Ask the Lord to send out laborers into his harvest." But then all the more is there need of the man of Baal Salisha.

Now then, you dear farmers, you have again reaped the harvest. However great or small this year's blessing may be, bring to our prophetic schools "firstfruits and new grain" in the form of flour, potatoes, fruit, meat, butter, or even from the proceeds of the farm harvest. And you brothers in the city communities, merchants and craftsmen, employers and workers, civil servants and doctors, lords and servants, or whatever your status and profession, as well as you members of the women's associations that exist here and there - let your "firstfruits and new grain" be the contributions to the board money, to the clothing of poor students and to the procurement of the books they need! Even if, contrary to expectations, in the case of one or the other student, the costs spent on him do not achieve the desired purpose, in that some have to spend their studies again due to illness, and some, unfortunately, despite beautiful gifts, later turn self-willedly to another profession, these are still only a few in proportion. Praise God, most of them, by God's grace, make it to the office of pastor and schoolmaster. And what a well invested capital is all the good done to them during their studies through the unspeakable blessing which they subsequently bestow in their office! "Let us therefore do good, and not be weary; for in his time we shall also reap without ceasing." (Gal. 6:9.) To the reception of the "children of the prophets" into such care and labor of love is also to be referred the word of the Lord Matth. 10:40-42. "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me. Whoever receives a prophet in a prophet's name will receive a prophet's reward. He that receiveth a righteous man in the name of a righteous man shall receive the reward of a righteous man. And whosoever shall water one of these righteous with a cup of cold water in the name of a disciple, verily I say unto you, it shall not go unrewarded unto him."

In addition to this. What the man of Baal Salisha brought to the "man of God" to feed the "children of the prophets" was not given unwillingly or out of compulsion, but cheerfully, and not meagerly, but abundantly. What a blessing now rested upon the gift itself! For when the prophet's servant, as he was about to distribute the gift, said, like Philip and Andrew at the feeding of the five thousand men, "What shall I give of this to a hundred men?" the prophet answered, "Give to the people that they may eat. For thus saith the LORD, They shall eat, and be left over." And indeed, even the stewards of our institutions may from year to year perceive that it is said of them also, "And he set it before them, that they did eat, and abode yet according to the word of the LORD." Yea, even the thought of such blessing resting on the gift itself was a charm to the man of Baal Salisha.

F.

To the ecclesiastical chronicle.

I. America.

Fort Wayner Pastoral Conference. This pastoral conference, announced in the "Lutheran," was held from August 28 to September 1. Over 200 pastors were present, besides those of the Middle District, representatives of nearly all the Synodical Districts. In ten sessions, the "associations" were discussed, namely workers' associations, secular support associations and support associations within the congregations, what is to be kept of them according to God's Word and what is the duty of Christians here. The theses adopted by the conference, including explanations, will be communicated to the readers of this newspaper in the near future.

High School at Milwaukee. Rev. C. Ross has accepted the call made to him, and will take up his duties the middle of this month.

Fiftieth Anniversary of Ministry. On August 25, Rev. O. Fuerbringer celebrated his 50th anniversary in the ministry at Frankenmuth, Mich. It was a day of great rejoicing for the 80 year old celebrant, for the members of his family and for the dear congregation of Frankenmuth. At 10 o'clock in the morning the celebrants went from the parsonage into the beautifully decorated church, in front the pastors of the surrounding area, then the pastors officiating during the day, Pastor F. Lochner, the celebratory preacher, and the son of the jubilarian, Pastor L. Fürbringer, after them the jubilarian, led by the two oldest officiating neighbors, Pastor Sievers ssn. and Pastor G. Bernthal, the officials of the congregation, the family members and members of the congregation. After the service the procession proceeded in the same order back to the parsonage and lined up in front of it to the sound of trombones. Here Pastor Sievers Sr. presented the gifts in the name of the congregation and Pastor J. Schmidt the gift of the pastors of the surrounding area. During the afternoon the congratulatory letters received from near and far were read out in cheerful conversation in the beautiful confirmation room. Particularly admired was the congratulatory message sent to the jubilarian by his hometown of Gera in Germany, artistically executed and set in his frame: "To the venerable Pastor Ottomar Fürbringer, his hometown Gera sends its warmest congratulations and blessings on the occasion of his 'golden jubilee in office. These words are surrounded by scenes of the city: the birthplace of the jubilarian, the church in which he was baptized and confirmed, the town hall in which his ancestors presided as mayor, and others. - The celebrant is one of the candidates who came over with the Saxon emigration and founded our institution in Perry County, Mo. In 1840 he entered the preaching ministry, first serving the congregation at Elkhorn Prairie (Venedy), Jls. then the congregations at Freistatt and Kirchhayn, Wisc. and has now been pastor of the congregation at Frankenmuth, Mich. for 32 years. Since the division of the Synod into Districts - in 1854 - he has been President of the Northern (later: Michigan) District for 28 years. - God bless the dear jubilarian!"

The Evangelical Lutheran Synodal Conference of North America met at St. John's Church, St. Paul, Minn. from August 13 to 19. The attendance was a very numerous one; besides the delegates chosen by the Synods belonging to the Synodal Conference, there were many guests from our Synod, from the Minnesota, Wisconsin, and Norwegian Synods. Excluded was the "General English Evangelical Lutheran Conference of Missouri, &c. St.," which was represented by its president, Rev. Kuegele. "The morning and part of the afternoon sessions were devoted to doctrinal discussions, for which Prof. Ernst of Watertown prepared a paper on 'the doctrine of authority.

a doctrine whose discussion was certainly very timely, especially now, when in several states we Lutherans are forced to fight against a dangerous abuse of the police power of the state to damage our parochial schools and to interfere with our ecclesiastical freedom, and whose further discussion will be of value and importance for us Lutheran citizens of this country, as we also participate in the government of the country and are jointly responsible for the legislation and the handling of the existing laws. The representatives of the synods who were assembled especially recognized the necessity of raising the mission schools in New Orleans to the best of their ability, and it was decided that the needs of our Negro mission should be brought to the attention of the congregations in a special circular letter. - In regard to the present burning school question, the meeting unanimously adopted the following declaration: "The Synodical Conference, the largest body of Evangelical Lutheran Churches, consisting of the Evangelical Lutheran Synods of Minnesota and other States, Missouri, Ohio and other States, Wisconsin and other States, and the General English Evangelical Lutheran Conference of Missouri and other States, declares, 1st, that we do hereby ratify the resolutions already passed by the General Synod of Missouri, etc., in regard to the school question. already passed concerning the school question; 2nd, That we likewise approve the resolutions passed by the Synod of Wisconsin, etc.; 3rd, That we sympathize with the brethren in Illinois and Wisconsin, upon whom the school controversy is now thrust, and that we desire to support them in this struggle as far as we can." (L. & W.)

Disgraceful. The creditors of the Roman Archbishop of Cincinnati from the times of Archbishop Purcell and his million-dollar bankruptcy, if they do not want to lose everything, have no choice but to accept the settlement offered to them. This settlement is to the effect that the creditors will be paid six percent of their claims, that the church authorities will pay all court costs, that a collection will be made in all Catholic churches in the country for the benefit of the creditors, and that the suits against the archbishop's see will be dismissed. At a preliminary meeting of creditors, individual voices were raised who were not satisfied with six cents on the dollar; but they were answered that if the suits were allowed to run their course, at most one or two cents would come out, and the Collecte would have to be dispensed with altogether. The Creditors' Committee was finally authorized to call a general meeting of creditors for the purpose of approving the settlement offered by the Archbishop.

II. Foreign countries.

Evangelical Lutheran Free Church. This year's Synodal Assembly of our German sister church is reported in their newspaper: "Our Synodal Assembly this year was held, as determined, in Chemnitz from July 16 to 22. With heartfelt thanks to the merciful and faithful God, who had once again allowed us and our synodal association to live through a year of grace, salvation and peace, we found ourselves together almost completely, only the two pastors Brunn and Hanewinkel Sr. were prevented by physical circumstances from taking part in the synodal proceedings, but we were glad to see the latter at least among us at the pastoral conference following the synod. From outside, dear brethren and fellow believers, Father Grunnet from Copenhagen, Father Rolf from St. Paul, Minnesota, Candidate Graup-

ner from St. Louis; furthermore Consul Diederich from Leipzig and listeners from our Saxon congregations, especially from Chemnitz itself. - As usual, a solemn opening service was held. The main subject of the proceedings were the theses put forward by Mr. 1'. Eikmeier's theses on the doctrine of absolution. Proceeding from the fact that, according to Scripture, Christ bore the sins of all the world, made a full reconciliation on the cross, brought to light the true righteousness that is valid before God through his resurrection, and put the whole treasure of the forgiveness of sins into the word of the gospel, the Synod first dealt with how, therefore, the forgiveness of sins is decided in the gospel, is offered, communicated, and sealed through it, so that the preaching of the gospel itself is nothing other than absolution, absolution in general, absolution in the broader sense. In addition to this, the Lord Christ has also instituted and given to His Church the office of the keys in particular, by virtue of which absolution is also given to the individual penitent sinner. This absolution in the narrower sense, as it is ordinarily granted by the appointed ministers of the church, and in case of need by every Christian, is truly God's word, and therefore in itself powerful, valid, and certain by virtue of Christ's merit and by virtue of his command, promise, and promise. It is, as our confession so beautifully says, God's execution of grace, which he commanded the apostles, and thus the whole church or Christianity, to absolve from sin those who desire it. We are to believe this judgment of God, which comes to us through the mouth of man, and accept it no other way than as if God himself spoke it or our dear Lord Christ himself acted with us. The most effective form of absolution, the private absolution, was then spoken of in particular, which is therefore by no means to be rejected, but is to be received with all seriousness in the Church. - May the blessings of the Synod, as well as the other subjects of the proceedings, be more fully reflected in the printed report of the Synod, flow by His grace into our Synodal congregations and outwardly, so that the treasure of the forgiveness of sins which lies in absolution may be ever better recognized by all of us, ever more heartily desired and more abundantly used, and God may be ever more thanked for it, and His grace and love revealed in it ever more gloriously praised and glorified. This give he himself for Christ's sake."

From the Russian Baltic provinces, where the persecution of the Lutheran Church is still in full swing, the "A. E. L. K." brings the following news: The trials against Lutheran pastors of the Baltic provinces continue uninterruptedly. Pastor Joh. Kersten of Lösern in Livonia was accused of having performed three weddings for couples in which the male part was officially of the Greek Orthodox confession. The Court of Livonia had acquitted Pastor Kersten on 21 December 1888. Due to the protest of the governorate procurator against this verdict, the matter reached the appellate instance, namely the fifth department of the Senate. As reported in the "St. Petersburgische Ev. Sonntagsblatt," the latter overturned the verdict of the Livonian Court and sentenced Pastor Kersten to six months' suspension from office. - On March 5 of this year, the Russian conducting Senate had rightly found Pastor K. Tiling of Puffen in the Windau district of the Curonian governorate, 28 years old, guilty of having prevented his parishioners from voluntarily joining the Orthodox Church by threats (he had warned his parishioners against apostasy with God's word), and that for this, on the basis of Th. 2 of Art. 191 and of pet. 10 of Art. 129 of the Penal Code, to the loss of certain special rights and privileges.



The court has decided that Pastor Tiling is to be sentenced to the punishment of the highest degree of merit and to imprisonment for one year and eight months, but that, in view of special circumstances mitigating his guilt, in accordance with Article 154 of the Criminal Code, intercession is to be made with His Majesty the Emperor. Majesty that the punishment to which Pastor Tiling is legally entitled be replaced by his incarceration in a prison for four months. Thereupon, on May 10 of this year, the Emperor has given his supreme command that the punishment legally due to Pastor Tiling be replaced by his confinement in a prison for four months in accordance with the aforementioned decision of the directing Senate, but with the proviso that Pastor Tiling not remain in office in the Baltic region. On May 17, the Minister of Justice submitted this Supreme Order to the Senate for the necessary execution. - The "Kreuzzeitung" publishes the voice of an Esthen on the situation of the Lutheran Church in the Russian Baltic provinces. The article complains especially of the harshness against mixed marriages which take place according to the Lutheran rite; such a marriage is considered unlawful, the children are declared illegitimate and lose the right of inheritance. Since most pastors had been severely accused and some had been condemned, others banished, the mothers baptized their children themselves and bridal couples married themselves. Six teachers had been deposed for participating in a petition to the Czar and, moreover, were to be banished.

The highest tax in the German Empire. We Germans levy the highest tax on ourselves through the consumption of spirits. Approximately 11 liters of brandy are consumed annually per head of the population in the German Empire, which, with a population of 47 million souls, amounts to the handsome sum of 496 million marks, whereby a glass is counted at only 6 pfennigs. The administration of the Reichsheer and the navy together costs only 580 million marks in the current year, or, if one-time expenses of 50 million are added, 430 million marks. How heavy we feel the burden of our expenditures for the military, and how little we think of the abolition of the much greater expenditures for brandy ! And with the 490 million we have by no means calculated the entire expenditure on liquor. Of the large sums we spend on lunatic asylums, hospitals, prisons and penitentiaries, quite a proportion is spent on liquor. The cask-king Ketchwayo has shown more sense than many a highly educated non-Kaffir, since he says: "When you bring barrels of schnapps into a country, you rob the people of their brains!" The director of the Alsatian insane asylum at Stephansfeld, Dr. Stark, declared in public meeting that he had found 103 drunkards - 29 per cent - among 533 men admitted to Stephansfeld, and that on the average there are 55 per cent drunkards among men in German insane asylums. How many crimes are committed in a drunken haze can be seen in every courtroom and in every newspaper, when people who have stabbed or beaten others to death invoke drunkenness as a "mitigating circumstance." But it has also been found, by an inquiry made in 120 prisons and cell-houses, that out of 32, 837 prisoners, 13, 706, or 41 per cent, committed their crime under the influence of liquor. How many diseases have their origin in drinking is known to every one who looks around him; but it is the directors of the health insurance companies who know best. Many a health insurance company would be in a splendid position and could therefore reduce its premiums or increase its benefits if it were able to seal every member's bottle of schnapps. Therefore, away with this liquor tax, which we are not paying to the state for something necessary or useful, but to the liquor dealer for something perishable and unnecessary.

and we'll be healthier, better and happier! ("Freimund.")

The English Prime Minister Salisbury recently made a very sensible judgment **about religious schools and state schools.** He said in a speech: "I demand that every man, of whatever church or Christian sect he may belong, should be enabled to educate his children in his own religion, instead of being forced into the spiritless, watered-down, mechanical pretended religious instruction which is current in board schools. It is the nature of religious instruction that the teacher should believe what he teaches, and that he should deliver to the pupils the whole message of the truth of the faith as he himself has received it. If the pupil lacks the conviction that the teacher is sincere toward him, there cannot be the necessary sympathy between the two, and then religious instruction becomes a farce and a deception. That is why I would like to see all Christian denominations that exist in our country granted the most complete freedom, so that they can teach the underage part of their herd unhindered everything that they themselves consider to be the highest truths of Christianity from their particular point of view of faith. We have heard in recent days much, perhaps too much, of crime, sin, and misery, of things which shame forbids even to mention. We have heard talk of a moral rot of which we could scarcely have dreamed. And there are those who foolishly trust legislation to provide a sure cure for these ills. There is only one sure cure: the education of children in the Christian faith. Therefore, I earnestly recommend to you, as the most sacred possession of free citizens, the right to defend that our children, and those of all our kindred, be taught the full truth of Christianity as we believe it, and that no theory which preaches State interference, or seeks to secularize the school, be permitted to interfere with or thwart this highest privilege which Christians can possess."

The Methodist Salvation Army. 28,000 Salvation soldiers recently performed a parade march at the Crystal Palace in London to celebrate the 25th anniversary of the Salvation Army. Their General Wm. Booth took the parade, the march past of which lasted 24 hours. Later, in the Concert Hall, he gave a description of the progress of his army. In all parts of the world it counts 2828 army corps and 856 outposts with 9050 officers, its annual budget shows d350,000 in expenditures.

The Salvation Army in India. As reported in the Leipziger Missionsblatt, the Salvation Army is doing great harm in India. Their missionaries try to ape the Indians in every way; they wear Indian clothes, walk barefoot, eat only rice and curry like them, live in huts like the natives, yes, for some time they have painted Indian idols on their foreheads! In their street sermons they try to defeat the raging mob by their noise and shouting. But by this they have achieved nothing more than to degrade themselves and the Christian mission in the eyes of the Hindus, and to kindle still more the fire of passionate, dishonest struggle. The respect that people used to have for the missionary has now almost completely disappeared - at least in the cities.

(E.-L. Gbl.)

Also Muhamedanism, like Pabstism, seeks to spread its power. A Muhamedan "Missinar" is to travel from India to England in order to present to Christians "the excellence of Muhammed's teaching". - A Turkish mosque has been built in Adelaide, South Australia. God forbid the murder of the Pope and the Turks.

The Jesuit Order.

In 1773 Pope Clement XIV abolished the Jesuit Order because of its principles. - The Episcopal Vicar General, Baron von Wessenberg (1774-1860), judged the Jesuit Order thus: "The reasons why the Jesuit Order, as it is formed, is quite incompatible with the welfare of the Christian Church as well as of the States, and with the harmony between the two, are so many and grave that it must be highly disconcerting that the heads of States should now again see in the Order a powerful support of their prestige. Its principles are such that they must inevitably corrupt the Christian doctrine of faith and morals, and destroy the relationship between church and state. All kinds of unbelief, pagan and Pharisaic sentiments are cherished by them. The doctrine of probabilism, of reservation in thought, of the sanctification of means by ends, even of the invalidity of oaths when supposedly higher ends make them probable, that is, make them appear as probably good, and others, which the order has invented and everywhere adheres to, destroy the fundamental essence of all Christian morality. With the Jesuit-ultramontane doctrines of canon law, there can be no true sovereign power, no independence of state governments. For this Order, according to the nature of its institution and the spirit of its doctrines, as the experience of centuries proves, aspires to universal despotism over all spirits, over all organs of state and ecclesiastical life, so that only a blind man can fail to see that this Order is the most powerful and dangerous secret society for the purpose of usurping the real rule in Church and State. If the Order succeeds in regaining ground also in Germany, a fierce and long struggle of light with darkness is to be foreseen, a struggle which is likely to become equally dangerous to the peace of the Churches as to the tranquillity of the States."

(written Education of Youth.

The dear Lord Christ is concerned about the little children who are young; he has commanded the old men to bring them up, teach them, and instruct them, so that they may know Christ and walk in the right way, and not be deceived by false doctrine or carelessness before they come to strength and the right knowledge of God; for this is easily done. - The youth God puts in our bosom; they are commanded of God that we should teach them to fear God, as is earnestly commanded in the 78th Psalm. - If the young do not have proper schoolmasters and teachers, the devil will soon win the day with his mobs. For this reason, all children, especially pastors and preachers, are strictly commanded, and they are urged not to let the children be deceived.

(Luther to Matth. 18, 10.)

From Luther's Small Catechism

Valerius Herberger says: Through his Small Catechism he (Luther) governs all Protestant (that is, Lutheran) schools, as also happens with us in Fraustadt. That is why our schoolboys appear every Sunday and holiday at the Kripplein Christi (that was the name of Herberger's church) and do a school law and let the public hear what they have learned from Luther's catechism. The whole world cannot owe him the catechism. It is Luther's masterpiece and booklet of art. No one before him has been able to put the noblest main points of Christian doctrine into such a small, short, comprehensible form.

Ordinations and introductions.	Mission Festivals.
<p>By order of Mr. President Studt on the 11th Sunday n. Trin. Cand. G. Haack was ordained at Hastings, Iowa, and introduced into his congregations of Lei Hastings, Jmogene and Oakland by Theo Steege.</p> <p>Address: kcv. 6th Haack, lino^cnc, LrcmoiUOo., Iowa.</p> <p>By order of the Honorable Mr. Praeses Hilgendorf, Eand. E. Dürr was ordained and inducted into his congregations in Sherman County, Nebr. on August 19 and 20 by</p> <p>F. H. Iahn.</p> <p>Address: kcv. P. vucrr, ^sIUow, 8kcrmaw Oo., Lcbr.</p> <p>By order of the Presidency Middle District, Lei of St. John's Parish at Berea, O., Cand. Justus Rupprecht, assisted by his father, Mr. L. J. Rupprecht, and Mr. L. Keller of Racine, on the 12th Sunday n. Trin. ordained and introduced byC. M. Zorn.</p> <p>Address: kcv. ckustns Rupprecht, Lorca, O.</p> <p>Mr. Cand. G. Koch was ordained on the 12th Sunday n. Trin. according to commission received, ordained and inducted at Orihula, Wis. L. Schütz.</p> <p>Address: kcv. Oco. Lock, Orikula, WianckaZo Oo., IVis.</p> <p>On the 12th Sunday n. Trin. the undersigned, by order of the Presidency of the Eastern District, ordained and inducted Mr. Cand. W. Schoenfeld in the midst of his congregation at Astoria, Long Island, N. N. Bro. King, Sr.</p> <p>At the request of the venerable President Sievers, on the 13th Sunday after Trin. Cand. DaLerkow was ordained and introduced in the Lutheran congregation in Galena Township, Minnesota, by</p> <p>H. Th. H. Dahlke.</p> <p>Address: Rov. Lr. Dakcrkow, Llonroc L. O., Martin 6o., Hllnri.</p> <p>By order of the Venerable President Brand, Cand. G. W. Wolter on the 13th Sunday n. Trin. in the congregations of Accident and Cove, Md. and was ordained and introduced by</p> <p>C. Lauterbach.</p> <p>Address: kcv. 6th IV. Woltcr, ^ccidcut, 6arctt 6o., Lid.</p> <p>Cand. W. Rösener was ordained by order of Mr. Präses Sievers on the 13th Sunday n. Trin. and introduced into his congregations at Columbia and Hecla by A. F. Mund t.</p> <p>Address: kcv. IV. kocscucr, Columbia, Lrowu Co., 8. vak.</p> <p>By order of the honorable Presidency of the Jowa District, on the 13th Sunday n. Trin. Cand. A. Amstein ordained and installed in office at Charter Oak, Crawford Co, Iowa, by.</p> <p>C. Runge.</p> <p>Address: kcv. ^msbciii, Cliartor Oak, Crawkorcl Co., Iowa.</p> <p>By order of the President J. Schmidt, Cand. Eduard Schauer was ordained by the undersigned on the 13th Sunday after Trinity and inducted in Mancelona, Mich.</p> <p>Th. F. F: Finck.</p> <p>Address: kcv. L. P. 8ckaurc, Lox 65, Ickaucclowa, ^ntrim Co, LIlck.</p> <p>Cand. Robert Gaiser was ordained by order of the Hon. Mr. Praeses Sievers on the 13th Sunday n. Trin. and introduced into his congregations at Town Rost and Hersey. J. F. Rubel.</p> <p>Address: kcv. kok. Qaiscr, Lakckold, Jackson Co, ülmii.</p> <p>I introduced Mr. L. C. Böse by order of Mr. Praeses Sprengeler on the 9th Sunday a. Tr. Trin. in the congregation at Concord, Wis. G. F. Schilling.</p> <p>Address: kcv. 6th Locsc, Ooucord, "IcKcrsou Co, LVis.</p> <p>By order of the honorable president of the Eastern District, I inducted L. W. Köpchen at Wenden, Conn. on August 10.</p> <p>T h. Big.</p> <p>After Mr. L. A. Wenzel had passed his Colloquium well, I introduced him on the 12th Sunday n. Trin. with the assistance of L. L. Ernst in the Eben Ezer congregation at Giddings.</p> <p>G. Birkmann.</p> <p>Address: kcv. LVcurcl, OiddiuM, Texas.</p>	<p>On 10 Sonnt, n. Trin. my churches in Napoleon and Freedom Township, O., celebrated with L. Stegers Gem. mission feast. Feast sermon!: L. Sieger. Collecte: tz 152. 56. W. L. Fischer.</p> <p>On the 10th Sunday n. Trin. my congregations of Goose Rivcr and Bohnsacktown, Traill Co., N. Dak. celebrated mission feast in the church at Bohnsacktown. Gotth. Pwtratz preached.</p> <p>August 13, the churches of Lutherville and Augsburg, Ark. celebrated mission feast. L. J. W. Miller preached morning and afternoon. Collecte: K59. 10. C. Burkart.</p> <p>Upper and Lower Jmmanuels Parish and St. Peter's Parish at Town Theresa and St. John's Parish at Mayville, Wis. celebrated the 11th of Sun. n. Trin. Mission Feast. Dir. Chr. H. Loeber and L. W. Rehwinkel preached. Collecte: 867.04. F. Leyhe.</p> <p>On the 11th Sunday a. Trin. my congregation at Ashford, N. P., celebrated mission feast with the congregation at Plato. Festive preacher: L. Hanewinckel and undersigned. Collecte: 830. 25. Chr. Fr. Meyer.</p> <p>On the 11th Sunday n. Trin. the congregations of Elgin, Dundee, Crystal Lake, Huntley and Algonquin, Ill, celebrated LeiAlgonquin Mission Feast. Festival preachers: LL. Karl Schmidt, J. H. C. Steege and Eissfeldt. Collecte: 8259. 89. W. v. Schenck.</p> <p>On the 11th Sunday a. Trin. the churches celebrated: at Riverdale and Colehour, Ill, at Hammond, Crown Point and Toleston, Ind, mission feast at Hammond. Preachers: LL. A. Paws Tusk and J. F. Holiday. Collecte: 8171. 56. plus 845.00 for poor students. F. W. Herzberger.</p> <p>On the 11th Sunday a. Tr. the churches in Holgate, Florida and Flatrock, O., celebrated mission feast. Collecte: 871. 44th FeastPreachers : L. Schuft andW. L. Fischer.</p> <p>Sunday, August 17, my congregation celebrated a mission feast. Many guests from the neighbourhood took part. Festival preacher: LL. C. H. Becker and M. Leimer. Collecte: 8163. 50. Hoag, Nebr. Tr. Häßler.</p> <p>On the 17th and 18th of August, the churches of Benton and Morgan Counties, Mo. celebrated Missionsfest Lei Lincoln. Festive preachers were Prof. Käppel (English) and LL. Matuschka, Buszin and Wacker. Collecte: 8139.00. I. Nething.</p> <p>On the 12th Sunday n. Trin. the Cbristus church at Norfolk, NeLr. celebrated mission feast. Festival preacher: LL. Her and Wind. Collecte: 8102. 50. I. P. Müller.</p> <p>On the 12th Sunday n. Trin. the congregations of Marysville, Staplehurst, and Millerton, NeLr. celebrated Mission Feast. Festival preachers were LL. G. Weiter and M. Leimer. Collecte: 841. 50. G. F. Lülker.</p> <p>On the 12th Sunday n. Trin. LL. Lentzsch and Grupe preached at the mission festival of my congregation. Lentzsch and Grupe. Collecte: 840. 57. Sterling, Nebr. Joh. C. F. Burmeister.</p> <p>On the 12th Sunday n. Trin. the churches of Jefferson County, Mo. celebrated mission feast at Jarvis. Festival preachers were Prof. F. Pieper andL. E. Rothe. Collecte: 846. 31st H. H. Norden.</p> <p>On the 12th Sunday a. Trin. the congregations of Lei Meredosia and Arenzville, Ill, celebrated mission feast at the former place. Guests had arrived from the Bethel and Beardstown congregations. Festival preachers: LL. G. Wolf and Bro. Behrens. Collecte: 8107. 40th J. Delete.</p> <p>On Aug. 24, the New Haven, Ind. congregation celebrated with the congregations of LL. Michael and C. Meier mission feast. Festival preachers: LL. Michael, C. Meier, and F. Kleist. Collecte: 889. 80. F. Kleist.</p> <p>On the 12th Sunday n. Trin. the congregation in Spring Valley, Kansas, celebrated Mission Feast. Festival preachers: LL. J. V. Kauffeld and E. Mueller. Collecte: 840.00. E. Mähr.</p> <p>On the 12th Sunday n. Trin. the congregations of Des Peres, Kirkwood, Ellisville, and Central celebrated mission feast at Des Peres, Mo. Festive preachers were LL. W. Moll and AmLacher. Receipt: 8201. 40. Th. Mießler.</p> <p>The congregations of I'L. Joh. Meyer, Bock, Storm and that of the undersigned celebrated on the 12th Sunday n. Trin. Mission feast, where Messrs. LL. H. Voß and E. A. Frese preached. Collecte: 8117. 56 (j for the Negro Mission and E for Inner Mission). Deshler, Nebr. W. Cholcher.</p>
Church dedications.	
<p>On the 11th Sunday n. Trin. the St. Paul parish of Durango, Colo. consecrated their newly built church (frame building, 24X40) to the service of God. Festive preacher: L. Rauh (English) and undersigned. I. H. Tietjen.</p> <p>On the 11th Sunday n. Trin. the Lutheran Emanuels-Gemeinde zu Moltke, Mich., consecrated their newly built church (24X40) to the service of God. L. H. Küchle and L. Br. Potzger preached. I. D. Druckenmiller.</p>	



On the 12th Sunday after Trin. my congregation celebrated Missionfest with the neighboring congregations. Festival preachers: Uk. A. Baumhöfener and C. Schubkegel. Collecte: K55. 12.
Minden, Nebr. C. Klawitter.

On the 12th Sunday a. Trin. the congregation of the undersigned celebrated with the congregation of Father Evers and the congregation at Van Wert, O., Mission feast. Festival preachers: UU. A. Wilder and S. Evers. Collecte: P85. 75.
Schumm, O. G. F. C. Seemeyer.

On the 12th Sunday n. Trin. my congregation celebrated a mission feast in Washington Heights, Ill. Rev. Bro. Brewer and undersigned preached. Collecte: K28. 50. R. P. Budach.

On the 12th Sunday a. Trin. the congregation of Lincoln, Ill. celebrated the mission feast, in which the congregation of Mount Pulaski also took part. Festival preachers: UU. Holst and G. Traub jr. Collecte: K79. 93.
H. Meyer.

(To be continued.)

Correction.

In the advertisement of the missionary festival of the congregations of the south and southwest sides of Chicago ("Luth." No. U") it should read: total income K1027. 93.
W. C. Kohn.

Conferenz displays.

The Buffalo Districts Conference will hold its next meetings Sept. 16 and 17 in North East, Pa.

St. Louis' next one-day conference will be held the first Wednesday in October.

The Pastoral and Teachers' Conference of Texas will meet, s. G. w>, September 21-24 (luel.), at the congregation of Father Schupmann at Swiss Alp. - Papers on hand : on the purpose and use of Holy Communion (k. Wunderlich, substitute Fr. Barthel); continuation of exegesis on the 15th chapter of the First Epistle to the Corinthians (U. Eckhardt). Conference preacher : Fr. Kilian, 1st substitute 1^ Donner, 2nd substitute k. Müller; confessional preachers : P. Buchschacher. R. Seils., Seer.

The Pastoral and Teachers' District Conference of Southern and Eastern Michigan meets at Adrian, October 8, 9 a.m., and closes Sunday evening, October 12. Papers: 1. The third use of the law (k. Dreyer). 2. On the origin and progress of the use of canonization of deceased persons in the Catholic Church (k. Moll). Catechesis on the fourth commandment (teacher Denninger); substitute: Catechesis on the first commandment (teacher Bernthal). Preacher: Sunday mornings on the Gospel: Fr. Stamm; substitute: Fr. F. L. Schröder; afternoons on the Epistle: U. Smukal; substitute: Fr. Schatz. Pastoral sermon : P. Dreyer; substitute : P. Spiegel. Chr. Merkel.

The Central Illinois Teachers' Conference will meet, s. G. w., November 5-7, at Bloomington, Ill. All members are kindly requested to register at least 14 days in advance with Mr. E. F. A. Stahmer, teacher.
F. K. Hildebrandt.

Postscript.

To the list of candidates for the professorship at Springfield, which appeared in the last number of the "Lutheran," should be added the name of N. Bischoff, of Fort Wayne, Ind.

Fort Wayne, Ind, Sept. 2, 1890, C. Gross,

Secretary of the Electoral College.

Resignation.

The undersigned hereby announces that he is henceforth no longer a member and secretary of the School Committee. Due to "overloaded" work, I have submitted my resignation to Mr. President Wunder under today's date.

Anything concerning the school committee, send to the chairman, Rev. A. Wagner, in Chicago.

Addison, Sept. 1, 1890. t. John Great.

Please.

In the interest of Synodal Conference statistics, the undersigned asks all pastors of our Synod whose congregations have dedicated schools in the years 1888 or 1889 to notify him without delay.

At the same time, he asks that the amount of the collections always be stated when the mission festivals are announced, as well as the number of congregations celebrating in the case of community mission festivals.

C. F. W. Maaß.



Please.

All klonozi! Orders sent to Addison for payment of board money, etc., should be made out to Chicago and no longer to Elmhurst. Also that the ordvi- be sent to him in whose name it is made out. So if the klouc-z! Order is made out in my name, it should not be sent to the student for whom the money is intended, but to me.

I. L. Backhaus.

Notice.

The township of Sedalia, Mo. is ready to redeem the sixth series of shares issued" by it. The holders of the shares of this series are accordingly requested to send them before the 1th of October to Uc-v .

8. l.olieek,

724 8. lb'ourtü 8tr, 8ocluUa, lo.

Proceeds to the Treasury of the Illinois District:

Synodical treasury: communion coll. in P. Zahn's parish \$5.00. U. F. Bergen's parish at Wartburg 7. 35. 8. Döderlein's parish at Homewood 7. 20. P. Hieber's parish at Matteson 6. 49. 8. Ottmann's parish 3. 60. communion coll. Coll. at P. Heumann's Gem. at Farina, 5. 26. P. Meyer's Gem. at Lincoln 20. 80. 8. Wartens' Gem. at Danville 12.05. 8. D. Lochner's Gem. at Evensong Coll. 5. 55. (p. §73. 30.)

Wasch lasse in Springfield : Abendm.-Coll. in P. Zahns Gem. 2.00.

Inner Mission: Th. Reinhardt 1.00 and Mrs. Karol. Heiden 3.00 by Fr. Bartling. K. Schulz by P. M. Große 1.00. W. Möhler by 8. W. Kohn 3.00. H. Lorenz 2.00 and Wittwe Bartling 1.00 by 8. Succop. P. Hiebers Gem. 10. 43. 8. Ottmanns Gem. 3. 10. Mrs. B. Berg by P. C. G. Schröder 3.00. Coll. at the mission feast of the Gemm. Lansing, Seester & Thornton 50.00. By Bro. Wagner: by F. Rix 1.00, C. Lübke 2.00, Mrs. Huwald 2.00, J. Lentz 5.00. N. N. by Bro. Hölter 1.00. Mission feast coll. at Bro. Blanken's Gem. in Buckley 30.00. k. G. Schroeder's Gem. in Willow Creek 10. 75. by W. Kruse of the Gem. in Rvdenberg 18.00. mission feast coll. of the Gemm. Jefferson, Niles Centre, Evanston, Niles & Northfield 94. 80. coll. at mission feast at Algonquin 150..00. (p. 392.08.)

Heathen mission: Mrs. K. Zoller by P. Engelbrecht 1.00. By R. . 50 & P. A. H. M. 1.00 in Bremen, Ill. coll. at the mission feast at Algonquin 30.00. (S. §32. 50.)

Mission to the Jews: Mrs. B. Berg through P. Schröder 1.00. Coll. at the mission festival at Algonquin 16. 63. N. N. through P. A. Bünge 2.00. (S. §19. 63.)

Deaf and Dumb Institution: At F. Hattendorfs Hochz. ges. by Fr. Müller in Schaumburg 16.00. Women's s. in Fr. Freses Gem. in Matteson 5.00. Women's s. in 8. Hölter's Gem. 15.00. Mrs. Knapp by dens. 2.00. by the pupils of teacher Abrakam . 75. d. Laterslradt by P. Mertens 1.00. (p. §39. 75.)

Emigrant Mission: Coll. b. Mission Festival at Algonquin 16. 63.

Orphanage at St. Louis: 8. Bergen's Gem. at Wartburg 6. 15. J. Lo^through P. Noack 1.00. (S. §7. 15.)

Hospital in L>t. Louis: 8. Bergens Gem. in Wartburg 5.00.

Widow's and Orphans' Fund: At F. Böhne's Hochz. by P. Müller in Schaumburg 8. 50. At J. Brunkhorst's Kindtaufe ges. 5.00. 8. P. Jben 2.00. Mrs. W. Schildmeier by P. M. Lücke in Troy 4.00. Out of the collection bag in U. Wangerin's parish at ^sollitt 10.00. P. Meyer in Lincoln 5.00. Mrs. T. T. by P. Merbitz, Beardstown, 2. 50 and for Mrs. U. Bensch 2. 50. On W. Worker's infant baptism ges. by Hkn. I. Brunkhorst 3. 68. Mrs. Klußmann by P. Bartling 2.00. (P. §45. 18.)

Negro Mission: Th. Reinhardt 1.00, Mrs. C. Heiden 2.00 by P. Bartling. On K. Gerths u. Marie Schmuddes Hochz. collected by dens. 6.00. Evensong coll. in Fr. Zahn's congregation 2.00. Fr. Heyer's Matth. congregation, Pentecost coll., 1. 60. F. CH. Bergmann Sr. by P. M. Große 1.00. H. Bergmann by U. Uffenbeck 1.00. Mrs. Schmiedeberg by P. Schwartz 1.00. F. Düring by 8. Brunn for New Orleans 2.00. H. Kämpe by 8. Hieber 5.00. Of the school children of P. Hieber 2. 21. Mrs. B. Berg by P. Schröder 1.00. Coll. at the mission feast of the congregations. Lansing, Seester and Thornton 25. 55. J. H. Lange 1.00, Karl Hedler . 50 by P. Detzer. Helene Hedder by U. Succop 2. 50 and for the Negrcsiudent 2. 50. 8. L. Lochner's Gem. for building the Negro School in New Orleans 4. 80. Missionf. Coll. in P. Blanken's Gem. in Buckley 12. 51. 8. Rabe's Gem. in Porkville 15. 50. By W. Kruse of the Gem. in Rodenberg 10. 13. N. N. of P. Meyer's Gem. in Lincoln 1.00. Missionf. Coll. of Gemm. Jefferson, Niles Centre, Evanston, Niles and Northfield 31. 60. 8. Lewerenz's branch in New Schaumburg for the Negro school in New Orleans 1. 65. By dens. of J. Lunow for the building of the Negro school in New Orleans 5.00, for the Negro student 5.00. Th. Reinhardt by P. Bartling 2.00. Missionary festival coll. in Algonquin 30.00. Mrs. Karl Lange by P. Engelbrecht 5.00. N. N. by P. A. Bünge 2.00. (S. §184.05.)

Studying orphan boys: Fr. Heumann's Gem. 8. 30. Miss Lina Nerche by Fr. Noack 10.00. (p. §18. 30.)

Synodal Building Fund: Women's Associat. of the parish 1'. Heumanns in Farina 2. 85. Fr. Rabe's congregation in Warsaw 15.00. Fr. Pfotenhauer's congregation in Palatine 8. 25. (see §26. 10.)

English Mission: Fr. Döderlein's congregation in Homewood for Fr. (?) School 5.00. congregation in Eagle Lake for this. 7. 20. coll. at the Missivnsf. of the congregations. Lansing, Seester & Thornton 26.00. U. Brauer's Gem. in Crete for Fr. Huegli's school 15. 75. by I'. J. E. A. Muller for New Orleans 1.00. Mission festival coll. d. Gemm. Jefferson, Niles Centre, Evanston, Niles and Northfield 31. 60. coll. at Algonquin mission f. 16. 63. by E. Kunder in Detroit through P. Eißfeldt for 8th Spannuth's Gem. in Pittsburgh 2.00. (S. §105. 18.)

Ar m e S t u dc n te n in Springfield: P. Ottmann's Gem. 3. 55. P. Uffenbeck's Gem. for Fröberg 10. 35. Of the women.

in P. Wunder's congregation for H. Dieb 6.00. For Lobitz: from the young people's congregation P. J. E. A. Müller 7. 50, from the young people's congregation 7. 50. (p. -34. 90.)

Orphanage in Addison: Comm. coll. in 1'. Zahn's congreg. 2.00. Fr. Heumann's congreg. 8.00. Fr. Rabe's congreg. in Yorkville 8.00. Women's S. that. 5.00. (S. -35.00.)

In defense of the compulsory school law: W. Boehne by Lebrer Mueller 5.00. P. Bergen's congregation in Wartburg 7. 40. P. Oetting's congregation in Golden 16. 10. By teacher Mueller of P. Brakhage in Malcolm 4.00. congregation in Staunton 11. 32. P. Fcddersen's congregation 10.00. P. Schieferdecker's congregation 10. 17. P. W. Kohn's congregation 2. 70. (P. -66. 69.)

Rockford congregation: communion coll. in Fr. Zahn's congregation 10.00. Fr. Döderlein's congregation in Homewood 11. 75. congregation in Eagle Lake 7. 20. Fr. J. E. A. Mueller's congregation 2. 50. 1". Schurichts Gem. 6. 05. by Kass. Roscker 11. 80. (S. -49. 30.)

Poor Students in St. Louis: Communion Coll. in? A. H. Mayer's congregation 2. 65. From the collection bag of the congregation at Crete for A. Winter 45.00. Young people's and young women's congregation of Father J. E. A. Müller 9.00 each for Zitzmann. From the women in Fr. Wunder's congregation for Leutbeußer 6.00 and Ullrich 6.00. E. Barthels through Fr. Uffenbeck 3.00. (p. -80. 65.)

Poor Pupils in Addison: Disciples and Young People's Association of the Parish P. W. Kolms 5.00 each for holiday. From the collection bag of the congregation of Crete for W. Rocker 7.50 and Frese 7.50. (p. -25.00.)

For Fr. Bangerter's congregation at Gainsville: congregation at Eagle Lake 7. 20.

Gem. in Cayuga: From P. Pflug's Gem. in Aales: by F. Beyer, Ch. Mahls, C. F. Mahls, Ch. Jakobs, J. Rokde, F. Meier, J. Nagel, Ch. Schwager, H. W. Harms, W. Mahls, I. Jakobs, F. Seemann & N. N. 5.00 each, F. Wollenzin 3.00, F. Schwager 2.00. (S. -70.00.)

Gem. in Webster: 1'. Leeb's Gem. 11. 50. P. Blanken's Gem. 9. 22. (p. -20. 72.)

Sick Pastors ".Teacher: Fr. Jbens Gem. in Prairietown 7.00. Household Fund in Sprin gfield: Women's Assoc. in Staunton 15.00.

Dubuque, Iowa congregation: P. Rabe's Warsaw congregation 10 a.m. P. J. E. A. Mueller's congregation 3 a.m. P. Schuricht's congregation 6 a.m. (S. - 5/19)

Building fund in Milwaukee: Mrs. Ehrmann by 4*. Engelbrecht 10.00. P. J. E. A. Müllers Gem. 20.00. (S. -30.00.)

Poor students in Fort Wayne: Ch. Heidemann in Addison for G. Franke 1.00. Half of Coll. at KuhlmannPflug's Hochz. in Addison for dens. 9.00. (S. -10.00.)

Springfield, Aug. 25, 1890, J. S. Simon, Cassirer.

Incorporated into the Michigan District Caste:

Synod treasury: St. Joseph congregation -12.00. Riverton congregation 1. 85. Monitor congregation 9. 30. Tandy Creek congregation 6.00. Monroe congregation 15. 92. (Summa -45.07.)

Negro Mission: From the Mission Festival of the East Gem. Detroit 100.00. Gem. in Monitor 6. 35. by P. Sievers, Jr. of Mrs. A. A. Karkarie 2.00. P. E. G. Frank's branch . 87. from the mission feast of Gem. Manistee and Arcadia 50.00. By ?. C. Franke by W. Eichbauer 2.00. (p. -161. 22.)

Poor Michigan students: P. E. L. Arndt's school k. 1. 93. Gem. in Manistee 10.00. Of the mission feast of the Western Gem. Detroit's and Wyandotte 46. 87. (pp. -58. 80.)

InnerMission: From the Mission Festival of the East Gem. Detroit 100.00. By Bro. Lemke of N. N. 1.00. Of the mission feast of the Gemm. Manistee and Arcadia 85.22. Gem. at Reed City 4.74. Of the mission feast of the west Gem. Detroit and Wyandotte 93. 74. by Teacher Harbeck from F. Fiedler 1.00. (p. -285. 70.)

Relief Fund: Comm. in Manistee 9.00. P. Lemke 4.00. (S. -13.00.) Building fund: Dreieimgkeits Gem. in Saginaw 8.00.

St. Louis students: comm. in Frankenmuth, at?. Fürbringer's Jubilee, 44. 50.

Students in Addison: By Teacher Wcndt of s. Choral Society 8.00. Orphanage in Wittenberg: Through Fr. Hagen v. W.T. 1.00. Through Fr. Lemke by Mrs. Fr. Lamm 2.00.

German Free Church: congregation in Ludington 3. 94. congregation in Frankenmuth 30. 10. (S. -34.04.)

Baltimore Emigrant Mission: Gem. in Ludington 3.00. Emigrant Mission in New York: Gem. in Ludington 4.00. By P. Bauer from Th. Grüber 1. 75. (S. -5. 75.)

Heathen Mission: By Fr. Fr. Hahn of N. N. 5.00.

English Mission in Detroit: From the Mission Festival of the Eastern Gem. Detroit 104.09.

1'. Hüglis Mission School in New Orleans: Gem. in Manistee 5.00. Jewish mission: congregation in Frankenmuth 20. 10.

Common in Dubuque: Common in Manistee 5.00. Comm. in Nockford: Comm. in Manistee 5.00.

Cong. in Webster, Dak.: Cong. in Manistee 5.00. Several members of the congregation in Monroe 27. 70. (S. -32. 70.)

Miss. Dierk's church building in New Zealand: By?. Lemke by Mrs. P. Lamm 3.00. (Total: -849. 97.)

Detroit, Aug. 30, 1890, Chr. Schmalzriedt, Cassir.

Entered the caste of the Nebraska district:

Inner Mission: Through?. Tr. Häßler from Mr. Schuster to Beaver Creek -1.00, Missionfestcollecte sr. Congregation 163. 50. ?. Bro. King, communion coll., 8.00. Bro. Johann Burmeister from N. N. 5.00, mission feast coll. sr. Gem. 14. 11. by Mr. Fr. Suhr, s. on F. Boehm and C. Peterson's wedding, 5. 50. ?. H. Bremer, missionary festival coll. sr. Joh.-Gem., 58. 22. P. I. Hilgendorf, communion coll. sr. Congregation, 12. 83. P. W. G. Bullinger of St. John's Congregation. Gem. at Conley 1.00, at Cash Creek 7.00, at ClearWater 8. 25, at Atkinson 3. 65. P. W. Harms, August coll. sr. Zion's congreg. 5.00. mission feast coll. of the congreg. of??. Joh. Meyer, Chr. Bock, G. Storm and W. Cholcher 88. 17th mission festival coll. of the congregation of? Brakhage, Bode and König 55. 50. ?. E. Klawitter, Mission Festival Coll., 42.00. P. H. Frincke, Abeudmahlscoll., 7. 52. (p. -486. 25.)

Negro Mission: Fr. Joh. Meyer of sr. Bethlehem congreg. 3. 76. teacher F. W. Hackstedde in Omaha 5.00. Fr. W. Cholcher, coll. of sr. Gem., 7.06. Mission feast coll. of the Gem. of the ??. Joh. Meyer, Chr. Bock, G. Storm and W. Cholcher 29. 39. mission festival coll. of the congregation of ??. Brakhage, Bode and König 27. 75. ?. E. Klawitter, mission festival coll., 10. 20. P. Joh. Burmeister, mission festival coll. sr. Gem., 19. 26. (p. -102. 42.)

Synodal treasury: Fr. Tr. Häßler from sr. Gem. 12.00. Fr. S. Meeske, Coll. sr. Gem., 30. 25. Fr. Joh. Burmeister, missionary festival coll. sr. Congregation, 5.00. (p. -47. 25.)

Widows and orphans: P. G. Storm, communion coll. sr. J. P. Kühnert, sent to Fr. Eggert's high time, 5.00. (p. -10. 63.)

Orphanage at Addison: P. S. Meeske, communion coll. sr. Gem., 2. 80. Ferd. Uffmann from the bell-bag of the Gem. at Ainsworth 2. 60. (p. - 5. 40.)

For a poor student in Springfield: P. J. G. Lang of Mrs. N. N. 2.00. For the new buildings: P. J. P. Kühnert, 1. Zhlg. sr. Gem., 5.00. School fund: P. L. Huber, Coll. sr. Gem., 8. 20. Total: -667. 15.

Correction.

The items listed in dir. 13 of the "Lutheran" for the "North Omaha Missionary Church" (add. -19. 57) are for the Inner Missionary Fund. Lincoln, September 1, 1890, J. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

Synodal treasury: from the congregation at Meriden, Conn. -12. 41. congregation P. Kochs 18. 44. congregation P. Hochstetters 5. 35. congregation ?. Eiricks 12.06. Gem. P. Wischmeyers 19. 33. Gem. P. Biewends 22.00. Gem. P. Wurls 4. 10. Gem. P. Hers 3. 25. Gem. ?. Meyers 4. 37. parishioners P. Stiemkes 39. 25. parishioners P. Henkels 6. 75. parishioners P. Engelberts 7. 46. St. Peter's parish, North Nidge, 6.00. parishioners P. Ebendicks 5. 34. parishioners P. F. Königs 11.00. parishioners P. Sörgels 16. 36. parishioners P. W. A. Freys 26. 70. parishioners ?. Beyers 14. 16 and 11. 18. Comm. P. Ebendicks 10. 84. Comm. ?. Pechtolds 6.00. (Summa -262. 35.)

Building fund: Gem. P. Siecks 24.00. Gem. P. Nauß' 4.00. (S. -28.00.)

Building fund at Springfield: by Bro. Sander, surplus of synodal travel, 7. 75, by his. Gem. in Little Valley, 8. 64, Otto, 17. 61. Gem. P. Weidmanns, Olean, 17. 50. Gem. ?. Köpchens, Meriden, 28. 00. (S. -79. 50.)

College maintenance: Gem. P. F. Königs 9. 30. By ?. Kuhlmann by G. Miller 2.00. (S. -11. 30.)

Pilgrim House: Kaff. Schmalzriedt in the Michigan Distr. 5. 50. Gem. P. Lsteckholz' 6.00. Mission Festcoll. of Gem. in Boston 20.00. (S. -31. 50.)

Emigr. Missi on: Gem.?. Sanders, Little Valley, 3. 90. Käst. Schmalzriedt in Michigan Distr. 40.00. (p. -43. 90.)

Emigr. mission in New York: Käst. Schmalzriedt in Michigan-Distr. 5.00.

Inner Mission: Gem. Fr. Bevers 17.00.

Inner Mission in the East: By Father Ahner from C. C. Köhne and F. Reuter 10.00, Wittwe Fangmeier 5.00. Women's Missionary Society of the parish of Father Stutz 17. 91. By Father Lübkert from a parishioner 10.00. By Father Hein from F. Herrmann . 25. by P. Wischmeyer of W. Markus 2.00. by P. Arnolds 3. 76. by P. Körners 20.00. by?. Stiemke of J. I. S. 1.00. by P. Lübckerts 18. 23. by Allen Centre 5.00. by North Nidge 10.00. by P. Ebendick of N. N. . 50. by P. Steup of Mrs. Mahler 1.00, R. Bunke 5.00. by ?. Senne by Mrs. Beer 8.00. Mission feast coll. of the congregation ?. Arnolds 24. 68. by Bro. Sander, mission feast coll. at Little Valley, 12.00, Wittwe Facklam 1.00. from the mission coll. of the comm. ?.A.E.Freys40.00. comm. of Bro. Engelders 18.00. mission feast coll. of the comm. at Bergholz, Martinsville & Johnsburgh 76. 29. by Bro. Walker of N. N. . 50th Mission Festival Coll. at Allegany, N. A., 6 p.m. By Bro. Kuhlmann from G. Miller 3 p.m. By Bro. Walker from the estate of his own parents 30 p.m. Mission Festival Coll. of the congregations at Buffalo 65th 67th (p. -406th 79th).

English Mission: Gem. mission feast coll. at Boston 8.00. Mission feast coll. at Allegany, N. A., 5.00. For New Orleans: Gem. at Meriden 1.00. Gem. Fr. Wilhelms 1.00. Gem. at North Nidge 5.00. From the Misstonsb. of the Gem. ?. Schutz 2.00. (p. -34.00.)

Heathen Mission: Gem. by P. Wilhelms 1.00. By P. W. A. Frey of F. E. Rothhaupt 3.00. Mission Festival Coll. at Allegany, N. A., 5.00. (S. -9.00.)

Jewish Mission: Gem. Fr. Dubpernels 3. 50. Cass. Meyer in the Western Distr. 13. 53. by Bro. Ahner from the missionary b. sr. Gem. 10.00. mission festival coll. in Little Valley 6.00. Kass. Schmalzriedt in Michigan Distr. 10. 10. By Bro. Sieker from T. Steinbuehler. 25th Cong. mission coll. by Fr. A. E. Freys 40.00. By Fr. John from Miss Grimmert 2.00. (p. -85. 38.)

Negro Mission: By Fr. Ahner from C. C. Köhner and F. Reuter 10.00, from the Misstonsbüchse sr. Gem. 10.00. Gem. ?. Lohrmanns 13.00. By P. Biewend from A. Dickhaut 3.00. Gem. P. A. T. Hansers 11. 40. Gem. P. Glasers 7. 67. Gem. ?. Beyers 14. 41. Gem. in Allen Centre 1. 40. by P. P. Brand of G. Frank 2.00. by P. Ebendick of N. N. . 50. by P. spilman of Mrs. G. 1.00. Women's V. of Zions Cong. in Boston 5.00. by P. F. König of N. N. 3.00. congreg. of P. H. Schröders 7. 48. mission festival coll. in Little Valley 6.00. By P. Schulze of G. Mater 5.00, Maria Verviebe 2.00. by P. Walz' 11. 38. by P. Holls', Somerset. 77, New Fane 2. 29. by P. Sieker of N. Dihlmann 2.00, T. Steinbühler . 25, Antonie Hillmann 1. 50. missionary c. of Gem. ?. A. E. Freys 40.00, P. Dubpernels 3. 50. St. PaulsGem, Baltimore, 14, 26. mission feast coll. of congregations at Boston 20.00. mission feast coll. of congregations at Bergholz, Martinsville & Johnsburgh 76. 29. by Fr. Sieck of 3rd grade sr. school 2.00. by Fr. Walker of Mrs. S. 2.00. from mission coll. of congregations Fr. Drees' 7.00. mission feast coll. at Allegany, N. U., 5.00. Sunday School of the congregation of Fr. Otto Hansers 5.00. Through ?. Senne of Mother Heinemann 1.00. Part of the Mission Festival Coll. of the congregation in Buffalo 55. 50. By P. Ahner of Wittwe N. N., 2. 50. By ?. Meyer, part of the Mission Festival Coll. 15.00.

For St. Paul's School, New Orleans: Gem. 17 Lauterbachs 4.09. J. L. List & daughter 2.00, by s. Sing Choir 5.00. By k. Biewend by H. Dickbaut 2.00, by etl. parishgl. 2. 75. Gem. 17 Dubpernell's 2.00. By 17 Stiemke by F. Treide 5.00, C. Zink 1.00, P. Reisinger . 25, Becker . 50, Muehler . 50, I. S. S. 1.00, N. N. 1.00, E. Felder 1.00. Gem. in North Ridge 5.00. By P. Ahner of Wittwe M. Succop 10.00, mission b. sr. Gem. 10.00. By 17 Sieck of Wittwe Mehwald. 50. By 17 Walker of N. N. . 50. Gem. 17 Frinckes 2.00. By 17 Weidmann from Mrs. N. 2.00. For the Negro boy E. Burthlong: By P. Schulze from Minna Mehlhorn 1.00. (p. -429. 19.)
Rei sepredi gerkasse: By 17 F. King of N. N. 2. 25.
Gem. in East Brooklyn: Through 17 Sieker by H. Fick 25.00.
Gem. in Breslau, N. From the Missivnsk. of the Gem. k. A. E. Freys 25.00.
Gem. in Springfield, Ill: By 17 F. King of N. N. 5.00.
Gem. in Rockford, Ill: Gem. P. Ebcndstks 5.00.
Cong. in Worcester, Mass.: Cong. 17 Ahners 12. 67. Cong. 17 Ebendicks 10.00. Mission Festvll. in Allegany, N. N., 3. 50. (S. -26. 17.)
Gem. in Webster, Dak.: Gem. Fr. Otto Hansers 20. 60.
Lutheran Free Church in Germany: By 47 Ancestors of C. C. Koehner and F. Reuter 10 a.m. Cong. P. Sanders, Otto, 8. 37. Cong. 17 Körners 10 a.m. St. Paul's Cong, Baltimore, 14. 26. Cong. 17 Ebendicks 9. 62. (S. -52. 25.)
St. Louis students: St. Paul's, Baltimore, 15.00 for M. Sommer. Gem. 17 Fleckensteins 4th 94th Missivnsk. of Gem. 17 A. E. Freys 30.00. mission festival coll. at Allegany, R. P., 5.00. By 17 Weidmann, bequest of bl. Mrs. Scheiterle, 10.00. (S. -64. 94.)
Students in Springfield: St. Paul's Parish Women's Association, Baltimore, 25.00 for G. Wockenfuß. By 17 Krafft of . 1. 1.00, A. Neuß 5.00 for W. Bernreuther. Gem. 17 Hers 3. 70. by P. Weidmann, bequest of the blessed Mrs. Scheiterte 10.00, for W. Bernreuther 10.00. Wittwe Schulz 2.00 for G. Wockenfuß. Waschkasse: By 17 Lübkert of N. N. 1.00. (p. -57. 70.)
Students in Fort Wayne: By 17 Luebker from a parishgl. 10.00 for stud. Orphans. By 17 Stiemke from s. Frauenv. 5.00, from etl. Gemeindeg. 16. 50 for F. Meuschke. Gem. P. Hers 3. 70. by P. Sieck from W. Stark 2.00 for H. Westpkal. By 17 Weidmann, bequest of the blessed Mrs. Scheiterle, 10.00. Parish P. Sennes 30.00, from etl. Gemeindeg. 5.00 for G. Matthaidelß. St. Paul's congregation, Baltimore, 15.00 for H. Bentrup. (S. -97. 20.)
Pupils at Addison: by P. Koch, ges. on GradeHoch's wedding, 9.00. by P. Weidmann, bequest of the bl. Mrs. Scheiterle, 10.00. Gem. 17 Kuhlmanns, Barton 4. 80, Lonacouing 1. 55, G. Miller 2.00 for E. J. Engelbrecht. (S. -27. 35.)
Taubst.-Anstalt: By P. Ahner from E. C. Köhner and F. Reuter 10.00. By 17 Koch, ges. On Gombert-Ziemendorf's wedding, 5. 56. Gem. in North Ridge 4.00. By P. P. Brand from G. Frank 1.00. By 17 F. König from H. S. Eifler 2.00. Missivnsk. of Gem. 17 A. E. Freys 25.00. Gem. 17 Hanewinkels 8.00. (pp. -55. 56.)
Hospital in East New Nork: By Fr. Stechholz from V. Wilhelmi 6.00. By 17 Sieker from Wittwe Kissel 1.00. Old People's Home: Kass. Röscher in the Middle Distr. 5.00. (S. -12.00.)
Orphanage at Roxbury: By 17 Luebker from a parish Englishman 5.00. By 17 Stiemke from Mrs. Treide 1. 50. By 47 Buch from H. Gans 1.00. Gem. I?. H. Schröders 7.02. By 1". Walker by K. W. 1.00. (p. -15. 52.)
Orphanage in College Point: By 17 Beyer from H. Dick 25.00. By 17 Steup from Mrs. Singer 2.00. Gem. 17 H. Schröders 10. 22. Kass. Roescher in the Middle Distr. 4. 80. (S. -42.02.)
Walther College: through 17 Spilman of Fr. G. 1.00. School Protest Fund: comm. in North Ridge 2.00.
Fellow believers in Dakota: Gem. 17 H. Schröders 6. 33.
Widow's Fund: By 17 Ahner from C. C. Köhner and F. Reuter 10.00. By 17 Heins 20.00. By 47 Eirichs 15. 28. By P. Siecks 22. 13. By North Ridge 6.00. By 17 Stechholz' 6. 26. By 17 P. Brands 20.00. By 17 F. König from H. S. Eifler 5.00. By 17 H. Schröders 7. 77. By 17 Dubpernell, thank offering from Mrs. K. Schulz, 2.00. By 17 Sennes 28. 19. By 17 Weidmann, bequest from the late Mrs. Scheiterle, 50.00. By 17 Kuhlmann from G. Miller 2.00. By 47 Abner from Wittwe N. N. 2. 50. (S. -194. 13.)
17 Bertram: By 17 Ancestors of B. H. Succop 1.00.
Church building on New Zealand: By I?. Ebendick by N.N. 1.00. By 17 Ahner by B.H. Succop 2.00. (S.-3.00.)
Relief Fund: Cong. 17 Eirichs 10. 13. Cong. in Allen Centre 5.00. Cong. in North Ridge 4.00. Cong. 17 Dubpernell's 2.00. Cong. P. Lohrmanns 9. 80. (S. -30. 93.)
Progymnasium in New Pork: 17 Heins 17. 75. 17 Beyers 14. 86. From the welfare fund of the Matth.-Gem. in New Pork 100.00. 17 P. Brands 12.00. By 17 Steup, Uebersch. of travel money, . 47. By 17 F. König of s. Jung-Männerv. 17. 35. From the Missions!, the Gem. 17 A. E. Freys 40.00. Gem. 17 Fleckensteins 4. 17. Gem. 17 Walkers 25. 20. (S. -231. 80.) Total: -2446. 66.
Baltimore, August 30, 1890, C. Spilman, Cassirer.

Income to the Western District coffers:

Synodal treasury: 17 Beils Gem. in Wentzville -9. 95.
New Construction in Springfield: Bro. Werfelmann at Ft. Snüth 5.00.
Progymnasium in Concordia: Mrs. Kaiser through 17 Wangerin in St. Louis 5.00. Praeses Biltz's Gem. in Concordia 15.00. 1". Schwankovsky's Gem. in Baden 3. 35. (p. -23. 35.)
New construction in Concordia: congregation in Montrose by Mr. G. Scholz 22.00. P. Flachsbart's congregation in Cape Girardeau 10.00. k. Lentzsch's congreg. at Craig 9. 50. 17 Bartels' congreg. at St. Louis, 1st Sdg., 40. 50. 17 Noschke's congreg. at Freistatt, 2nd Sdg., 26.00. 17 Meyer's congreg. at Pleasant Grove, 2nd Sdg., 13. 50. congreg. at

Stringtown by Mr. Kautsch 15. 50. comm. in New Wells by Mr. Härtljng 30MX 17 Psiantz' comm. in Gordonpille 22.00. 17 Landgrafs commi 21. 75. 17 Meyrs 'comm. in Friedheim 9. 50. comm. in West Ely by Mr. Kruse 8.00. (p. -228. 25.)
Inner Mission de's Districts: Mission Festcoll. of Benton & Morgan Cos. congregations by 17 Nething 89.00. Praeses Biltz' congregation in Concordia 15.00. Mission Festcoll. in Lutherville by 17 Miller 36. 25. Mission Festcoll. in Jarvis by 47 Norden 30.00. (p. -170. 25.)
Negro Mission: widow Beck by 17 Holls at Honey Creek 2.00. mission feast coll. of Gemm. at Benton and Morgan Cos. by Bro. Nething 20.00. 47 Nehwaldt's Gem. at Clark's Fort 6. 75. mission feast coll. at Jarvis by 17 Norden 13.00. (S. -41. 75.)
English Missi on : Mission Festcoll. of Gemm. in Benton and Morgan Cos. by 17 Nething 10.00.
Jewish mission: missionary festival coll. of Gemm. in Benton & Morgan Cos. by 17 NethWa'tO.OO.
Bohemia Mission: 17 Schwankvsky in Baden. 50.
Emigrant Mission: Mission Festcvllecte of Gemm. in Benton and Morgan Cos. by 17 Nething 10.00.
Orphanage near St. Louis: Coll. on Vogts-Kloppe's wedding by 1?. Michels in New Haven 3. 40.
Poor students in St. Louis: Coll. on child baptism at Mr. Krausse's by 17 Friedrich in Chattanooga 4.00.
Poor Students in Springfield: From the Student Support Association in Alma by Mr. Lohöfener f. H. Krietemeyer 10.00, for C. Pape 10.00. (S. -20.00.)
Poor Students at Fort Wayne: Pres. Biltz's Gem. at Concordia for A. Habekost 15.00.
Poor seminarians in Addison: From the Student Support Association in Alma through Mr. Lohöfener for K. Schmidt 10.00.
A r m e students in Concordia: Mrs. Kaiser in St. Louis by 17 Wangerin for Bunderthal 5.00.
St. Louis, Sept. 2, 1890. H. H. Meyer, Cassirer.

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Proceeds to the treasury of the Wisconsin District:

Emigrant MissioninBaltimore: Missionfestcoll. in Cascade u. Batavia -3. 34, in the congregations of 1'17 Leyhe and Leßmann 1. 68. (S. -5.02.)
Emigrant mission in New Pork: mission festival coll. in Cascade and Batavia 6. 66, in the congregations of 1*17 Leyhe and Leßmann 3. 36. (S. -10.02.)
Heathen Mission: Mission Festival Coll. in Grand Rapids 8.00.
English Mission: 17 C. Jpbst for New Orleans 1.00. Mission feast coll. at Watertown 7. 55, in 17 C. F. Keller's Gem. 12. 10. (S. -20. 65.)
Negro mission : By Mrs. 17 Jobst for New Orleans 1.00. Mrs. Zirbel, Milwaukee, . 50. 17 W. C. Drinks Gem. for Athens and Dorchester 12.00. Missionary Festival Collects: at Lebanon 10. 80, at Grand Rapids 8.00, at Town Washington 14. 28, at Cascade and Batavia 17.00, at Watertown 20.00, at the Gemm. of 1'47 Leyhe and Leßmann 12.00, at Scott 10.00, at I?. C. F. Keller's Gem. 20.00. by teacher Elbert 1.00. Karl Wenzel 1.00. Wittwe Beyerlein . 50. by P. Wolbrecht from Bro. Dochow 1.00, Bro. Burhop 1.00. (S.-130.08.)
Inner Mission of the District: Mission Festcollect: in Lebanon 50.00, in Grand Rapids 10. 16, in Berlin 27. 36, in Town Washington 38. 58, in Watertown 40.00, in Cascade and Batavia 40.00, in the parishes of 1'17 Leyhe and Leßmann 50.00, in Scott 25.00, in Gemm. Lake Linden and Hancock 27. 50, in 47 C. F. Keller's Gem. 50.00, in Stevens Point 13. 50, in 17 W. b. Brink's Gem. Dorchester and Athens 12.00. From teacher 17 E. Elbert 1.00. Bro. Burhop 1.00. (p. -386. 10.)
Deaf and Dumb Institution in Norris: Thank Offering f. glückt. Entbinduug of Mrs. Elbert 5.00.
Poor students in St. Louis: From the Trinity Congregation in Milwaukee 42. 28. 17 F. Wolbrecht's Women's and Virgins' Association 5.00 each. Wittwe Bischofs 2.00. Frau Speckin 3.00. W. Gudert sen. 3.00. From the hymn book fund of St. Stephen's Congregation in Milwaukee 10.00. Ges. auf der silb. Hochz. of teacher Gertenbach 7. 62. (p. -77. 90.)
Poor S tudierende in Addis v n : 17 F. Wolbrechts Frauenverein 15.00. Synod treasury: Dir. Loeber, school fees, 13.00. 17 C. F. Keller's Gem. 15. 78. (p. -28. 78.)
Orphanage at Wittenberg: From N. N., Milwaukee, 2. 75. R. Lätsch's children 2.00. 17 H. Sagehorn's Gem. 6.00. (S. -10. 75.)
Church building in Maxwelltown, New Zealand: By F. Burhop, Sheboygan, 2.00.
Jewish Mission: mission feast coll. in Town Washington 5.00, in Cascade and Batavia 10.00, in Scott 4. 28, in P. C. F. Keller's Gem. 10.00. (S. -29. 28.)
School kasse: Of 17 H. J. Fuhrmann's Gemm. at Clintonville, Townline and Embarras 5.00. IN W. Brink 2.00. IN E. A. Grothe 1.00. IN Reichmann's Gem. at Granvillc 1.00. IN H. Erck's Gem. 1.00. IN C. Baumann's Gem. at Cedar Creek 6. 36. N. N., Milwaukee, 1.00. (S. -27. 36.)
District Support Fund: IN C. Jobst 2.00. 1'. G. Präger 1.00. IN E. Bäses Gem. 3. 70. IN Osterhus 2.00, whose Gem. 8.00. IN F. L. Karths Gem. 12.01. teacher P. E. Elbert 4.00. 17 G. Löber 4.00. I". C. G. Hähnels Gem. in Cascade & Batavia 15.00. 17 F. Wesemann 2.00, whose Gem. 9.07. J. Porisch 4.00. 17 Rob. Heikes Gem. 8. 30. 17 C. Baumann's parish in Kirchhain 5. 22. IN W. Weber's parish, New London, 3.00. IN H. Sagehorn's parish 12.00. IN F. Wolbrecht 5.00. IN Th. Wichmann 4.00, whose parish 15. 38. (p. -119. 68.)
Milwaukee, August 30, 1890. C. Eissfeldt, Cassirer.

Received for -en Semiuary household at Addison: Out of the comm. 17 roeders 59 sacks of cart, 6 p. grain, 14 p. Oats, 8 p. Apples, 1 p. cabbage. From 17 Brewer's comm. in Niles 48 p. Cartons, vegetables. From the commune in Proviso: of



H. Meier 2 p. oats, 2 p. cart; H. Abrens 2 p. cart, 3 p. oats; H. Volberding 2 p. oats; F. Bolberding 2 p. oats; W. Böger 2 p. oats, 1 p. grain; H. Heidorn 2 p. oats, 2 p. cart, 2 p. apples; E. Mesenbrink 4 p., oats; H. Mesenhrink 2 p. oats; C. Degener 2 p. oats, 1 p. cart.; A. Degener 2 p. oats; Wittwe S. Ahrens 3 p. oats, 3 p. grain; F-. Höhne 2 p. cart, 1 p. oats, 1 p. apples. From the comm. in Schaumburg: by H. Thies 6 p. oats, 2 p. apples; H. Becker 6 p. oats; W. Lichthardt 2 p. oats, 2 p. cart.; H. Hanke 1 p. oats; J. Lichthardt 2 p. oats, 1 p. grain; H. Fasse 3 p. oats; J. Fasse 3 p. oats; 6th Sporleder 3 p. oats; C. A. Kasting 2 p. oats; C. Bartels 1 p. oats; H. Salge 2 p. oats, 2 p. grain; F. Thies 1 p. oats; P. Mueller 1 p. grain; J. Homberger 2 p. oats, 2 p. grain, 1 p. apple; F. Lichthardt 4 oats, 2 p. cart, t p. apples; H. Nerge 2 p. oats; J. Gieseke 2 p. oats; F. Hausing 2 p. oats; G. Benderoth 1 p. oats; H. Gieseke 2 l>. Oats; L. Albrecht 3 S. Oats; L. Kasting 2 S. Oats; H. Schräge 2 S. Oats; Wvcke 1 S. Oats; H. Dohl 1 S. Oats, 1 S. Cart; W. Buchle 2 S. Oats, 2 S. 'iK\$rrk?*MuO^Rodrirber^ S-HWO; 8'S.

Cart., 2 p. apples, 1 p. grain. From Pork Centre: 19 p. Oats, 12 p. Cart. From Addison: 51 p. Oats, 2t p. cart, 13 p. grain, j p. turnips, a load of hay, H. Lührs -1.00, F. Lührs 2.00, H. Mesenbrink 2.00.

Many thanks to the kind donors!

Addison, August 20, 1890.

V. v. Dissen.

With thanks, undersigned received for the church building of his congregation at Moltke: From v. Pvtzger and sr. Gem. -50.00. Rogers City, Mich. 45.00. By v. L. Fürbringer, Frankenmuth, from sr. Gem. 10. 72 .By v. J. A. Bohn, Frankentrost, of sr. By G. Bernthal, Frankenhilf, from his community 10.00. By G. Bernthal, Frankenhilf, from his community 7. 85. By v. F. Sievers Jr. sent to an English wedding, 3. 50. Rogers City, Mich. J. D. Druckenmiller, v.

For F. Liebe received: Collecte at the wedding of Mr. Büseber -8. 65, at the wedding of Mr. Schrader 9. 25. For H. Wellensiek of the comm. in Calumet, Mich., 7. 32. J. L. Backhaus.

New printed matter.

Brief History of the German Lutheran St. Paul's Parish U. A. C. at New Orleans, La. Written by resolution of the congregation in commemoration of its 50th anniversary, and submitted to print by G. J. Wegener, Rev. 1890.

The dear congregation of St. Paul in New Orleans wants to publish its history "not to glorify itself, but to glorify the Lord its God, who also led it, as once the children of Israel, in wonderful ways and did great things for it. The faithful God has "led them out of the mire of a unionistic church system and commonplace faith" and has made them "rich in all things, in all doctrine, and in all knowledge" through Christ and his pure Word. God grant that many who read this history may recognize and praise the wonderful working of God.

The booklet of 37 pages may be obtained from Mr. P. G. J. Wegener, 86 Port Str., New Orleans, La. It costs 30 cts. with postage 35 cts.

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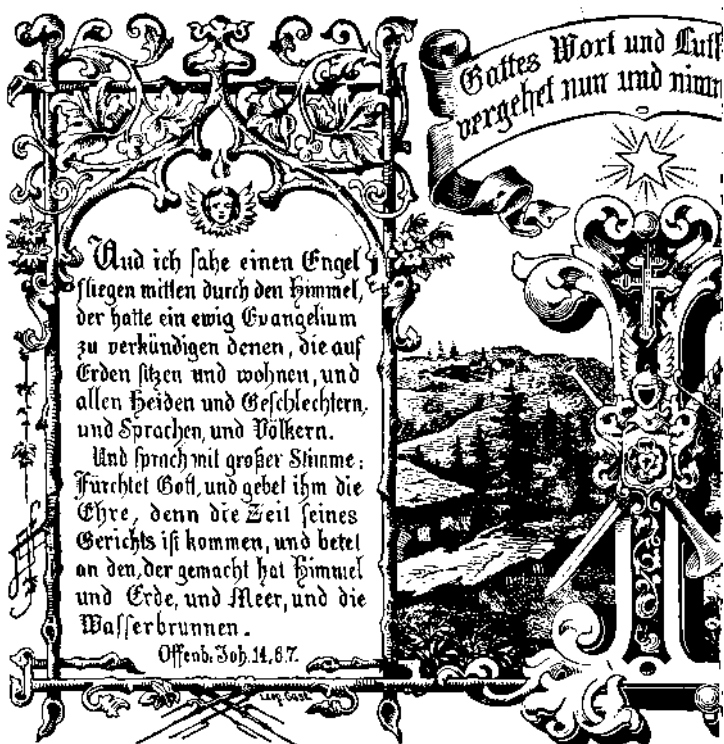
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Letters containing information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editor at the address: "l-utii "ran "r", Loncorlli" 8eiuia "r>.

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Herausgegeben von der Deutschen Evang.

Redigirt von dem Lehrer:

Vol. 46.

Faith source of sanctification.

In Christianity, everything depends on faith. Faith justifies us before God and makes us blessed. Faith takes comfort in the perfect obedience of Jesus Christ, faith grasps Christ's blood and righteousness and can thereby stand before God. But faith also corrects and sanctifies man. Faith is the root of all good works. Faith is the source of sanctification and new obedience.

The unbelieving world reproaches Christians for always speaking only of faith. They say that true piety is shown above all things in works and conduct. "More works and less faith": that is the slogan of the world. To those who thus judge, we answer: You are altogether wrong. You have neither faith nor works. Your so-called good works are good for nothing in the sight of God. Your so-called morality is rotten and worm-eaten through and through. We Christians have both true faith and right works. There are no good works without faith.

But even Christians, and especially those who otherwise take their Christianity seriously, sometimes come to similar thoughts. When they see the various damages and infirmities in Christendom, how so many who call the name of Christ do not renounce unrighteousness, how the world and the world's nature are tearing into the church, how there is still so much lack of true love, of brotherly love, then they probably think that nowadays we must press above all things for the sanctification and improvement of life. It is true, they say, that we are justified and saved by faith alone. But this is an old, settled matter. There is no need to speak of it over and over again. Now it was necessary to speak more of works and less of faith. But what would be the result if one were to keep silent about faith for a while and speak only of works? The fruit would be cut off from the root. Christians would lose both faith and works. For the



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Sept. 23, 1890.

No. 20.

Works certainly come from a right faith.

The apostle Paul wrote to Titus, and this applies to all preachers of the gospel: "I want you to teach this firmly, so that those who have believed in God may be found in a state of good works. Tit. 3, 8. A Christian preacher should inculcate in his congregation that those who believe in God and Christ may also be found in a state of good works, that faith without works is dead. But his chief concern must be to bring those who hear him also to do good works. And this is the question, How cometh a Christian to a state of good works? The answer is, By faith alone. Therefore nothing is more necessary than to preach the word of faith.

If a Christian strives above all things for the right faith, and calls upon God daily and fervently, "Lord, strengthen my faith!" - Because faith alone is God's work and gift, when he hears and learns God's Word with all diligence, because faith comes from the Word and from preaching. In short, when a Christian exercises himself above all things in faith, grows and increases in faith, he also grows in sanctification, and his improvement will also increase quickly. When the root is good and sound, there is no lack of fruit. So let us now consider this important truth, that faith is the root and source of sanctification, a little more closely.

This is a truth that our Lutheran confession strongly emphasizes. The Lutheran Catechism says that "the Holy Spirit has sanctified me in the right faith." The 6th Article of the Augsburg Confession begins with the words, "It is also taught that such faith shall bring forth good fruits and good works." And in the 3rd article of the Apology of the Augsburg Confession we read, "Now because faith brings with it the Holy Spirit, and works a new light and life in the heart, it is certain and follows from necessity that faith renews and changes the heart. And what this change of heart is, the prophet shows, when he says, I will put my law in the heart.

give their hearts. When we have been born again through faith and have recognized that God wants to be gracious to us, wants to be our father and helper, then we begin to fear God, to love him, to give thanks to him, to praise him, to ask and wait for all help from him, to be obedient to him even in tribulations according to his will. Then we also begin to love our neighbor, having inwardly through the Spirit of Christ a new heart, mind, and courage."

And this confession is according to the Scriptures. Let us first examine those passages of Scripture which speak generally of sanctification, of the new obedience of Christians, and in which faith is mentioned as the cause of sanctification.

Everything good that a Christian thinks, writes, speaks and does is the work and effect of the Holy Spirit. He can do nothing on his own. It is the Spirit of God that drives and governs Christians. Good works are also called the fruit of the Spirit. But how do we obtain the Holy Spirit? By word and faith alone. The apostle Paul asks the Galatian Christians, "Did you receive the Spirit by works of the law, or by the preaching of faith?" Gal. 3:2, evidently by the preaching of faith. That is the apostle's opinion. And Gal. 3:14, he writes, "that we might receive the promised Spirit by faith." When we hear and learn the preaching of faith rightly, and hear and learn it again and again, and when we take to heart this great word, that a man is justified by faith in Jesus Christ, and not by the works of the law, then the Holy Spirit comes into our hearts, then the gift of the Spirit increases in us. Faith brings the Holy Spirit with it. The Holy Spirit dwells in the hearts of believers and works in them to will and to do good according to God's good pleasure.

Faith brings the Holy Spirit with it and works a new light and life in the heart. Christian piety lifts up the heart inwardly. Heart and mind must be renewed above all. And through faith we are born anew.

St. John saith in his epistle, "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5:1; and in his Gospel he testifies, "But as many as received him, to them gave he power to become the children of God, who believe on his name." And he adds, that these same children of God "are born of God." Joh. 1, 12. 13. He that believeth that JEsus is the Saviour of the world and his Saviour, he that believeth on his name, is thereby already born again. There is now a new light and life in his heart. We know and believe that through Christ we have a gracious God. And so we look at God in a completely different way than we did before, when we were still in our sins; we see in God our Father, who is reconciled to us and is well pleased with us; and we look at the world and the whole of life in a completely different way than we did before; we see in everything that happens to us the love, goodness, and kindness of God. There is now within us a new heart, mind, and courage. Our hearts, minds, and spirits are set on God, who in Christ looks upon us with such mercy and kindness. We have joy in God and live and weave in God, the God of our lives.

And as the heart and the mind are, so are life and conduct. The renewal of the heart is necessarily followed by the sanctification of conduct. It is faith, however, that gives our life and walk a completely different form and direction. St. Paul confesses of himself: "What I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself up for me. Gal. 2, 20. Having known the Son of God, his Redeemer, by faith, he now lived by faith; his whole life in the flesh was a life of faith, joyful devotion to the Son of God, who had loved him and given Himself for him, whom he now served with body and soul, with all his doings. And this is the experience and confession of all believing Christians. We live, we walk by faith, we live to Him who gave Himself for us. Enoch has the testimony in Scripture that he "lived a godly life. He walked with God, as it is otherwise said of the pious fathers, that they walked with God and before God. But in the Epistle to the Hebrews the very faith of Enoch is praised. Enoch believed "that God is, and will be a rewarder to them that seek him." Hebr. 11, 5. 6. In faith he had the invisible God and the gracious God before his eyes, who had already promised the fathers eternal life through the promised seed. And so he walked with God, before God, and so all the faithful who believe in God walk with God and before God, in the most intimate fellowship with God, in constant intercourse with God, until they attain the end of faith, until God, like Enoch, takes them away from this evil life and wholly receives them into heaven.

From faith follows a divine life and being, and this divine life appears in individual works, in all kinds of good works. Christ Himself testifies that faith, the light of faith, shines forth from good works when He says to His disciples: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matth. 5, 16.

The right works that please God, God Himself has indicated in His law. This is the right

Christian piety, that we act and walk according to the law of God. But how do we attain to the fulfillment of the law? By faith alone. St. Paul writes: "How then do we abolish the law by faith? Far be it from us! But we establish the law." Rom. 5, 31. By faith we abolish the law by living according to it. He that believeth on God through Christ, the gracious God, doeth also gladly after the commandments of God.

The sanctification of the Christian requires that he constantly fights against the sin that is still in him and kills the business of the flesh. Faith alone makes us capable and able to lead this fight to victory. After Paul has said in the Epistle to the Romans about the blessedness of the man to whom God does not impute sin, who has been justified before God through faith, he raises the question: "What shall we say to this? Shall we persevere in sin, that grace may be the more powerful?" and answers, "Far be it from this!" Rom. 6:l., and then goes on to show that Christians who believe in Christ have already died to sin with Christ in baptism, so that henceforth they need not serve sin. St. Peter says of the converted Gentiles that "God purified their hearts by faith." Apost. 15:9, He that believeth on Christ, the Saviour of sinners, purifieth himself, shunning sin. G. St.

(Conclusion follows.)

(Submitted.)

"Concerning knowing and unknowing, infirmity and wickedness, ruling and heaven-sent sin, and sin into the Holy Ghost."

(Continued.)

The nature of the sin that reigns is that it is committed not once, but as often as opportunity presents itself. The man who commits it is under the dominion of sin, is its slave, its devoted servant. With sin ruling, faith cannot stand; therefore, sin ruling is always at the same time mortal sin.

The following scriptures should be remembered for the evaluation of this sin. Genesis 4:7: "Is it not so? if thou be godly, thou art pleasant; but if thou be not godly, sin resteth at the door. But do not let it have its way, but rule over it." According to these words, God does not want man to obey sin and let it rule over him, but, conversely, sin is to be ruled over by man. Ps. 119:133: "Let my walk be sure in thy word, and let no unrighteousness have dominion over me." This saying shows how believers ask God for strength, that no injustice, no sin may have dominion over them. Sin rules over many people and would like to rule over believers as well, but they want no part of that rule. We find a particularly beautiful passage Rom. 6:12. which thus reads, "Let not sin therefore reign in your mortal body, to render him obedience in his lusts." And verse 14: "For sin shall not be able to have dominion over you, because ye are not under the law, but under grace." Many, especially fornicators

and drunkards, let sin reign in their mortal bodies; but this is not the case with Christians, since they are under grace, which gives them power to control sin on their part. But if it is the other way round, that sin rules a man, then he is under the law and its curse. Since this sin is also mortal sin, we will cite several passages for this as well. Rom. 8, 13: "For if ye live after the flesh, ye shall die: but if ye through the spirit of the flesh kill business, ye shall live." 1 Tim. 5:6: "But she that liveth in lusts is dead alive." These passages testify, partly, that he who lives after his flesh, and is under the dominion of sin, is spiritually dead, and partly, that the continuance in this state leads to eternal death.

We give the following examples. Nabal let avarice rule over him; he did not give David and his servants the well-deserved food and was petrified when his wife Abigail told him what gifts she had given David. He is therefore called a "hard," "wicked," "heedless" man. - King Ahab allowed himself to be ruled by the sin of idolatry and covetousness. Therefore Elijah says to him, "Thou art sold to do only evil in the sight of the LORD." - The rich man let himself be controlled by the sin of pleasure, because he "lived all his days gloriously and in joy." - Judas Iscariot let avarice rule over him and "was a thief." From these examples we see that avarice, covetousness, and hedonism are sins by which men willingly allow themselves to be ruled. That this is especially the case with fornication and drunkenness, we have already indicated.

The sin that cries out to heaven is also a mortal sin, like the previous one, and can also be a ruling sin. Heaven-sent sins are those which so sacrilegiously interfere with God's order that they cry out to God in heaven for vengeance, exacting his punishment on the wicked.

Four kinds of sins are expressly designated in Scripture as heaven-sent. The first one is the sacrilegious murder. Of Cain's fratricide it is said in Gen. 4:10, "The voice of thy brother's blood crieth unto me from the earth." There God tells Cain that by killing his brother he had committed such a great sin, contrary to nature, that the shed blood cried out to him for vengeance. Further, Job 24:12 says, "They make the people of the city groan, and the souls of them that are slain cry out." Take to this saying Revelation 6:10. "And they cried out" (namely, the souls of the slain) "with a loud voice, saying: O LORD, holy and true, how long wilt thou judge, and not avenge our blood on them that dwell on the earth?" These two passages testify that the souls of the wicked who have been wickedly slain cry out to God for vengeance. - The other sin that cries out to heaven is sodomy. Of it it is said in Gen. 18:20: "There is a cry unto Sodom and Gomorrah, which is great, and their sins are almost (very) grievous." But what great sins these were we learn from chap. 19:5. where it is related that the Sodomites wished to "know" the men who had come to Lot, that is, they wished to do shame to them. - The third sin is the oppression of the people.



of the poor and innocent. Let us hear the following passages. Exodus 3:7, 9: "I have seen the affliction of my people which are in Egypt, and have heard their cry against them that do them wrong; I have known their sorrow. Now therefore the cry of the children of Israel is come before me, and I have seen their anguish also, as they anguished the Egyptians." Ex. 22. God forbids to offend strangers, widows, and orphans, and then adds, verse 23. "If thou shalt offend them, they shall cry unto me, and I will hear their cry." Job 34:28. reads, "That the cry of the poor should come before him, and he should hear the cry of the wretched." These passages clearly say that the oppression and insult of the poor and miserable is such sin as cries out to God for vengeance. - The fourth heaven-crying sin is the deprivation of deserved reward. Deut. 24. is said, the poor and needy shall not be deprived of reward; but verse 15. is added: "Lest he call upon the Lord against thee, and be sin unto thee." Jac. 5:4. But it is written, "Behold, the labourers' wages, which have reaped your land, and are broken off from you, cry out; and the cry of the reapers is come into the ears of the LORD of hosts." Deprivation of deserved reward, then, according to these passages, is a heaven-crying sin. - These are the heaven-crying sins. Let all murderers, therefore, even those who secretly destroy human life, the miser and bloodsucker of our day, who oppress and suck the poor-these people, of whom the world is full, look on! for their sins cry out to God for vengeance, and punishment cannot fail, even if the authorities leave them unpunished.

These are the sins which we have called futile sins. We have already said what this name means, but we will go into it a little further. We do not call the sins now described sins in vain because they are not in themselves damnable sins. For even the slightest transgression of the divine law is damnable. The Papists contradict this, and maintain that certain sins are in and of themselves, by their nature, forgivable and worthy of grace, do not conflict with God's law, do not cause any blemish to the soul, and therefore deserve only a temporal punishment, which, however, can easily be remitted. Similarly, the Socinians say that in the New Testament not any act is sin, but only a vicious quality, or the habit of sinning, excludes a man from the kingdom of God. The Arminians maintain that some sins should rather be called light offences, which, because of divine mercy, do not exclude man from eternal life. According to the doctrine of these people, the sins of weakness of Christians would not actually be sins at all. The Papists appeal for their doctrine to the fact that in Scripture some sins are compared to gnats, others to camels, some to splinters, others to beams. To this we reply that sins are indeed divided into greater and lesser ones in Scripture. But to conclude from this that certain sins are in themselves futile is wrong. But we not only overturn their proof, but prove them wrong. Thus it is written

Deut. 27:26: "Cursed be he that doeth not all the words of this law, to do them. And all the people shall say, Amen." Further, Matt. 5:19: "He that doeth and teacheth one of the least of these commandments shall be called least in the kingdom of heaven: but he that doeth and teacheth them shall be called great." Luther remarks on this passage, "So do the Papist crowd, saying that the commandments of Christ are not commandments, but counsels." Further, Luther says of the expression, "He shall be called the least in the kingdom of heaven," "that is, he shall be nothing, and shall be rejected." In the preceding verse the Saviour had already said, "Verily, till heaven and earth pass away, not the least letter nor tittle of the law shall pass away, till all be done." Finally Jacob writes: "If any man have the whole law, and sin in one, he is wholly guilty." According to these sayings of Holy Scripture, it is undoubtedly certain: there are no faults, offenses, and infirmities, however small, which are not in and of themselves sinful, and therefore also damnable. Hereby is refuted the error of all those who maintain that certain sins are in themselves sinless and futile.

But we call the sins in question forgivable mainly for two reasons. First, because the mercy of God is so great, and the merit of Christ so great, that the penitent sinner is forgiven not only the least but also the greatest of sins. Isaiah says, "If your sin be as red as blood, it shall be as white as snow; and if it be as the color of raisins, it shall be as wool," Isa. 1:8. God so loved the world that he redeemed it through his Son. To the redeemed race, however, belong not only all little sinners, but also the greatest, whether they be thieves, robbers, murderers, fornicators, adulterers, in short, men afflicted with the most horrible sins. John says, "The blood of JEsu Christ, the Son of God, cleanseth us from all sin," 1 John 1:7. John takes no sins out, Christ's blood cleanseth, as from the least, so also from the greatest sins. Secondly, we have called sins above futile, because the person committing them may yet be converted and obtain forgiveness. Just as the greatest sinners often came to the Lord Jesus in repentance in the days of his life on earth, so even today the greatest sinners often repent. The last often become the first. Even if an ungodly man has long lived in knowing sins, in wickedness, in dominating sins, and in sins that cry out to heaven, grace can still overcome him, and he can still repent and be forgiven.

But having discussed the sins often mentioned, let us also show a little how we are to apply the doctrine of these.

Let this serve as a warning to us. If the Word of God teaches that there are sins that do not forfeit the grace of God, our flesh says, "Well, then such sins are of no consequence; they can be committed without harm. The devil agrees with our flesh, and moreover wants to make all kinds of sins of weakness futile for us. So we must be careful not to hold any sin in low esteem, and not to let it be made less than it is.

We must valiantly fight even the smallest sins, repent of them, and always guard against them anew. We must never forget that as soon as we think we can sin out of weakness without worry, we begin to sin knowingly and lose grace. The knowledge of sins of weakness also serves as a warning against self-righteousness. According to God's Word, sins of weakness cling to all believers; therefore no Christian should think that he has already attained perfect sanctification. To regard sins of weakness lightly, and to think that such sins are no longer in oneself, are two erroneous ways that fall into ruin. Let also what we hear of the sins of wickedness serve as a warning to us. Not only do they go astray among the ungodly children of the world, but they also seek to seduce Christians into committing them. The bet infects the Christians, all kinds of sin and carnal service wants to penetrate the Christian churches. Soon this, soon that church member is in danger of being infected by a serious sin. And yet wickedness makes one forsake the grace of God. With what seriousness should we reproach ourselves: whoever lives in wicked sins has lost God's grace, has lost faith, is on the way to damnation! How often we should say to ourselves: we Christians must not let ourselves be seduced, must not lie with the world in the filth of sin, must not yield to our flesh, which wants to live with the world, for the world lies under God's wrath because of its sins, and if we were to live with the world, we would one day also be condemned with it!

But the doctrine of these sins should also be a comfort to us. We Christians experience daily how many faults and infirmities we are afflicted with. No matter how earnestly we resolve to avoid all sins, we still find sins among us. This grieves us greatly; we are often tempted by it, our hearts condemn us, the devil scoffs that we have lost the grace of God and are no longer Christians. Then we are highly consoled that all believers have ever been afflicted with many sins of weakness, that they have always had to complain of these sins, but have consoled themselves with the fact that these sins do them no harm, because for the Saviour's sake they are daily and abundantly forgiven; for Christ's righteousness, taken in faith, covers all sins. Let us therefore speak to the devil:

"Dost thou reproach me for my sins? Where hath God commanded that my judgment of me I should take from thee?...
If I have done wrong, I am sorry in my heart; But I accept Christ's blood and pain; For this is the rancour of my wrongdoing;
"If I bring them before the throne of God, I shall be well advised."

We may also take comfort from what we have heard concerning the sins of wickedness, when it has been said that even for the greatest of these sins Christ has done enough, and forgives them to the penitent sinner. Whoever, therefore, after his conversion, remembers the sins of wickedness which he committed before his conversion, may rest assured; they are forgiven him because of the merit of Christ, which he has now taken hold of in faith.

(Conclusion follows.)

(Submitted.)

† Fr. Albert Trapp, †

Once again the Lord has called away from our midst a still young servant of the Church, namely Fr Albert Trapp. He was a son of Wilhelm Trapp and his wife, Emilie, née Gresens, and was born on April 14, 1865 in Klein-Starzin, West Prussia. At the age of 17 he emigrated to America. After a short stay in Chicago he traveled to his relatives in Michigan. It was here that his childhood desire to become a preacher was revived and fulfilled. At the suggestion of Father Ph. Wambsganß, Jr. he entered the institution in Springfield, Ill. in the fall of 1883 with a cheerful spirit, full of joy at being allowed to serve the Lord in his church.

He was diligent and faithful in his studies. But already in the third year it was interrupted. A lung ailment, which was soon joined by a throat ailment, set in. After a stay of several months in Arenzville, Ill. where he found friendly reception, he returned to the institution, but only to leave it again after a short time. His illness worsened. The physicians advised him to seek another climate. As a result, in the spring of 1886 he went again to upper Michigan, where he stayed with his relatives until late summer. But since the climate was too harsh for throat and lung sufferers, he had to take up the walking stick again in the fall. He found lodgings with Mr. P. J. Fackler at Osseo, in Minnesota, this climate having been recommended to him.

Mr. Sievers wrote to the undersigned: "He (Fr. Fackler) had him teach school and confirmation classes in his branch near Elk River. The congregation there became so fond of him that, as soon as he had completed his studies in the seminary of the Minnesota Synod at New Ulm, they called him to be their pastor. With joy he responded to this call. With great zeal and much self-denial he had faithfully served his charge. Great, tender love had bound him and his congregation together. The congregation could not offer him a high salary, but how satisfied he was can be seen, among other things, from the fact that he once said to me: "Many a congregation could offer him more money, but not more love. In spite of his weakness, he served not only his main congregation, but also the branch congregation in Bradford, about 15 miles away. When the congregations in Stanford and Princeton became vacant last year, he also showed faithful love and sacrifice to these congregations, by which he contributed much to keeping them in the right doctrine. It gave him great joy that he was able to win a student from his congregation for the study of theology last year, and with constant care he took care of the support of the young man. - He showed deep compassion for the erring and needy. But he was also mighty to exhort by wholesome doctrine, and to punish the gainsayers, - brave and quick-witted, always ready to answer every one who demanded the reason of the hope that was in him; but at the same time not impetuous, in blind eagerness to overreach himself.

and forgetting necessary consideration, but prudent, cautious and wise. Be wise as serpents and without deceit as doves," he learned well in spite of his youth. He was always sincerely grateful for every benefit done to him. - His love for the holy ministry was so great that when his suffering became more and more serious and alarming, he could hardly get used to the idea that his God wanted to put him to rest so early. But he knew and believed with all his heart that God's counsel, way and will were always full of wisdom, goodness and holiness. When I saw him for the last time, I certainly did not suspect that his dissolution was already so near. But he himself said that he must and would be prepared for anything. I asked him to consider how much hardship, struggle, and misery his fellow ministers, whom God would let work longer in this pit of misery, would be left behind, and how many heartaches he would soon be raptured from when God took him to Himself. This consolation he accepted with joy."

On May 9, 1889, he entered into holy matrimony with Miss Auguste Lövekamp, of Arenzville, Ill. Shortly after his death she was delivered of twins.

In the autumn of 1889 he lost the use of his voice. In the spring of the following year, however, it strengthened to such an extent that he was still able to examine the children at the confirmation which Herr k. Fackler performed for him, he was still able to examine the children; he also held two funeral and one confessional speech; since then, however, he could only whisper.

How he stood by his parish may be seen, among other things, from the fact that, as he wished to resign his office, they would not allow him to do so, and, although he could not administer his office as he wished, gave him his salary. On the advice of the undersigned and the coaxing of his congregation he went to St. Clair. Here he really seemed to get better; his strength increased and his voice improved. But it was only of short duration. A few days after, it was July 11, 12 o'clock at night, he had an attack: it seemed as if he should suffocate. The doctor gave him relief, that he still expressed the hope of being able to live till autumn. He talked with the undersigned until 3 o'clock, talked about various things, but most of all about his end, about heaven and the like.

Patient in his suffering, he, believing in his Saviour JESum Christum, looked forward to his end. Repeatedly he prayed, "My God, I beseech you by Christ's blood, only make good my end." At 3 o'clock he lay down, fell asleep and did not get up again. At 7 o'clock in the morning, July 12, he passed away gently and blessedly in his Savior.

In accordance with his wishes, expressed shortly before his death, he was buried the next day in the graveyard of his congregation near Elk River. Father J. Fackler preached on the words: "Behold, I die; and God shall be with you," Gen. 48:21.

St. Clair, Minn. A. L. Gresens.

No man is holy in the sight of God, except he be a sinner, and forsake his own holiness.

(Luther.)

To the ecclesiastical chronicle.

I. America.

Negro Catholic Day. Such a convention was recently held in Chicago. Although everything was done which the clever Pabst Church knows so well to cause a stir, there were not more than about 30 delegates present, including one black priest. It was not very edifying for the Archbishop and other bishops present to hear the Negroes who appeared prove to them that the white Catholics did not at all recognize them as equal members of the Church. But the popes are wise. They will study the Negro and in that way soon find how to catch them. All the more earnestly ought we Lutherans to support and encourage the work of the negro mission, which is flourishing so gloriously. (Z: d. W.)

The Roman Catholics are already beginning to persecute the Protestants in Canada, first of all the Indians, who, "because they are Protestants", are oppressed and suffer much. In a letter from the General-Superintendent of Indian Affairs, E. Dewdney, to the "Chiefs Timothy Arirhon and John Tiweshia and other Protestant Indians of Lake of Two Mountains, Oka P. O." - who are to be transferred to Muskoka, reads, among other things: "I hereby wish to notify you that from now on no assistance will be given to any Protestant Indians who continue to reside in the above-mentioned area near Lake of Two Mountains," etc. To this the Oka Indians and others replied as follows: "To the respectable E. Dewdney, General-Superintendent, etc. Werther Sir! The Indians of Oka, in a meeting, have consulted your letter of the 25th of June, and the things of which it deals. They are all agreed that they do not wish to accept the conditions, etc. . . . The Indians are much grieved that you have determined to punish them for the sake of their religion. They say that after this, no assistance will be given to the Protestant Indians who remain in Oka. Hereafter it appears that you intend to support those Indians who remain in Oka and are Roman Catholics. . . . When we asked you to protect us against the Council of Oka tearing down our houses and building roads through our houses, we did not know that they were acting against the law. . . . We wish you to prevent them from breaking the law by tearing down our houses as they tore down our church. We ask that you protect us; and this we ask, if the Seminary or the Council of Oka or any other should attempt to pull down our houses and drive us from our land, that you protect us, just as you protect such people as are white, and people who are Roman Catholics. We hope you will answer this letter and tell us that we may have the same protection of the authorities as if we were not Indians, and as if we were not Protestants. - We have the honour, Sir, to be your obedient servants, Timothy Arirhon and John Tiweshia." The Mail newspaper rightly says this is "a simple but very powerful communication to the Government." The Pabstthum retains its murderous ways. (People's Gazette.)

II. foreign countries.

Saxon regional church paganism. From the "Pilgrim from Saxony" we learn the following: The large factory town of Planen in the Voigtland, although it has 47,000 inhabitants, has only one parish with two churches. To remedy this crying emergency, the church council decided to divide the parish into three and to build a third church. In the



In the course of negotiations with the community council, music director Lohse, among others, pointed out the document that was recently found in the tower of the Gottesackerkirche. In it it is written that pious men had founded this church "because the only church in town had not been found spacious enough for the congregation, which was growing by divine blessing". Music director Lohse now explained that at that time the city of Plauen had counted 3300 souls. Now, however, it counted 47,000, so one must feel spurred on by the pious sense of the forefathers to build at least one more church. But (so writes the "Sächsische Kirchen- und Schulblatt") the town council, whose chairman, Lord Mayor Kunze, was also in favor of the plan in the beginning, but later, as it says, "in the face of the exorbitant accusations of the church council, which in part lacked dignified ground and were taken out of the air," decided to hold an informal speech, decided almost unanimously to stand by its earlier resolution, which was mainly against the division of the parish and also wanted to postpone the date for building the church (the church council had envisaged 1892 as the year of completion of the third church). The following letter from an old, honest Voigtlander shows how these negotiations went: "The negotiations between the city council of Plauen in the Voigtland and the church council there provide a deep insight into the state of religiosity among our 'educated' people. If one reads the reports on the meetings of the municipal council, as they are published in the "Voigtländischer Anzeiger" on the basis of stenographic transcripts, one would like to burn with holy wrath over the small measure of Christian knowledge, even the naked paganism, as it spreads among certain people. No matter how mildly one may judge the quarrel between the church council and the town council, it is still sad how educated gentlemen in the latter body dared to speak out publicly about Christian and church matters in a way that made no sense here, where the representatives of the church have had the greatest patience for years, and did not belong here at all. Thus, at the meeting of June 17, a Dr. phil., chemist, said, according to the stenographic report, "he takes a somewhat different position towards dogma than the Church demands - the spirit of toleration and humanity is the spirit of the century - a Church should be a temple of love and toleration and not a forcing castle^ and similar newspaper phrases. But what is downright eerie is what a well-known German liberal advocate, Dr. juris and of noble stock, uttered quite unabashedly at the same meeting. It reads literally: 'Some of us do not stand on a Christian standpoint in the sense of these gentlemen (of the church council) - and I myself am a heathen in the sense of the church council and profess this heathenism of mine with the same pride and the same joy as those gentlemen profess their Christianity. If we attach little weight to this statement of a notorious heathen, as which he here professes, the circumstances accompanying it give all the more cause for thought: the magnificent speech not only remained unchallenged, but was cheered with loud bravos by the entire church council. So basically these gentlemen agreed with the slogan issued by the speaker! These are deeply distressing signs of the times, symptoms of encroaching! Paganism. And the more boldly this paganism raises its voice - in educated circles, in the bosom of municipal councils, from noble mouths, applauded by the flower of our bourgeoisie - the more decisively it deserves to be pilloried everywhere. If, however, after such speeches from the mouths of educated and prominent people in Plauen, unbelief and immorality grow more and more among the people, and if the faithless Social-

Democracy points with pleasure to these representatives of its sentences: "A glorious day has dawned.... It seems as if the sun views in higher circles, who can be surprised?" - To this we would shine more brightly than usual, as if the waves of the old and like to remark the following: It does not help at all that paganism eternal (!) German sea roar more enchantingly, as if the winds is pilloried, especially when the pillory is one so hidden from the blow fresher than usual over the island. . . God has heard the eyes of the world as the "Sächsische Kirchen- und Schulblatt." hopes of our people. Under the great Kaiser Wilhelm, He has Nor is there anything written in the Bible about putting paganism made it the most powerful empire on earth and yet at the same in the pillory. Rather, it helps when paganism is expelled from the time a haven of peace. One thing troubled many a patriot: that at church, just as rotten pus is expelled from a body that still has the outlet of the two mighty German rivers Elbe and Weser an strength and sap, and this is also commanded in the Bible. As a island was in foreign possession. . . This longing has also been long as paganism remains in the body of the church, it will weaken fulfilled. . . The entire German people rejoice with us today, and and weaken this body more and more, even destroy it and finally this rejoicing is echoed in heaven by our immortalized great kill it. But if the body does not even have enough strength to expel Kaiser Wilhelm and his heroic son. ... In gratitude we want to the pus, then this is already a bad sign that the body is so take a threefold vow: Loyalty to our God, loyalty to Sr. Majesty the weakened that it is close to death. In the old days, when the German Emperor and loyalty to this island. It shall be sacred to Lutheran Church was still healthy, a Lutheran theologian forever." If this is really the "approximate" content of the (Dannhauer) wrote: "Sins that break out and do not remain within" sermon" - one must surely ask whether such a patriotic speech fall to the rod of church discipline, sins that can be referred, that deserves this name - sermon. The text was Is. 24, 14. and 15. It can be punished, annoying and contagious, especially sins that reads: "These lift up their voice, and shout and shout from the sea are expressly mentioned in God's Word as being subject to for the glory of the LORD. Now therefore praise the LORD in discipline, Namely, ungodliness, doglike and filthy contempt of the reasons, in the isles of the sea the name of the LORD God of word, and neglect of the sacraments, of such men as either bark Israel." - So far the popular paper. We add, Such sermons are at the pearl, and bite at him that giveth it them, as dogs do, or preached by hundreds over in Germany at the present day, tread it down, as swine do (Matth. 7, 6.)." In the new age, of especially on festive occasions. What the Holy Scriptures say of course, we no longer know the Scriptures of the ancients, or else, Christ and His kingdom is blasphemously transferred without if we once glance at them, we immediately shut them up again in further ado to the German empire and the German emperor. Thus horror. But if one comes across words in the Scriptures, such as: the poor German people are cheated of their God and Saviour by "If he will not hear the congregation, consider him a heathen and their shepherds and teachers, and in exchange the national idols, a publican," or, "Put out from among yourselves him that is evil," Emperor and Empire, are thrust into their hearts and consciences. one hastily reads over them, and says, "Yes, in our time that is not possible; it would be against the tact." Oh, when will the believers who still want to be Lutheran finally learn the one thing, not to look at the visible, but at the invisible, not to ask and judge according to men, but solely according to God's Word and the confessions of the true Lutheran Church! When will they finally learn to confess the church "which is built on the foundation of the Halle in Saxony was a special castle of godlessness. Men like apostles and prophets, Jesus Christ being the cornerstone, upon Gesenius, Wegscheider, Bretschneider had the reputation of which the whole structure is joined together and grows into a holy great scholarship, but not in the kingdom of God. Only the temple in the Lord? (Eph. 2, 20. 21.)

(Submitted.)

Intercession for church teaching institutions.

In the days of rationalism or reasonableness, the University of Halle in Saxony was a special castle of godlessness. Men like apostles and prophets, Jesus Christ being the cornerstone, upon Gesenius, Wegscheider, Bretschneider had the reputation of which the whole structure is joined together and grows into a holy great scholarship, but not in the kingdom of God. Only the temple in the Lord? (Eph. 2, 20. 21.) professor G. Chr. Knapp had remained there at the beginning of

Idolatry in the German Empire. The ecclesiastical bulletin of our century, who testified to the divine truth to the students as far from Lower Saxony writes: The owner rei- as his knowledge reached. He once wrote to a friend shortly after The first anniversary of the founding of the island of Helgoland on the beginning of a year of study: "It has been a great the part of His Majesty the German Emperor is the great political encouragement to me that our dear Lord has granted me the event with which our national newspapers have been occupied in request which I made to him on the last Easter in simplicity of recent weeks and which they have celebrated in lively articles. On heart, to give me only one listener among the new students of Saturday and Sunday, August 9 and 10, the formalities and whom I know that he would have a mind and receptivity for his festivities relating to it took place. His Majesty the Emperor, on his great sweet gospel. ... Such a thing could give one courage to ask for way back from England, arrived on Sunday, 30 warships and more than one; but I have not yet had the joy to do so, but for now 3000 marines were present around and on the small island it remains only that I ask for the preservation and preservation of Schoolchildren sang the Prussian national anthem, "white this one. The missionaries in Greenland or in Trankebar may have maidens" presented an image of the island formed of flowers. To felt almost the same sorrow in the first years of their work there the "farewell dinner" as our One feels here in the midst of Christendom. But each must on Saturday was followed by another "fraternization dinner" the endure at his post; for either the blessing still follows, as in the next Tuesday. Much ado about - 200 acres of land with 2000 former place, or one is called away at the proper time, as in inhabitants. How big about the Be Trankebar." - Some time after this, the General Superintendent was excited by the heights to which the patriotic verbal verve had Bretschneider triumphed that it was a vain hope if the faithful risen, it was once again necessary, for the sake of intellectual imagined that they could bring rationalism to extinction. It also from the mouths of men. On the Sunday in question, Navy Chief looked like it. When the student O. v. Gerlach in the year 1830 Pastor Langheld held a service in the open air and, according to had to put up with the mean mockeries which the theological the "Hamburger Nachrichten", in the sermon he stated Professors Gesenius and Wegscheider had made of themselves "approximately the following". From this now following content we in their lead only some

After the students had been allowed to give lectures on the Bible! By order of the honorable president Bühler candidate G. E. ! Meyer was and Christianity, the windows of the people in Halle, who were considered to be faithful Christians, could only be protected by police guards against the throwing of stones by the future preachers of the Gospel. The majority of the 800-900 theological students professed only a Turkish God. In honor of Dr. Wegscheider, 114 of them had a poem addressed to the pagan idols Apollo and Pallas printed at the beginning of the year 1834, which was intended to glorify the progress of unbelief. ("Out, Apollo, let me sing!" "Though faint our words, though faint the lyre's note, Yet through the golden gate he penetrated To Pallas' sovereign throne.")

In those days, when the children of God sat by the waters of Babel and wept when they remembered Zion, they probably encouraged themselves to intercede for Christian students more than they do today. In one such exhortation it is said: "O that we too might bear on our hearts our future preachers of the beatific Word, our future stewards of God's mysteries, so" (like the Christians in North America) "our students of theology, who, according to the great majority, walk along in dark unbelief and dull worldliness; whom no one leads to the green pastures, to the fresh springs of water of heavenly doctrine; who, not knowing what they are doing, are going towards the heavy office which the word they do not believe, the name of the Lord they do not wish to serve, puts into their mouths; who have so brought down the standard of what a shepherd of the flock of JESUS CHRIST should be during his time of preparation, that universities are highly recommended where they have let a year go by without giving gross scandal by brawling, drunkenness, or fornication! That we might learn to lament and mourn over the breaches in the walls of Zion, over the desolation of the city of God upon the mount, which was a princess among the heathen, and a queen in the lands, and is now so desolate!" - But no sooner did one think he had faithful professors than he had what he wanted, and abandoned himself to safety, although many of those were only like the wife of Lot. Intercession for theological students will now hardly be found in the Christian houses of the state churches. This is due to the fact that contemporary theological scholarship has established a division between students and the people, as a result of which they do not understand each other at all. Such is not the case with us. But what about the intercession for our future preachers and teachers Who has it at heart? Let us be diligent, so that we, who boast of a much purer knowledge than the survivors of the age of rationalism, may not even have to hear: The last shall be first!

Ordinationerr rnd Gtrfirljrrngen.	
By order of the honorable Mr. Präses Sievers I have appointed Cand. Karl Albrecht on the 12th and 14th Sunday n. Trin. and introduced him at the various places of his parish in Otter Tail, Todd and Douglas Counties, Minn-.	
Address: Rov. Karl ^lkreokt, Box 185, Bankers Brairie, Otter lack Co, Ickinn.	Aug. Hertwig.
By order of Pres. Sprengeler, Eand. Chr. Droge müller was ordained by the undersigned on Aug. 25, at Town Wein, Marathon Co. Wis. and introduced on the 13th Sunday a. Trin. by Mr. B. J. Fiehler, at Whittlesey and Chelsea, Taylor Co, Wis.	
Address: Uov. Oür. OrooFoinnoller,	W. C. Brink.
	Wine, Ickaratkon Co, IVis.
By order of the Venerable Mr. Praeses Sprengeler, Cand. I. Georg Hartmann, on the 13th Sunday n. Trin. at Tigerton, Shawano Co, Wis, ordained and inducted by.	
Address: Rev. ck. O. Hartmann,	Mrs. Schneider.
	li^erton, 8üawano^Oo., IVis.

By order of the honorable president Bühler candidate G. E. ! Meyer was ordained and introduced by Ed. Trin. in Mt. Angel, Oregon, ordained and introduced by Ed.	
Address: Rev. O. L. Lieber, Mt. 4n^6l, Marion Co., Ore^.	
By order of Mr. President Sievers, Cand. H. Strafen ordained and introduced in the congregation at Janesville, Minn. on the 13th Sunday after Trin. Theo. 8 rumsieg.	
Address: Uov. H. Ltrasen, 3un68viUo,	Co., Minn.
On the 13th Sunday n. Trin. by order of Mr. Präses Sievers Cand. H. C. Brinkmann was ordained and introduced to Adrian by Theo Measure.	
Address: Rev. P. C. Rrinknmnn, Bearinn, Nobles Co, Minn.	
By order of the Honorable Presidency of the Jowa District, Cand. J. H. Klausung at Onawa, Monona Co., Iowa, ordained and installed in office by J. Trinklein.	
By order of the Venerable Mr. President Biltz, Cand. A. H. Gaßner on the 14th Sunday a. Trin. in the parish at Stringtown, Cole Co, Mo, assisted by Mr. R. Holls, and ordained and inducted byW A. Schwermann.	
Address: Rev. ^4th P. Ou88uer, C-oknmn, Colo. Co, Mo.	
By order of the Honorable Presidency Western District, on the 14th Sunday after Trin. Cand. George Moeller at Mora, Benton Co, Mo, assisted by Mr. R. Buszin, was ordained and installed in his office byl Nothing.	
Address: Rev. Ceor^ Mosller, Moru, Lenton Co, Mo.	
By order of the Hon. 'Praeses Pennekamp Cand. M. Polack on the 14th Sunday n. Trin. by the undersigned, assisted by R. E. Mähr, at Hillsboro, Kans. ordained and inducted. G. Polack 86n.	
Address: Rev. M. Roluek, Rill8doro, l<un8.	
On behalf of the Honorable President Biltz, Cand. C. Rehahn, appointed traveling preacher in Southwest Missouri, on the 14th Sunday n. Trin. at Houston, Texas Co, Mo, ordained and introduced byGeo Muller.	
Address: Rsv. Cks, 8. reüukn,	Rox 206, Hon8ton, 16X3, 8 Co., Mo.
On the 14th Sunday n. Trin. Cand. F. T. Schwanke, called by the congregations of Macedonia and Jvesdale, was ordained in Macedonia by order of Mr President Wunder, and introduced by H Krause.	
Address: R6V. 1?. 1. 8eürv3nlr6,	Uurlivillk, CtrannMifn Co, III.
By order of the Honorable Presidency of the Western District, Cand. W. Giese on the 14th Sunday n. Trin. at Little Rock, Saline Co. mo. ordained and inducted by.	
	Mrs. Rohlfing.
On the 14th Sunday after Trinity Cand. Otto Gräßer was ordained and inducted by the undersigned on behalf of the Presidium of the Eastern District as assistant preacher of the Lutheran Holy Trinity Parish in New York. Br. König 8en.	
Address: R6V. O. Crs, 688s,	602 41. 9tü 8tr., New York Citz?.
On the 14th Sunday n. Trin. by order of the Venerable President Sievers Cand. Martin Mertz, assisted by Mr. R. J. M. Gugel, was ordained and inducted by the undersigned at Anaconda, Mont. Ad. Bartling.	
Address: Rev. M. Mertz,	Box 861, ^naeoncku, veer CocIAS Co, Mont.
By order of the Honorable Mr. Praeses Niemann, on September II, with the assistance of Mr. R. J. H. Stelter, Cand. H. F. Maßmann was ordained and introduced into his congregations at North Judson and Winamac by W. J. B. Lange.	
Address: Rev. H. IV Mu88inuuiu,	Box 90, Nortk cknckson, 8turke Co, Inck.
By order of the Hon. Negro Missionary Commission, on the 14th Sunday a. Trin. in the Lutheran Bethlehem Church at Richmond, Va. H. D. Schoof ordained, and was afterwards introduced on the following Wednesday in theNegermissions-Congregation at Meherin, Va. byC J. Oehlschläger.	
Address: Rev. P. v. 8elrook,	Melrerrin, Runenbur^ Co, Va.
By order of Mr. President Pennekamp on the 14th Sunday n. Trin. Cand. Hans Wein was ordained in Elay Center, Kansas, and introduced in the afternoon in Riley Center by	
	I. G. B. Keller.
Address: Rev. Iluv8 Vlein, Cla^ Center, Ran8.	



By order of Praeses Schmidt, Cand. Chr. Bergen was ordained on the 15th Sunday n. Trin. at Benona, Mich. ordained and inducted byH . Torney.

Address: kev. Odr. Learn,

öox 253, 8llelb^, Oeeana Oo., Ickieil.

By order of the Honorable President of the Nebraska District, Cand. Emil Just was ordained on the 15th Sunday n. Trin. at St. Paul's parish near Scotia, Greeley Co. and was ordained at St. John's parish at Mira Creek, Valley Co. by

A. Grörich.

Address: Usv. Lmi1cku8t, NorUr l^oup, Vally)'Oo., Nebr.

According to the order of the Eastern Presidium?. C. Peters was introduced in the Lutheran Church in Town Line.

"

A.T. Hanser.

Address: Rev. 6th Ueters, lorvn l^ine, Lrie Oo., to. V.

On behalf of the Presidium of the Jowa District, the following was celebrated by me with the assistance of U-M. Hermann, Fr. Br. Lorraine, on the 12th Sunday n. Trin. in Denison, Iowa.

W. T. Stroebel.

By order of Pres. Pennekamp, Rev. J. M. Maisch was introduced to the congregation at Ludell on the 12th Sunday after Trin. and to the congregations at Herndon and Traer on the 13th Sunday byE . Meyer.

Address: Rev. ck. Ll. H4ai86b, l.ucleU, RanUn8 Oo., l<an8.

By order of Mr. Praeses Sprengeler on the 14th Sunday n. Trin. Mr. P. G. S. Löber was introduced into the congregation at Wayside byG . H. A. Löber.

Address: Rev. 6. 8. O-oeber, 1Va;'8i<Ze, Uronu Oo., ^Vi8.

By order of Hon. Pres. Western District, U. J. G. Goehringer ain 15th Sunday n. Trin. at Wartburg, Morgan Co, Tenn, introduced by the undersigned.

I. A. Friedrich.

Address: Rev. ck. O. Ooellriu^er,

Wartburg, lickorZnu Oo., Tönn.

Kircheinweistrng.

On the 14th Sunday after Trinity, the Lutheran congregation of Dreieinigkits in Astoria, L. J. City, N. A., dedicated their magnificent new church (50X80) to the service of God. Celebrant preachers: Prof. Bohm, ?. F. King, Sr. and undersigned (English).

W. Sch önfeld.

Mission Festivals.

On the 10th of Sunday, A.D., our Buffalo congregations celebrated a community mission feast. Yield: -343.00.

Aug. Senne.

On the 11th Sunday n. Trin. the congregations in Town Sumner and Aellowhead celebrated mission feast. Festival preachers: ?? A. Brauer and F. Döderlein. Collecte: -41. 25. H. Gose.

On the 11th Sunday a. Trin. my congregation in Asbford, N. A-, and. the congregation in Plato celebrated mission feasts Festprediger: ?. Hanewinckel and undersigned. Collecte: -30. 25.

Chr. Fr. Meyer.

On the 12th Sunday n. Trin. my local congregation celebrated the mission feast. Festival preachers: ?? L. Dornseif and F. Busse. Collecte: -14. 13.

Arcadia, Iowa.

Chr. F. Herrmann.

On the 12th Sunday n. Trin. the congregation of Lake Linden, Mich. celebrated a mission feast with the participation of the congregation of Hancock. Collecte: -27. 50. The sermons were preached by ?? E. Huebner and C. Engelder.

On the 12th Sunday n. Trin. the congregation of Council Bluffs, Iowa, celebrated mission feast in their little church. Collecte: -11. 35. Theo preached . Steege.

On the 12th Sunday n. Trin. the churches at Sioux Falls and Wall Lake, S. Dak. celebrated mission feast. Festive preacher: IN A. H. Kuntz and undersigned. Collecte: -22. 62.

G. H. Bü scher.

The congregations of the ? König, Bode and the undersigned celebrated on the 12th Sunday n. Trin. Mission feast in Lancaster County, Nebr. feast preachers: ?? Huber, Rademacher and J. P. Beyer of Brvoklyn, N. A. Collecte: -83. 15. W. Brakhage.

On the 12th Sunday a. Trin. my church in Hamlin, N. A., celebrated mission feast. Guests from the congregation at Rochester, N. A., were present. Festival preachers: ?? A. Senne, J. Mühlhäuser and R. Eirich (English). Collecte: -113. 11. From school children: Wheat, eggs, butter, beans and the like, amounting to -6.01.

R. Eirich.



On the 12th Sunday n. Trin. the congregation of the undersigned celebrated the mission feast with that of Father Aron. Festive preacher: k. Zürrer. Collecte: -60.00. F. A. Reinhardt.

On the 12th Sunday n. Trin. the congregations of Minden and Julietta near Indianapolis celebrated the mission feast. Festival preachers: kk. W. J. Kaiser and F. Wambsganß. Collecte: -84. 40.

C. G. Hiller.

On the 12th Sunday n. Trin. the congregations in Ft. Wayne, Ind. celebrated Mission Feast. Festival preachers: kk. Jüngel uen., Claus of S. Dakota and Sauer. Collecte, after deducting all expenses: -937.00. C. Great.

On August 24, the churches of Corning and Craig, Mo. celebrated Mission Feast. Festival preacher: ck. C. F. W. Brandt, Dir. Käppel and J. A. Proft. Collecte: -52nd 90. I. A. Proft.

On the 13th of Sunday, A.D. Trin. the congregation celebrated at Secor, Ill, Missionary Feast. Festival preachers: l'k. A. Mennicke, Jr. and C. G. Schröder. Collecte: -132.00. L. Zahn.

On the 31st of August, the congregation of the undersigned, at Kewanee, Ill, celebrated Missionary Feast. Collecte: -16. 54. It was preached by L. O. Hohen st a.

On Aug. 31, my congregations of Hanover and Center, Wis. celebrated Missionsfest. Collecte: -24.00.

Oscar Hanser.

On the 13th Sunday n. Trin. my church celebrated mission feast. The undersigned preached. Collecte: -17. 25.

Bennet, Laneaster Co, Nebr. Gerh. Rade m a ch er.

On the 13th Sunday n. Trin. the congregations of East St. Louis, Belleville, and Mascontah, Ill. celebrated mission feast at the latter place. Festival preacher: ck. Alex. Rohlfing, W. Heinemann and G. A. Müller. Collecte: -99.00.

F. W. Brockmann.

On the 13th Sunday a. Trin. the churches of the undersigned celebrated mission feast at Huntington, Ind. festival preachers: kk. Seemeyer & A. Wilder. Collecte: -38. 53rd St. Hassold. ,

On the 13th Sunday after Trin. my congregations of Elma, Riceville and Crane Creek, Iowa, celebrated Mission Feast. Feast preacher: ck. C. Houses and H. Jakobs (English). Collecte for inner mission: -24. 38. Carl Schmidt.

On the 13th Sunday n. Trin. the St. Paul parish at Nokomis, Ill, celebrated mission feast. Preaching were the ck. P. Jben, D. Graf, and M. Luecke. Collecte:-88.00. L. Wessel.

On the 13th Sunday after Trin. our congregation celebrated at Block, Kans. mission feast, Rev. Klingmann and the Rev. loei preaching. Collecte: -39. 40. H. C. Senne.

On the 13th Sunday n. Trin. the Trinity congregation at Gray, Iowa, celebrated mission feast. Festival preachers: Ch. F. Herrmann and Deckmann. Collecte: -54. 70. A. Ehlers.

On the 13th Sunday n. Trin. my congregation celebrated the mission feast. It was preached by the kk. H. F. Präbl and C. Thurow. Collecte: -93. 71. Th. Wich mann.

On the 13th Sunday after Trinity, my congregation near Lewiston, Minn. celebrated a mission feast with the participation of the neighboring congregations. Collecte: -84.00. Festival preachers: kk. J. A. Mayer, A. Fröhke, P. Rupprecht and G. A. Barth.

Mrs. Paw Paw.

On the 13th Sunday n. Tr. the congregation of Havana, Ill. celebrated with the congregation of Peoria and neighboring congregations the mission feast in Havana. Festival preachers: kk. G. Traub ssn. and M. H. Feddcrscn. Collecte: -94.00. B. H. Succop. -

On the 13th Sunday n. Trin. the congregation of the undersigned celebrated mission feast. Several had come from Kingsville, Baltimore and Washington. Rev. J. Her and Student Fleckenstein preached. Collecte: -39. 33. E. J. Fleckenstein.

August 31, the churches at Prairie- and Appleton City, Mo. celebrated mission feast. Collecte: -50. 32. festival preachers: H. Lobeck (English) andC . J. Umback.

With guests from Nebraska and from Jackson and Nemaha Counties, the congregation at Carson, Kans. celebrated Missionary Feast, August 31. Festival preachers: l'?. Ludwig and Schmid. Collecte: -32. 45. H. F. Eggert.

On the 13th Sunday n. Trin. my congregations of Arapahoe and Elk Creek, Nebr. celebrated mission feast. Collecte: -31st 25. festival preachers: ck. A. Merz and C. Hubert. C. H. Seltz.

On the 13th Sunday n. Trin. the congregation of the undersigned celebrated a mission feast, in which the congregations of? Händschke, Welcher and Wolfram participated. Festival preacher: ?? Aron and Wolfram. Collecte: -125. 25. I. Horn.

On the 14th Sunday n. Trin. the congregations of the ?? Niemand and Adam, as well as guests from the congregations of ? Bendin and Kühnert mission feast. Festival preachers: ?? Iahn, Bergt and Niemand. Collecte: -114. 60. M. Adam.

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Conferenz - Ads.

The Pastoral and Teachers' District Conference of Southern and Eastern Michigan does not meet in Adrian, but in Detroit, and united with that of Northern and Western Michigan. See related advertisement. Chr. Merkel.

The vote taken on our circular asked that the two fall conferences of the Michigan District be cancelled and that all pastors and teachers of our District meet instead in Detroit, in the congregation of Mr. P. Moll. Notice will be sent to the preachers concerned. The gentlemen speakers, who should have delivered papers at the Fall Confercneces, must be prepared. The equal distribution of travel expenses is limited to the (other) Northern and Western Conferences.

On behalf of the One Day Conference of Saginaw and Vicinity.

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The Northern Illinois Pastoral Conference will hold its 66th meeting at the parish of Mr. P. M. Große at Oak Park. Commencement of first session: October 7, 9. 30 zr. Closing of the last session: October 9, 11. 30- registration allowed will not be missed. Th. Büngrer.

The Rock River Pastoral Conference of Wisconsin will meet, s. G. w., Sept. 30, at the home of Mr. P. W. Nebwinkel in Burnett Station. - Work: Exegesis of Galatians by Bro. Bäse. Theses on uevangelical practice by Bro. Seuel. Exegesis of the Epistle of the 18th Sunday A.D. by Fr. Pröhl. Preacher: ?. Woltmann. Confessor: Fr. Plaß. Substitute: Father Georgii. Registration, when and with which train one comes, is desired. Father Plaß.

The Winnebago Teachers' Conference will meet Friday, Oct. 3, at 9 o'clock in the morning at Mr. Saxmann's school at Oshkosh, Wis. Albert J. Krohn.

The general pastoral conference of the Jowa district will meet at the home of Mr. P. J. Aron in Atkins from October 2 to 7. The pastor lod asks that you not only call in times, but also state whether you wish to be picked up at Atkins, or at Cedar Rapids, or at Norway. P h. Stubt.

Election Results.

It is hereby brought to the general knowledge that from the candidates nominated for the vacant professorship at Springfield, Rev. H. H. Succop of Chicago has been elected by a majority vote.

Fort Wayne, Ind, Sept. 18, 1890, C. Gross,

Secretary of the Electoral College.

Notice.

At the request of the Detroit Local Conference, the undersigned will henceforth take charge of the English Mission in the said city. The dear brethren especially of the Michigan District are asked to support this mission with heart and hand. Br. Hahn, ?.

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Indication.

Mr.?. H. Sieck, formerly a member of the Texas Synod, has come forward for a colloquium, and desires admission to our Synodal Union. Fedor, Texas, Sept. 2, 1890, G. Birkmann,

President of the Southern District.

Support fund: P. Landeck's congregation in Hamburg 10.00. P. Kolbe's congregation in Albion 2. 40. P. Bartling's congregation near Odessa 5.00. P. Streckfuß's congregation in Uoung America 5.00. ?. Mäurer's Gem. at Belvidere 3. 62. 1?. Trapp's Gem. at Elk River 5.00. Mrs. P. A. Mueller's Gem. at Alma City 1.00. P. Hertrich's Gem. at Hollywood 2. 50. P. Krumsieg's Gem. at Josco 15. 17, at Janesville5.02, at Waseca 1. 15. By?. J.v. Brandt, Wedding Coll. at Hamann-Kranz, 3. 50. Teacher C. F. Arndt 5.00. ?. Dreyer's parish in Glencoe, 11. 65. P. J. v. Brandt, 1.00. ?. Horst's comm. at Courtland 5.00. P. R. D. Biedermann's comm. at St. Paul 6. 50. Teacher H. Ehlen's comm. at Waconia 4.00. P. Hertrich's comm. at Hollywood 3. 45. P. Grabarkewitz's comm. at Blue Earth City 2. 51. P. A. Muller 5.00. (P. -103. 47.)

Deaf and Dumb - Institution: P. Ross' congregation at Willow Creek 9.00, at Lake Crystal 3.00. P. Köhler's congregation at Mountville 8. 68. P. Horst's congregation at Courtland 10.00. P. Clöter's congregation at Valley Creek 4. 76. (P. -35. 44.)

Orphanage in Wittenberg: P. Clöter's Gem. at Valley Creek 4. 54. By P. Horst from Mother Busse 1.00, from Mother Lange 1.00. By?. Friedrich, wedding coll. at Heinr. Stahlke's in Waconia, 8. 50. P. Köhler's Gem. in Mountville 6. 76. ?. Kollmorgen's compound at Manannah 1. 97. (p. 23. 77.)

Wasisen House in Addison: P. Clöters Gem. in Woodbury 2. 90. Orphanage near St. Louis: P. Pankow's Gem. in Gaylord 12. 86. Hospital in St. Louis: By Praeses Sievers from Miss Boldt in Minneapolis 1.00.

Free Church in Germany: P. Lange's congreg. at Hay Creek 6. 80. P. Pfotenhauer's congreg. at Lewiston, School Festival Coll., 5. 50. (S. -12. 30.)

English Mission: By P. Streckfuß, part of a mission festival coll. of congregations in Carver Co, 20.00. ?? Bartling & Claus, part of a mission festival coll., 10. 15. P. Bartz's congreg. at Alexandria 6.00. F. C. Schutte at Maple Grove 2.00. (p. -38. 15.)

Negro Mission: P. Clöter's congregation at Valley Creek 3. 78. ?. Streckfuß's Gem. at Aoung America 5. 00. P. Ross's Gem. at Willow Creek 10. 00. Aug. Krause at Pankton, Dak. . 50. ?. Dahlke's Gem. at Fairmont 3. 95, at Waverly 1. 75. by ?. Dreyer by Joh. Grimm at Glencoe 1. 00, by the school children at Brownnton . 92. by Fr. Ross, wedding coll. at HubrigJob in Willow Creek, 6.00. x. Kranz' Gem. at Sibley 5. 80 and part of a mission feast coll. at Fairfield 14. 55. By Praeses Sievers from Miss Boldt at Minneapolis 1.00. By ?. Grabarkewitz, part of a mission festival coll. in sr. By ?. Grabarkewitz, part of a missionary festival coll. in his congregation at Blue Earth Citn, 8.00. By ?. Streckfuß, part of a missionary festival coll. in Carver Co, 25.00. Fr. Claus' congregation at Millbank, 4. 50, at Albee, 3.00. Teacher Hahn's school children at Bethlehem congregation in St. Paul, 1. 59. By Fr. Bartling, part of a missionary festival coll. with?. Claus' congregations, 20. 30. Fr. Pankow's congregation at Gaylord, 6. 20. Fr. Dubberstein's congregation at Wykoff, part of a missionary festival coll, 6. 60. P. Nickels' congregation at Rochester 4. 50. By P. Kretzschinar, part of a mission feast coll., 22.00. By the same, thanksgiving offering by Mrs. Wiebe at Ottertail, 2.00. ?. Strölin's parish at Minnesota Lake, 9.00. Fr. Horst's parish at Courtland, part of a mission feast coll., 48. 17. Fr. Bartz's parish at Alexandria, 15.00. By Fr. Fackler from H. Rohlfs at Maple Grove, 2.00. Fr. Friedrich's parish at Waconia, 5.00. ?. Clöter's Gem. at Valley Creek 8. 17. P. R. H. Biedermann's Gem. at Arlington 6. 37. By P. R. D. Biedermann from Mrs. Kulisch at St. Paul 1.00. Part of a mission feast coll. at ?. Kollmorgen's congreg. at Atwater 8. 83. by Rev. Ed. Albrecht, s. at evening service during Synodalconfernrnz, 14, 50. by Rev. Bernthal from Mrs. Pröhl at Benton 5.00. (pp. -280. 68.)

Negro mission in New Orleans for P. Hügli's parish: ?. Pfotenhauer's Gem. at Lewiston 7.00. P. Schaaf's Gem. at Potsdam 4. 82, at Plainview 2. 64. P. Streckfuß's Gem. at Poung America 2. 16. By P. Ed. Albrecht of Wittwe Brandhorst at St. Paul 5.00. P. A. Mueller's Gem. in Alma City 6. 36, by N. N. there 1.00. P. Koehler's Gem. in Mountville 4.05. P. J. List in Elysian 2.00. P. Zahn's Gem. at Henderson 1. 50. P. Horst's Gem. in Courtland 5.00. (P. -41. 53.)

Jewish Mission: By?. Streckfuß, part of a mission feast coll. of congregations in Carver Co. 10.00. Fr. Kranz'Gem. in Fairfield 4.00. By?. R. D. Biedermann of Mrs. Kuhsel in St. Paul 1.00. part of a mission feast coll. in Fr. Kollmorgen's Gem. near Atwater 8. 83. (S. -23. 83.)

Emigrant Mission: By Bro. Streckfoot, part of a mission festival coll. of churches in Carver Co, 10.00.

Mission at Sioux Falls, S. Dak.: P. Schilling's comm. at Green Jsle 5. 15. P. Hinck's comm. at Brandenburg and Belford, N. Dak., 10. 25. P. Strolin's comm. at Minnesota Lake 5. 55. (S. -20. 95.)

Congregation at Webster, S. D a P.: By P. Fr. Brunn, Strasburg, Ill., 13. 50. By P. H. Bruß of his congregation at Augusta, Wis., 9. 57, at Bears' Graße 4. 58. By ?. J. E. Roeder of his congregation at Arlington Heights, Ill., 14. 32. By ?. E. G. Franck at Big Rapids, Mich. 8th 61st (pp. -50th 58th)

Poor Lutherans in Dakota: By Kass. H. Tiarks at Montieello, Iowa, 4.00. By Kass. H. H. Meyer in St. Louis 2. 25. by Kass. Chr. Schmalzriedt at Detroit 10.00. By Kass. C. Eißfeldt in Milwaukee 2.00 a. 6. 75. by Prof. I. S. Simon 2.00 a. 13.00. by P. E. C. A. Bartling of A. S. 1.00, of K. K. 1.00. P. Streckfuß' Gem. in Noung America 5.00. (S. -47.00.)

Poor students: P. Bartling's comm. at Odessa 4. 70. ?. Rumsch's Gem. at Claremont 7. 15. wedding coll. at P. H. G. Kranz's at Fairfield 7. 50. by P. Krumsieg, wedding coll. at Hermann-Seewald's, 6. 25. P. Dcstinon's Gem. at Bradford 1. 71. at Stanford 1. 14. at Princeton 1. 45. P. Grabarkewitz's Gem. at Blue Earth City 4. 75. P. Bartz's Gem. at Alexandria 6. 52. F. C. Schutte's at Maple Grove 8.00. (pp. -49. 17.)

Pilgrim House in New York: P. Clöters Gem. inT. Woodbury 2. 70. Heathen Mission: Through Fr. Bernthal by Anna Prökl in Benton 1.00. En glish e Kirch e in New Orleans: By?. A. Muller of N. N., Alma City, 1.00.

Revenue to the Minnesota and Dakota District coffers:

Synodical treasury: P. Clöter's congregation at Valley Creek -2. 81, at T. Woodburv 3. 41. P. Kalbe's congregation at Albion 2. 25. P. H. I. Mueller's congregation at Lester Prairie 4.00. P. Pawbauer 1.00, of sr. Gem. near Lewiston 13.00. P. R. H. Biedermann's Gem. near Arlington 7.00. P. Rubel's Gem. near Lakefield 5.00. ?. Dubberstein's Gem. at Wykoff 4. 35. P. Bartz's Gem. at Alexandria 6. 50. P. Lange's Gem. at Hay Creek 6. 22. P. Horst's Gem. at Courtland 15.00. P. Claus's Gem. at Millbank 3. 70, i at Albee 2. 14. P. Mäurer's Gem. at Belvidere 4, 20, (S. -80. 58.)

Building Fund in Springfield: IN Brandts Gem. at Albany 2. 18.
t Poor Students in St. Louis: IN Koehler's Gem. in Mountville 7. 70.
Inner Mission of the District: IN Clöter's Gem. in T. Aston 7. 18, in Missivnsb. IN Frankes Gem. b. Fort Wayne 5.00. Part of the Mission Woodbury 3. 59. IN Albrecht's Gem. in St. Paul ! 5. 94. IN Lichts.Gem. in Festival Coll. of the congregations of UIN Weseloh, Walker, Eckhardt, Centerville, S. Dak., 1. 36, by Aug. Krause das. . 50. IN Maurer's Gem. at Rupprecht u. Niemann 5.00. D. IN Fischer Part of the Mission Festival Jacksonville 3. 35. 1?. Landeck's Gem. at Hamburg 23. 25. Wedding Coll. Coll. in Napoleon 15.00. (S. -50.00.)
at DammanHarms das. 5. 25. IN Bartling's Gem. at Odessa 9.00 u. 12. 15.
I'. Bernthal's comm. at Benton 49.00, Mrs. Schoenholz there 10.00. IN Napoleon -15.00. Desgl. by IN Kleist in New Haven 15.00. (S. -30.00.)
Streckfuß's comm. at Aoung America 5.00. INPfotochnauer's comm. at
Lewiston 15.00. IN Schilling's comm. at Green Jsle 5. 15. P. Hertrich's at H. Finke's birthday -2.00.
comm. at Hollywood 8. 50, at Helvetia 4.00. IN Könnemann's Gem. at
Plato 1. 70. IN Machß' Gem. at Watertown 4. 50. IN Rupprecht's Gem. at- . 50. from the missionary work of IN Frank's church at Fort Wayne 5.00.
T. Hart 4. 40. By Pres. Sievers of Mr. Krecklau at Meps 1.00, of Miss Boldt (p. -5. 50.)
at Meps 1.00.... Dgrch D.'rbachSimHrn, Jllj. WeL, in Saul Rapids 10.00. Poor students in St. Louis: IN Michael's Gem. in Göglein for^W. Georgi
By Bro. Mabarkewitz, part of a missionary festival coll. sr. Gem. at Blue -11. 60. Mrs. E. Meyer das. for dens. 2.00. IN Schmidt's Gem. in Seymour
Earth CItn, 50.00. By IN Kranz, part of aMissionsfestcoll. sr. Cong. atfor H. Kühn 14.00. V. d. Msttweu W.m, B. HUs.IN.LMer.'H Gem. Fort
Fairfield, 29. 15. IN Bösches Cong. at Woltham 2. 70. By D. Streckfuß, part Wayne 30.00. Das. on Wilhc Gerhardt's Hochz. ges. for Verwiebe 11. 72.
of a mission festival coll. of congregations in Carver County, 100.00. By IN (S. -69. 32.)
Ross, wedding coll. at W. Kietzero's at Willow Creek 4. 68. By Mrs. Henke
of Mrs. Fuhrmann's at St. Paul . 25th IN Hertwig's Gem. at Cffington 5.00. Neuendorf -15.00. By IN Walker in Cleveland for C. Giese 3.00, for R.
By IN Claus of Mr. Aldhaven at Millbank . 50. teacher C. F. Arndt to Hay Gaiser 3.00. IN Niemann's Gem. in Cleveland for Westerkamp 51. 25. By
Creek 5.00. part of a Mlssionsfestcoll. of the parishes of Dk. Bartling & IN Schmidt in Decatur ges. on I?. F. Reinking's Hochz. for Wohlfeil 6. 30.
Claus 50.00. IN Nickels' congregation at Rochester 4. 50. IN I. List at IN Huge's Gem. atBingen for Fr. Lankenau 11.07. (p.-89. 62)
Clysian 1.00. By D. Kretschmar, part of a mission festival coll. of his
congregations at & near Perham. By IN Dublierstein, part of a missionary IN Sauer in Fort Wayne from widows W. & B. 30.00. D. dens. from Mrs.
festival bill for his congregation in Wykvff. Cong. at Wykvff, 30.00. IN Louise Buuck 1.00. IN Lüker's Gem. in Bremen for S. Hoffman" 5.00,
Strölin's Cong. at Minnesota Lake 27. 50. IN Horst's Cong. at Courtland Gebr. Lehmann 5. 85. (S. -49. 14.)
35.00 & part of a mission festival coll. that. 68. 56. By 1'. Bartz, part of a
missionary festival coll. sr. IN Frederick's church at Waconia 12. 25. By IN Bro. Dubbert -15.00. D. IN Herzberger ges. at mission festival in
Lange, part of a missionary festival coll. in his church at Hay Creek, 80. Hammond for Carl Heintz 25.00, for Herm. Kreutz 20.00. From IN
Gem. at Hay Creek, 80. 55. by IN Fackler of F. C. Schutte at Maple Grove Hassold's Gem. in Huntington for C. Ehlers 25.00, H. Roller 25.00. (S.-
10.00. IN Clöter's Gem. at Valley Creek 3. 47. by IN R. D. Biedermann of 110.00.)
Arthur Renz at St. Paul . 50. IN Wichmann's congregations at T. Lowell,
Green Meadow and Pleasant View 6. 80. IN Maurer's congregation at
Jacksonville 6. 57. By IN Vetter of the congregation at Tyro 4. 50, by Mr.
Thiede das. 1.00. IN Kollmorgen's congregation at Atwater 3. 25, part of a
missionfest coll. das. 17. 66. IN Clöter's congregation at T. Woodbury 5.00.
By IN Alb. Brewer by Wittwe Ouast bet Freeman, S. Dak. that . 50. I?.
Rolf's Gem. in St. Paul 19. 83. IN Potratz's parishes near Hillsboro, N.
Dak., 6. 63. (S. -755. 87.)
St. Paul, Sept. 1, 1890. Th. H. Menk, Cassirer.

Receipts into the Middle District treasury: building treasury: IN
Zollmann's Gem. in Bear Cree^55. 16. synod treasury: D. J. Waltz v. d.
Gem. at Arcadia-4. 50. IN Stger's in Archbold St. John's-Gem. 8. 61.
Dess. Jakobi-Gem. 4. 64. IN Kaiscr's Gem. at Julietta 8. 56. of ders. Gem.
4. 60. IN Franke s Gem. at Fort Wayne 7.00. IN Jox' Gem. at Logansport
14. 50. By IN Lvtbmann in Akron of N. N. 10.00. P. Schlesselmann's
Gem. at Friedheim 14.00. St. Peter's Gem. IN Jungkuntz' at Columbia
City 3. 75. IN Niemann's Gem. at Cleveland 218. 75. IN Diemer's Gem.
at Peru 8. 41. (S. -307. 32.)
Inner Mission : D. IN C. G. F. Schmidt by Mrs. Adelh. Brebbermann at
Osgood -4. 70. IN Frank s Gem. at Zanesville 10.00. St. John's Gem. IN
Steger's at Archbold 5.00. By IN Schlesselmann at Friedheim Theill. of
Missionfestcoll. d. churches at Adams Co. 115. 16. IN Gotsch's
congregation at Hoagland 6. 30. By IN Herzbergcr Part of the mission
feast coll. of the congregations at Hammond, Riverdale, Crown Point &
Tylleston 100.00. By IN Niemann in Cleveland of Wittwe H. 5.00. Part of
the mission feast coll. of the congregations of Weseloh, Walker,
Eckhardt, Rupprecht & Niemann 300.00. D. IN Sauer in Fort Wayne sent
to mission house on Coldwater Road 1. 27. *IN Kaumeyer's congregation
in Lancaster 6.00. By IN Fischer part of the. Missionfestcoll. in Napoleon
124.00. Desgl. by IN Kleist in New Haven 59. 80. Desgl. by IN Sckeips
in Hobart 30.00. Mr. and Mrs. N. N. of IN Jungkuntz's Gem. in Columbia
City 5.00. D. IN Schmidt in Decatur by R. Siegel . 50. A. C. G. from IN
Schwan's Gem. in Cleveland 5.00. Part d. Missionary Festival Coll. IN
Hassold's Gem. in Huntington 30.00. (p. -807. 73.)
Negro Mission: Gottl. Schreiber from IN Frank's congregation of
Zanesville -5.00. D. IN Schlesselmann in Friedheim part of mission feast
coll. of congregations of Adams Co. 100.00. By IN Herzberger part of
mission feast coll. of congregations of Hammond, Riverdale, Crown Point
& Tolleston 50.00. IN Wambsgaß' congregation in Newburgh 6. 20.
Wittwe Bartels of IN Michael in Goeglein. 50th Zion's congreg. IN
Jungkuntz's in Columbia City 7th 25th Dess. St. Petri-Gem. 3.00.
Teacher Zismer's Schulk. in Cleveland 6.00. Part d. Missionsfestcoll. d.
Gemeinden der DD. Weseloh, Walker, Eckhardt, Rupprecht & Niemann
40.00. IN Kaumeyer's congregation in Lancaster 6.00. By IN Fischer part
of mission festival coll. in Napoleon 40.00. IN Bethke's congregation in
Reynolds 8.00. Dess. Gem. in Monticello 1. 10. part of the mission festival
coll. in Hobart by IN Sckeips 20.00. N. N. from IN Michael's Gem. in
Göglein 2.00. from the mission b. IN Lange's Gem. in Valparaiso 1. 50.
Collectirt in the Kkristenlehren 5.00. part of the mission festival coll. in
Kkrist. IN Hassold's church in Huntington 8. 53. For New Orleans: IN
Kaiscr's church in Julietta 20.09. Women's v. IN Jox's Gem. in Logansport
5.00. Women's V. IN Michael's Gem. in Goeglein 10.00. IN Huge's Gem.
b. Bingen (for Schulh.) 17. 79. women's v. IN Jox's Gem. in Logansport
(for Emanuel Burthlong) 5.00. Unnamed (postmark Vincennes, Ind., Aug.
20, '90) for dens. 5.00. (S. -372. 96.)
English Mission: By IN Frank at Zanesville v. Wittwe Jac. Baker -2.00.
Desgl. by Wittwe M. Cordes (for New Orleans) 2.00. IN Gotsch 's Gem.
at Hoagland desgl. 1.00. D. IN Herzbergcr Tüeil d. Missionsfestcoll. d.
Gem. Hammond, Riverdale, Crown Point u. Tolleston 21. 56. part of the
Mission Festival Coll. of the UIN congregations Weseloh, Walker,
Eckhardt, Rupprecht & Niemann 12. 85. part of the Mission Festival Coll.
in New Haven by B. Kleist 15.00. (p. -54. 41.)

Jewish Mission: By IN Schlesselmann in Friedheim Part of the Mission
Festival Coll. of the congregations of Adams Co. -25.00. From the
in Missivnsb. IN Frankes Gem. b. Fort Wayne 5.00. Part of the Mission
Festival Coll. of the congregations of UIN Weseloh, Walker, Eckhardt,
Centerville, S. Dak., 1. 36, by Aug. Krause das. . 50. IN Maurer's Gem. at Rupprecht u. Niemann 5.00. D. IN Fischer Part of the Mission Festival
Jacksonville 3. 35. 1?. Landeck's Gem. at Hamburg 23. 25. Wedding Coll. Coll. in Napoleon 15.00. (S. -50.00.)
Emigr. Mission New York: D. P. Fischer Theil d. Missionsfestcoll. in
IN Napoleon -15.00. Desgl. by IN Kleist in New Haven 15.00. (S. -30.00.)
Gem. in Webster, S. Dak.: By teacher Kastenhuber in Columbus ges.
at H. Finke's birthday -2.00.
Brethren in Germany: Through IN Frank in Zanesville by Miss M. Lude
from the missionary work of IN Frank's church at Fort Wayne 5.00.
Poor students in St. Louis: IN Michael's Gem. in Göglein for^W. Georgi
Mrs. E. Meyer das. for dens. 2.00. IN Schmidt's Gem. in Seymour
IN Niemann's Gem. in Cleveland for Westerkamp 51. 25. By
IN Sauer in Fort Wayne from widows W. & B. 30.00. D. dens. from Mrs.
IN Huge's Gem. atBingen for Fr. Lankenau 11.07. (p.-89. 62)
Poor students in Fort Wayne: IN Frank's Gem. in Zanesville -7. 29. by
IN Sauer in Fort Wayne from widows W. & B. 30.00. D. dens. from Mrs.
IN Louise Buuck 1.00. IN Lüker's Gem. in Bremen for S. Hoffman" 5.00,
Lehmann 5. 85. (S. -49. 14.)
Poor students in Addison: From L. Schumm's congreg. in La Porte for
IN Herzberger ges. at mission festival in
Hammond for Carl Heintz 25.00, for Herm. Kreutz 20.00. From IN
IN Huntington for C. Ehlers 25.00, H. Roller 25.00. (S.-
110.00.)
Poor Students at Concordia: By IN Kleist in New Haven by Mrs. W.
Hanefeld for H. Sandooß -3.00.
Household in Springfield: IN Pruss'Gem. at Ävilla -3.03.
Household in Fort Wayne: IN Trautmann's Gem. in Columbus -13. 10.
Orphanage in Addison: IN Schlesselmann's Gem. in Friedheim -7. 36.
Orphanage in Indianapolis: By J. Waltz ges. on C. Richmann-M.
Waltz's Hoch,, in Arcadia -10.00. By F. E. A. Chisel of IN Catt's Gem. in
Terre Haute 78. 30. By IN Sieger on Joh. Krieger's Hochz. in Archbold
ges. 2.00. IN Jungkuntz's Schulk. d. Zions-Gem. . 38. by St. Peter's
Congregation in Columbia City . 42. by IN Schmidt in Seymour thank
offering of H. Meyer 1.00. by IN Sauer in Fort Wayne of Wittwe Fricke
5.00. Ges. d. IN Trautmann in Columbus' b. a society bdk W. FisMeck jr.
I.OI.^Dchülk. IN Jungkuntz's Zions comm. at Columbia City . 77th IN
Schlesselmann's Gem. at Fridcheim 10th 30th (S. -110th Aug.).
Deaf and Dumb Institution: By IN Sauer in Fort Wayne from H. Beadle
-5.00. Mr. and Mrs. N. N. from IN Jungkuntz's Gem. in Columbia City 5.00.
(S. -10.00.)
Di stri c ts - U nter stru ction: IN Ernst's in South Euclid -2.00. Dess.
Gem. 8.00. IN Steger's in Archbold St. Joh.-Gem. 4. 75. Dess. Jacobi-
Gem. 4.00. Mrs. D. from IN Jox's Gem. Logansport 1.00. E. H. Aunghans
from Vincennes 9.00. St. Peter's-Gem. IN Jungkuntz's in Columbia City 3.
IN Bethke in Reynolds 3.00. Dess. Gem. that. 4. 90. from d. Armenk.
IN Broecker's Gem. in Kendallville 15.00. IN Shepherd's in Waymansville
2.00. Dess. Comm. 4. 15. I?. Miller's in Lanesville 1.00. Dess. Gem. that.
5. 75. (p. -67. 81.)
Total: -2217. 54.
Fort Wayne, Ind, Aug. 31, 1890.

D. W. Röscher, Kassirer.

Income to the Western District coffers:

Synod treasury: IN Umbach's parish in Prairie City -3. 74. IN
Pennekamp's parish in Point Prairie 7.00. IN Griebel's parish in California
8.00. IN Fackler's parish in Harvester 10. 60. (S. -24. 34.)
New construction in Concordia: IN 'immermann's congregation in
Columbia Bottom by Mr. Wehmeier 65.00. IN Umbach's congregation in
Prairie City, 4th cklg., 4.08, by N. N. 2. 18. IN Winkler's congregation in
Central by Mr. Kieffer 21. 25. IN Nohlfing's congregation in Alma, 6th cbkg,
12.00. Pres. Biltz's congregation in Concordia by Mr. Kröncke 120.00. IN
Rösener's congregation in Altenburg by Mr. Meinhold, 2. Zblg., 64. 25. I".
Pennekamp's congregation at Point Prairie, 3rd inst., 16. 50. IN Mendes'
congregation at Uniontown by Mr. Brandes, 2nd inst., 12.00. IN Griebel's
congregation at California, 2nd inst., 12.00. By Kassirer Mangelsdorf 87.
20. (p. -416. 46.) 171! I" of last number read: Gem. in Appleton City
instead of Montrose.
Inner Mission of the District: Mission Festival Coll.: Congregation in
Prairie City and Appleton City by Mr. Goller 24. 26; Congregation in Sweet
Springs, Alma, Emma and Concordia by Pres. Biltz 115. 42; Congregation
in Corning by IN Prost 26. 45; Gem. in Des Peres by IN Mießler 100. 65;
Gem. in Norborne by IN Ehlers 40.00. Mrs. Falter by IN Ambacher 1.00.
N. N. by IN Fackler in Harvester 5.00. R. P. by Pres. Biltz 1.00. (P. -313.
78.)
Negro Mission: Mission feast collections: congregations in Prairie City
and Appleton City by Mr. Goller 12. 15; congregations in Sweet Lprings,
Alma, Emma and Concordia by Praeses Biltz 25.00; congregations in
Corning by IN Proft 26. in Corning by IN Proft 26. 45; congregation in Des
Peres by IN Mießler 50. 50; congregation in Norborne by IN Ehlers for
school building in New Orleans 10.00. N. N. by IN Rohlfing in Alma 5.05;
(p. -129. 15.)
English Mission: Mission Festival Coll.: Congregation in Prairie City
and Appleton City by Mr. Goller 6. 10; Congregations in Sweet Springs,
Alma, Emma and Concordia by Praeses Biltz 15.00; Congregation in Des
Peres by IN Mießler 12. 50; Congregation in Norborne 10.00. By Cassirer
Spilman 25.00, for the Congregation in New Orleans 9.00. (p. -77. 60.)
Jewish Mission: Mission Festival Coll.: Gemm. in Prairie City u.

Appleton City by Mr. Goller 6. 10; Gemm. in Sweet Springs, Alma, Emma and Concordia by Praeses Biltz 15.00; Gemm. in Des Peres by Fr. Mießler 12. 75. (S. -33. 85.)

Emigrant Mission: Mission Festcoll. of Gemm. in Sweet Springs, Alma, Emma and Concordia by Praeses Biltz 20.00.

Emigrant mission in Baltimore: mission festival coll. of the congregation in Des Peres by IN Mießler 12. 50.

Emigrant mission in New York: mission festival coll. of the congregation in Des Peres by IN Mießler 12. 50.

Support Fund: St. Louis Teachers' Conference 14. 75th Cong. in Appleton City by Mr. Goller 6. 43rd IN Fackler in Harvester 4.00. Pres. Biltz 4.00. Teacher Peters in Concordia 4.00. (p. -33. 18.)

Hospitality St. Louis: By Praeses Biltz in Concordia by A. B. 1.00.

Taubstummen - A. n. stal. t. Coll. on Fischer-Tönje's wedding by IN Bartels in St. Louis 11.05. IN Demetrios Gem. in Einylg 7.00. By teacher Filz in Ä. Vouis by Chr. Klaus 1.00, Kinkel . 50. (S. -19. 55.)

Poor students in St. Louis: IN Rehwaldts Gem. in

Clarks Fork for C. Drewes 25. 70.

Poor students in Fort Wayne: Cb. Poggemöller in Neu Bielefeld for Fr. Just 20.00. By Praeses Biltz in Concordia from the Women's Association for Habekost 5.00. (S. -25.00.)

Poor seminarians in Addison: CoU. on infant baptism at Usmüller by 1'. Friedrich in Chattanooga for K. Schmidt 4. 50. St. Jobannis comm. at Mvra 7.00 and Dietr. Harms the. 5.00 for Paul Buszin. From the Young Men's Association in k. Hanscrs Gem. in St. Louis for J. Gotsch 15.00 and for A. Horn 15.00. (S. -46. 50.)

Poor Students at Concordia: By Fr. Hanser in St. Louis from the Young Fr. Association for Bundentbal 15.00.

St. Louis, Sept. 16, 1890. H. H. Meyer, Cassirer.

2314 8. 14td -tr.

For poor students the undersigned received with hearty thanks: from Mrs. Anna Nanft of Pilot Knob (through Mr. P. Norden) -100.00; through Mr. L. Lange from Mr. C. Volkmann, Clinton, Iowa, 4. 60; from the Women's Association of the Collinsville, Ill. community, for Stud. summer 10.00.

F. Pieper.

The gentlemen of the district treasurer's office, as well as all who wish to give assistance to students at St. Louis at the hands of the teachers' college, are requested to send the funds intended for this purpose from now on only to the undersigned ;n wolle".

F. Pieper.

Received for poor students -36. 40; and namely 15.00 from Mr. H. S. for E. Deffner, 21. 40 from my Young Men's Association - of which 10.00 for N. N. (subsequently as board money) and 11. 40 for Th. Fleckenstein. C. F. Obermeyer.

For the English Lutheran Mission received through Fr. Janzow from Fr. G. Storm (Nebr.) for building the English school in New Orleans -1.00. Chas. F. Lange, Kassirer.

Freestyle the local seminary library

received with thanks from Herr Präses Niemann from the library of the blessed Dr. Walther: Dr. M. Luther's first and oldest lectures on the Psalms. Günther.

New printed matter.

Is the Pope the Antichrist? On the basis of the Word of God and according to the Confessions of the Lutheran Church, presented by Brunn, Lutheran pastor. Second, very much increased edition. Dresden. Heinrich J. Naumann. 1890. 66 pages. Kl. 8°.

In this writing, the honorable author irrefutably proves that the doctrine of our confessions, that the Pope of Rome is the right, great Antichrist, has good reason in the Holy Scriptures, and refutes most conclusively the objections that have been made and are still being made against it. May this pamphlet also be distributed in America, since here, too, so many do not see the dangers threatening from the papacy, and here, too, many who call themselves Lutherans do not want to consider the pope to be the right Antichrist.

The booklet can be obtained from. Concordia-Verlag. It costs 20 Cts. in paperback.

Changed addresses:

Kev. P. Hantel, 8t. .Lus^ar, Llitelll Eo., Iowa, kov. P. IVloiotisuor, Wlcoaton, Traverse Eo., IWuau. crot. 6th Ross, 2112 Wells 8tr., Milwaukee, Wis. kev. P. kuppreelit, 934 12tli 8tr., Detroit, Mieli. kev. W. -elloeukelcl,

koruero^ 8tr. uear ckaiuaioa tlve., Historia,

DonA Islauc, ibl. T. kaul

Druckt, Ehester, III.

k. ck. comes/, 220 klina 8tr., l'eorla, III.

The "Lutheran" is published every fourteen days for the annual sub. subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

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Letters containing information for the paper (articles, advertisements, receipts, address changes, etc.) should be sent to the editorial office at the address: "Lutkeraner", Vonvorelja 8 "niin "r^.

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elass mattor.



Herausgegeben von der Deutschen Evan-
 gelischen Mission
 Redigirt von dem Lehrer

Vol. 46.

Faith source of sanctification.

(Conclusion.)

So far we have brought to mind such sayings of Scripture which testify that sanctification in general, the renewal of heart and life, flows from faith. We add other biblical passages in which individual manifestations of godliness, individual Christian works and virtues, are described precisely as fruits of faith.

We refer first of all to the examples of faith set forth in the 11th chapter of the Epistle to the Hebrews. The works of the pious fathers are enumerated here, which the Scriptures of the Old Covenant commemorate with praise. But these, as the apostle shows, were all works of faith. We are to learn from this that among the saints of God all things are done in faith and by faith.

"By faith Abel offered unto God a greater sacrifice than Cain, by whom he bare witness that he was righteous, when God testified of his offering; and by him he speaketh yet, though he were dead." Hebr. 11, 4. Abel offered a greater, better sacrifice to God than Cain. He offered God the first and best of his flock. He showed his heartfelt love and gratitude to God. Above all, he showed his faith. It was by faith that he made this sacrifice. Abel believed the promise God had made to Eve and her offspring, believed in the promised Seed of the woman, the man, the Lord, who was to crush the serpent's head. And so he gave thanks to God, who would deliver him from this cursed earth, and gave to God the best that he had. And so God was pleased with his gift, and took care of the pious Abel even in death. But precisely because this person, the faithful Abel, pleased God, because Abel was righteous before God through faith, therefore Abel's sacrifice was also a sweet savor to God. Whoever believes with all his heart in Christ, the Son of God, who redeemed him from the curse of the earth, from sin, death, and the devil, his heart also burns with love and gratitude toward God, the Savior of sinful mankind, who sacrifices



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., the 7th of October, 1890.

No. 21.

Prayer and thanksgiving to God from a fervent soul. And such sacrifice and prayer is acceptable to God, for the person who offers, prays, praises and gives thanks is a child of the good pleasure through faith.

"By faith Noah honored God, and prepared the ark for the salvation of his house, when he received a divine command from that which was not yet seen, by which he condemned the world, and inherited the righteousness that cometh by faith." Heb. 11:11. Hebr. 11, 7. Noah obeyed the divine command and built the ark, as God had told him, when nothing was yet seen of the great flood, and thereby gave glory to God. But he did this by faith. He believed God and his promise. He believed that God was gracious to him and would preserve him and his house in judgment. He who believes the promise of God, which promises him grace, salvation and life, obeys the divine command and does what God tells him to do in his word, even though he does not see or understand why God wants him to do it.

Above all, Abraham is a model of faith and obedience, which flows from faith. "By faith Abraham was obedient, when he was called to go forth into the land which he was to inherit; and he went forth, and knew not whither he went." Heb. 11:8, God made a promise to Abraham that through him, through his seed, all the families of the earth should be blessed. This promise Abraham received in faith; he saw from afar the day of Christ, and rejoiced; he longed for the blessing which his seed should bring to the world. And so he willingly left his country and his friendship, as God had commanded him, and went into the land which he was to inherit. He that hath rightly known Christ from the gospel, and rejoiceth and is comforted in the faith of the blessing and salvation that is in Christ, willingly forsaketh and forsaketh also for Christ's sake, as Christ commanded him, father, mother, son, daughter, brother, sister.

"By faith Abraham offered up Isaac, when he was tempted, and gave the only begotten, when he had already received the promise, of whom it was said, In Isaac shall thy seed be given thee.

be called; and thought God could raise up woh also from the dead; wherefore he took him also again for an example." Heb. II, 17. 18. Abraham was obedient to God, even when God required him to sacrifice his only beloved son, Isaac, the son of promise. This he did in faith. He believed the promise of the future seed and blessing, and even in the hour of temptation he was not weak in faith, but was sure that God would fulfill what he had promised, and believed that God could raise Isaac even from the dead. This is true faith, that we always have God's word and promise before our eyes, and that even in difficult hours, when God is hard and cruel to us, we still keep His word and do not doubt that God is gracious to us. And whoever has such faith gives himself completely into God's will and keeps God quiet, even when God demands what is dearest to him.

"By faith Abraham was a stranger in the promised land, as in a foreign country, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise. For he waited for a city that hath a foundation, which builder and maker is God." These pious fathers "were well content, and confessed that they were sojourners and strangers on the earth. For they that say these things give to understand that they seek a fatherland." Heb. II, 9. 10. 13. 14. All believers, like these pious fathers, look with longing and expectation to the city which God has prepared for them above, which God has promised them, to the heavenly fatherland. And he who has such faith and hope is content with the lowly lot of this earth; he gladly confesses that he is a sojourner and stranger on earth, and in all quietness and faithfulness accomplishes the daily work that is assigned to him here, and does not let all the toils and troubles of this life spoil it.

"By faith Moses, when he was born, was hid from his parents three months, because they saw that he was a goodly child, and feared not the king's commandment." Heb. 1, 23. The parents of Moses believed the ver-

They believed that God would deliver Israel from the house of Egypt, because of the promise given to their people. Therefore they feared not the wrath of Pharaoh the king, and hid their child contrary to the king's commandment. He who believes the word of God, who firmly believes and trusts that God has promised his people salvation and redemption, is not afraid of the threats and defiance of the world and its tyrants; he fears and obeys God more than he does men.

"By faith Moses, when he was grown up, would no more be called the son of Pharaoh's daughter, and would much rather suffer mischief with the people of God, than have the temporal pleasure of sin; and counted the reproach of Christ greater riches than the treasures of Egypt: for he looked to the reward." Hebr. 11, 24-26. Moses believed what God had promised His people Israel, that God had chosen this people for His own, that God wanted to glorify Himself in this people, that Christ should be born out of Israel. Therefore he spurned the treasures of Egypt and the temporal pleasures of sin, preferring to suffer adversity with God's people and bear the reproach of Christ. He who believes this and is conscious of the honor of being a member of God's people, a member of Christ's church, and of the glory God has reserved for his church, denies the world, does not live with the world in sins and pleasures, despises the vain treasures and honors and the vain pleasures of this world, and gladly takes upon himself the reproach of Christ and endures the cross and adversity with the small company.

"By faith the children of Israel passed through the Red Sea as through dry land." Hebr. 11, 29. Faith makes bold and undaunted. The faithful, knowing that God is for them and with them, brave all dangers and go undaunted even into death, knowing that even death cannot kill them, that through death they enter into life.

Faith shows its power not only in great heroic deeds, but also in seemingly small, despised works and services. It does everything, great and small, for the love of the God in whom it lives and weaves. Thus Rahab the harlot, by faith, being devoted to the God of Israel, kindly received the spies of Israel. Hebr. 11, 31.

We see from these examples of the saints that all the noble works of godliness which adorn and decorate the Christian life such as prayer, praise and thanksgiving, obedience to God's will and command, patience and submission in cross and suffering, courage and intrepidity in adversity and death, denial of the world and goods, The love and good deeds of the brethren, contentment with the earthly lot, frugality, and the like, flow from this source alone, from the faith that holds firmly to God's word and promise, which is quite sure that in Christ it has a gracious God and eternal life.

We also recall well-known examples from the New Testament. We read repeatedly in the Gospels that the sick, who called upon the help of Jesus in faith and were strengthened in their faith by miraculous healing, then confessed and praised Christ before their fellow men. As

When Paul was converted and recognized the Son of God, he immediately preached the name of Jesus freely, first in Damascus, then in Arabia, then in Jerusalem. Apost. 9 Gal. 2. To confess Christ before the world is one of the noblest Christian works and a fruit of faith. Lydia, the purple-haired woman, the jailer of Philippi, when they had believed, received the apostle Paul and his companions into their house. Apost. 016 This also is a good work, to do good to the ministers of the word. And every one is willing to do this who rightly knows what he owes to the preaching of the word.

How everything that belongs to godliness comes from faith is shown in the well-known saying 2 Petr. 1, 3-7. After all his divine power (which is for life and godly living) has been given to us through the knowledge of him who called us by his glory and virtue, through whom are given to us the greatest and most precious promises, namely, that through these you may be made partakers of the divine nature, if you flee the corruptible pleasures of the world: Apply all your diligence to this, and in your faith present virtue, and in virtue modesty, and in modesty temperance, and in temperance patience, and in patience godliness, and in godliness brotherly love, and in brotherly love common love." Here St. Peter testifies that through the knowledge of God, who has given us such great and precious promises, that is, through faith, all kinds of divine power for a godly life and walk are given to us, and then demonstrates how one Christian virtue flows from another, and all Christian virtues flow from faith as the common source. He who believes in God through Christ, the living God, the gracious God, has virtue; he is willing, able, and skilled in every good work by which God is glorified; he is modest and submits himself wholly to God's will; he is temperate and abstinent, and flees the transitory pleasures of the world, which are most displeasing to God; he is patient in every cross which God lays out for him; He practices godliness, seeking to please God in all things; he loves the brothers who call on the same God and Father, just as God loved him; he extends his love to all men and seeks the best, the salvation of sinners, just as God wants all men to be helped and come to the knowledge of the truth.

The latter is also inculcated by St. Paul when he writes: "For in Christ Jesus neither circumcision nor foreskin counts for anything, but faith working through love." Gal. 5, 6. Faith in Christ is a living and active thing, and proves and proves itself in love. He who through faith in Christ has attained the righteousness that is valid before God (Gal. 5:5), who is therefore at one with God, now devotes all his efforts, strength, and diligence to his brethren, to his neighbor, that he may help and serve them as much as he can.

So faith also excludes everything that is contrary to love. St. James writes: "Dear brethren, think not that faith in Jesus Christ our Lord of glory should suffer respect of person." Jac. 2, 1.

St. John admonishes Christians, his children: "Do not love the world or what is in the world. If anyone loves the world, in him is not the world.

Love of the Father. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16. This is also an important piece of sanctification. Christians are to love the brethren, but not to love the world and its lust. But to enable Christians to deny world-love and world-lust, the apostle 1 John 2:13, 14. reminds them of their state of faith. They "know the Father," and "him that is from the beginning," the Son of the Cousin. Thus they cannot possibly love the world, and the being of the world, which is not of the Father. Christians have "God's word with them," and in faith have already "overcome the evil one," the prince of the world. So they also have power in themselves to overcome the world.

We could extend the series of scriptural passages which prove that faith is the source and root of sanctification. But what we have quoted from Scripture will suffice to assure us anew that in the Christian life everything really depends on faith, that a Christian should first of all and with all diligence and zeal hear, read, learn, and assimilate God's Word, so that he may grow and increase in faith; for then he will also increase in sanctification and godliness, and be filled with the fruits of righteousness, which come to pass through Jesus Christ to the glory and praise of God.

G. St.

(Submitted.)

"Concerning knowing sin and ignorant sin, weak sin and wicked sin, ruling sin and heaven-sent sin, and sin in the Holy Spirit."

(Conclusion.)

2.

In the second part of our discussion we now come to the unpardonable sin. Such a sin is only the last one mentioned in the text of the Catechism, namely, the sin against the Holy Spirit.

It is called the sin against the Holy Spirit, not because it is against the person, but rather because it is against the ministry of the Holy Spirit. The ministry of the Holy Spirit is to call, gather, enlighten, sanctify, and keep men in the right and united faith of Jesus Christ through the gospel. Against this office and work is sin, which is called sin against the Holy Spirit. Otherwise it is also called sin unto death, 1 John 5:16, because it surely leads to eternal death.

The sin against the Holy Spirit does not consist in a man knowingly and wilfully committing sin after his conversion; for David fell into adultery and murder after his conversion, and yet did not commit this sin, for he was converted again. It does not consist in a man who has already been born again falling away from the truth he has known and denying it; for Peter denied his Lord, and yet did not commit this sin, since he mourned over his fall and was converted. It does not consist in a man's ignorance blaspheming and fighting against the truth of God's word, for this is what Saul did,



and yet he did not commit this sin, since he was converted and even became a chosen instrument of the Lord. Nor is this the sin against the Holy Spirit, when at certain times terrible thoughts of blasphemy arise in the hearts of Christians, which for a time they cannot suppress with all their praying and struggling. For then the devil shoots his fiery darts at them, but they quench them with the shield of faith and keep the field. All this is not the sin against the Holy Spirit.

But it consists in voluntarily, wantonly, and persistently denying, fighting, and blaspheming the truth of the divine word, after having experienced its power in one's heart through the Holy Spirit, or after having recognized it in one's mind and conscience and having found it to be right, and in rejecting all means of grace to the end. According to this description, the sin against the Holy Spirit includes four parts, each of which is essential.

(1) A man must have experienced the power of the word of God in his heart, or else have been convinced in his mind and conscience of its nullity. A man who knows nothing of God's word, who does not know its power, who is not convinced of its truth, cannot therefore commit the sin against the Holy Spirit. It can only be committed by men who have already been enlightened, converted, and born again, or only by those who, through the influence of the Holy Spirit, are so convinced of divine truth in their minds and consciences that they cannot object to it.

(2) It belongs to this sin that divine truth is voluntarily and deliberately denied. The man who commits it, therefore, does not deny out of compulsion, and the emotion it produces, e. g. fear of death, but rather with intent and out of malice.

(3) Divine truth is reviled, blasphemed, or even persecuted in this sin; in which the blasphemy and persecution may be a greater or less, according to the time and circumstances, the power and ability which a man has.

4) Finally, this sin is always connected with persistent impenitence and rejection of all means of grace. He that is penitent has not committed this sin, however great his sins may be. For example, Manasseh, king of Judah, lived in terrible idolatry, deceived his people, and did not listen to the prophets sent to him, but when God sent him into captivity in Babylon, he was converted. This also shows that the sin against the Holy Spirit is a prevailing sin, but it must not be said that every prevailing sin is a sin against the Holy Spirit.

We will now prove and illuminate this from God's word. Matth. 12, 31. 32. we read: "All sin and blasphemy is forgiven men, but blasphemy against the Spirit is not forgiven men. And whosoever speaketh any thing against the Son of man, it shall be forgiven him: but whosoever speaketh any thing against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in that." Marc. 3, 28. 29. says: "Verily I say unto you, All sins are forgiven the children of men, even blasphemy; that they may forgive God.

blaspheme. But whosoever blasphemeth the Holy Ghost hath no God and the powers of the world to come, but fall away again - remission for ever, but is guilty of everlasting judgment." Luc. that such people cannot possibly be renewed to repentance. 12:10. saith, "Whosoever speaketh a word against the Son of Such, then, have committed the sin against the Holy Spirit. Those man, it shall be forgiven him: but whosoever blasphemeth the who commit this sin are described in these Proverbs as those Holy Ghost, it shall not be forgiven him." From these passages it who willfully sin against the known truth, crucify the Son of God, is clear that there is a sin against the Holy Spirit for which no and hold Him up to ridicule. This shows us that this sin is forgiveness can be obtained. But the fact that forgiveness cannot connected with voluntary denial, blasphemy and persecution of be obtained for this sin cannot be because the person of the Holy divine truth.

Spirit is so much greater and more glorious than that of the Father But we have also called this sin, according to Christ's word, and the Son. On the contrary, if a sin is futile because it is an unforgivable one, and must therefore also show why it cannot directed against the nature and person of the Holy Spirit, this be forgiven. But it is not unforgivable because it is greater than must also be the case with a sin against the Father and the Son, God's mercy and Christ's merit. St. Paul writes Rom. 5:20: "But since they are of the same nature and person as the Holy Spirit, where sin became mighty, grace became much mightier." And and of the same greatness and glory. This sin, therefore, can only St. John, in his 1st epistle, chap. 1:7. says, "The blood of JEsu be directed against the office of the Holy Spirit. This also appears Christ, the Son of God, maketh us clean from all sin." from the connection of the passages in Matthew and Marcus. Accordingly, the cause of the unpardonableness of this sin From this we learn that among the scribes and Pharisees there cannot be on God's and his Son's side, not on God's grace and were those who committed, or were in danger of committing, the Christ's merit. For here we hear that God's grace is always much sin against the Holy Spirit. For when they asserted that Christ did greater than the very greatest sin, that the blood of Christ makes such great signs and wonders with the help of the devil, the Lord clean from all sin, none, not even the greatest, excepted. reproached them with the doctrine of the sin against the Holy Spirit. Against their better knowledge and conscience, these people attributed the work of God to the work of the devil, and It is in vain because the one who commits it knowingly and said of Christ, as Marcus reports, "He has an unclean spirit." On persistently rejects the means of grace through which alone God that the Holy Spirit by means of the means of grace should bring men to repentance, and in this way to the remission of sins, such this the Weimar Bible remarks: "Hereby Marcus declares a man cannot possibly attain to the remission of sins, and out of whereby the Pharisees sinned against the Holy Ghost, namely, righteous judgment God then withdraws the effect of his grace, because they said that Christ had an unclean spirit, and in virtue of the same he cast out devils, when yet they were convinced in the sinner is given up to the dreadful judgment of hardening, and their conscience that Christ cast out devils by the Spirit of God." there is nothing left for him but a dreadful waiting of judgment and Now here we conclude thus: The conviction against which the of the fiery zeal which will consume the repugnant. The apostle Jews acted was wrought in them by the Holy Spirit, since that is therefore also absolves Christians from the duty of interceding his office; consequently their sin was against the office of the for such a person as they are persuaded is guilty of this sin, when Holy Spirit. In these Jews we have before us men who were it is said in 1 John 5:16, "It is a sin unto death; for this I say not that any man pray." might not know that Christ was true God, yet they knew that he Now the doctrine of this sin must be rightly applied, lest we was of God, and wrought God's works; and though they rejected cause ourselves great trouble by mistakenly thinking that we Christ's doctrine, yet they were so convinced of its rightness, that have committed this sin; or lest we unfoundedly suspect others as having committed this sin. they could not object to anything tenable against it. Lastly, we Above all, we must remember the things that belong to this take from the above proverbs a proof that the sin against the Holy sin, so that we can distinguish it from other deliberate and wanton Spirit includes persistent impenitence unto death. All the sins. If a man mocks and blasphemes the word of God without passages say that this sin is unpardonable, that it cannot be ever having known it or experienced its power, he has not forgiven here or there. But all sin, according to the teaching of committed the sin against the Holy Spirit, since this involves Scripture, is forgiven him that repenteth. From this it follows that having known divine truth or having experienced it in his heart; if persistent impenitence is connected with the sin against the Holy a man denies the word of God, but is compelled to do so by Spirit, otherwise it too would be forgiven. He who has committed others, he has not thereby committed the sin against the Holy this sin goes on without repentance and does not turn back from Spirit, since in this the truth is voluntarily denied; if a man has the way of destruction, either in this world or in the next. committed a grave sin, but is penitent, he has not committed the sin against the Holy Spirit.

But in order to prove all that has been said about the sin against the Holy Spirit, we must remind you of two other passages, namely Hebr. 6, 4-8 and 10, 26, 27, which the reader may read through devoutly. From these passages we learn that men who have once been enlightened and have tasted the heavenly gift, the gracious word

the sin against the Holy Spirit is not present, since this involves persistent impenitence. If, however, the devil plays the cunning man with us or with others in high temptations, and asserts that all the marks of this sin are present, we seek only to know whether there is not repentance and sorrow for the sin committed; if this is the case, this very point must become a stronghold for us, from which we beat back the devil.

The doctrine of this sin should also serve as a warning to us. While we are not to be imprudent in suspecting others of having committed the sin against the Holy Spirit, we ourselves are to see to it that we take every divine truth, as well as every sin, very seriously. If we begin to regard even one truth of God's Word, however seemingly insignificant, as insignificant, this can easily become the first step toward sinning against the Holy Spirit. He who rejects a doctrine that seems to him insignificant may soon come to reject, blaspheme, and harden himself against a second, a third, yea, all doctrines, and commit the sin against the Holy Ghost. And he who regards one sin as small can soon commit a second, greater one, and so on, until he no longer shrinks from the greatest sin, the sin against the Holy Spirit. Therefore, if you want to avoid this sin, you must hold God's word in high esteem in all its parts and fight every sin against it.

Finally, in discussing this doctrine, we also remember the consolation that as long as a man is frightened and grieved over his sins, as long as he wishes that he would not have committed them after all, that they would be forgiven him after all, he also has not committed the sin against the Holy Spirit, and with repentance and faith can be quite sure of the forgiveness of his sins, in spite of accusations of the devil and of his own heart. Whoever therefore groans under the burden of heavy sins, who fears that he has committed the sin against the Holy Spirit, and yet wishes that it should not be true, that he should be freed from the heavy pressure, from the fear of his heart - let him hasten confidently to Jesus, and there he will find what his heart desires: relief from the heavy burden of his sins, comfort and rest for his soul. For here the apostle's word is true: "But where sin has become mighty, grace has become much mightier." Yes, here we can intonate with Luther:

"Whether with us is much of sins, With God is much more grace, His hand to help has no end,
However great the damage.
He alone is the good shepherd, Who shall redeem Israel from all her sins." (214, 5.)

M. A.

The United Protestant Association, the Junior Order of American Mechanics, the British American Association, the United Grange Society, and the American League have met and elected a Central Committee of one hundred. This committee is to take part in the elections in all the States where the supremacy of the nativists seems threatened. The new federation, it is said, must first and foremost work to ensure that the youth born here, without regard to the wishes of their parents, are withdrawn from the foreign spirit of language and the foreign spirit of faith (thus also from the Lutheran faith). This could be done most effectively, however, by the general introduction of compulsory education and by recognizing as legitimate only those schools in which the English language was the exclusive language of instruction and the Puritan spirit led the scepter. We may therefore expect a lively intervention in the election agitation on the part of these newly organized conspirators, not only in Wisconsin, but also in other States. (Gembl.)

Our organization towards Rome. At the "German Catholic Congress" recently held in Pittsburgh, Rome organized itself even more firmly in this country. By founding a "Central Association," the first step was taken to unite all German Catholic associations in the United States into one large organization. That this union is at the same time directed against all Protestants goes without saying. Moreover, this was expressly stated. The founding of the Central-Verein took place, as it says in a resolution, "in the conviction that a well-planned organization of the German Catholic Church in the United States is not only a means for the advancement of religion and morals, but also a necessity for resistance against the heresy and hostility of so many people". One might ask, What shall we do, what unions shall we enter into, in order to be able to stand up to the Roman union? There is no need here of any special arts or any special new methods. There is an association founded by God himself against the papacy and all enemies of the church, that is the Christian congregation; the Christian congregation which has accepted and confesses the word of God through the action of the Holy Spirit. The Christian congregation is the best organization against the papacy. Let every Christian be found in a true-believing Christian congregation. In the congregation he then does his duty. By unceasingly and diligently learning the Word of God in the home service and by diligently attending the public services, especially the Christian teachings, he arms himself with God's Word, so that he can give an account of his faith wherever he goes and refute false doctrine. Every member of the congregation should then see to it that every congregation as a whole brings God's word to the people in its circle by founding schools and by branching off new congregations. Every Christian should also see to it that the congregation of which he is a member, in connection with other orthodox congregations, does those works which serve the preservation and propagation of the church of God, such as the establishment and maintenance of teaching institutions, the establishment and maintenance of schools, and the establishment of new churches: The establishment and maintenance of teaching institutions, the sending out of missionaries and traveling preachers. In short, the Christians and the individual Christian congregations are to see to it that God's pure Word may abound. We will not only be able to stand our ground against the pope and all false teachers, but we will also win the victory. He who is with the pope is, of course, a strong man; he is the devil with his angels. But he who is with us is the stronger; he is the Lord Christ, the Lord of the Church, seated at the right hand of God, to whom all things have been put under his feet. F. P.

To the ecclesiastical chronicle.

I. America.

Wisconsin's compulsory school attendance law is also championed by prohibitionists and women's suffragettes. **Against Lutheran parochial schools.** As the Chicago "Times" reports, a new "Knownothing" league (xenophobic league) was formed there last week. The "Patriotic Order of the Sons of America",

n. Abroad.

Pastor Heinrich Lenk in Bohlen near Leipzig has declared his resignation from the Saxon regional church and has resigned from his office in the same. A document in which he justifies this step is among the press. It bears the title: "Towards the true Lutheran Church! A faithful and heartfelt exhortation to all righteous Lutherans of Saxony." (Freik.)

Catholicism in England. One reads much about the growth of the Roman Church in England, but the Roman paper published in England, "1üe jUontll", says in its August number that during the last twenty-five years the Catholic population of England has not increased, but rather decreased, although the Catholic Church in this country has become richer and the number of clergy has increased.

Berlin morals. From the "Pilgrim from Saxony" we learn the following: According to the official church register, almost half of the 36, 762 baptized children in Berlin last year were baptized at an age of 3-12 months. Hardly the eighth part was under the age of one month. 435 baptized persons were over 14 years old. The latter number tripled in comparison with the year 1888. Among the 31, 282 who died, there were 6356 (including 1136 stillborn) unbaptized persons under one year of age. Over one year old unbaptized were buried 443. 9262 deceased were buried with the assistance of the clergy. - Thus, a good sixth of the deceased, apart from the stillborn, went to the grave unbaptized, and only in the fourth part of all those who died did the survivors ask for a clergyman. These conditions cry out to heaven. And there are still people who babble about a rebirth of the glory of the old Holy Roman Empire of the German Nation. We would like to call the attention of these people, who never tire of licking what others are disgusted with, to what is written in the "Allgemeine lutherische Kirchenzeitung" (General Lutheran Church Newspaper) from Berlin: "I spoke of the covenant shooting at the time. It remains to be said, however, that the whole thing left behind quite a catcall, which even found expression in some liberal papers. This seems to refer less to the shooting itself, although some unpleasant things did happen, than to the 'Vogelwiese' (bird meadow), which is closely connected with the festival grounds, and the goings-on there, of which a large local paper said that it was 'far below that in Dresden'. The real conditions at this gigantic fair of dissoluteness are thus very gently characterized; what happened there can only be hinted at. - In itself this need not be surprising; in a cosmopolitan city anything is possible. What is characteristic of Berlin, however, and essentially explains the aforementioned hangover, lies in the fact that such a thing could be associated with a national and international enterprise of the first rank and could be maintained to the end. This would probably not have happened elsewhere. The leading factors would have made sure that the guests were spared the bad impression that they took home with them, and which must contribute to strengthening an already less than friendly mood that prevails towards the imperial capital in the empire and outside of it. What does it help that immediately after the end of the festivities it was said: "Once and not again! The one time has done its work, i.e. it has revealed an abyss of meanness such as until then could only have been known to the established themselves. - Until a few years ago, Berlin, despite all its dark sides, was a place where human life seemed less endangered than in other large cities in Europe and America. But that has changed. The most serious acts of blood are now becoming more frequent;



Hardly a month goes by without hearing of horrific murders, many of which remain undiscovered. A particularly gruesome event of this kind took place in July, when a young woman postmaster was slain in a busy spot in the Thiergarten. As is almost always the case, here too the connection between immorality and crime became apparent. But it is not the individual incident that makes this remarkable, but rather, I must repeat, the steadily increasing number of cases. - One cannot be surprised at this when one reads, for example, the petition addressed by 2300 German women to the mayor of Berlin, v. Forkenbeck, so that he may use his influence to ensure that incidents such as those which occurred at the German national shooting, which are not rare but have unfortunately become the rule, are avoided in the future. v. Forkenbeck has taken up the matter with the mayor of Berlin. Of course, Forkenbeck has nothing to do with the matter; the police are responsible for public decency, and should have supervised the owners of the innumerable show booths, music halls, and other entertainment more closely than they did. After all, it would also have been the task of the city administration to take a little more care of these things, instead of merely dealing with the reception of the guests and making the speeches that are customary on such occasions. What is mentioned in the petition of the women is objectionable in the extreme. The petitioners are quite right when they point out the degrading effects which such capital amusements have on the youth of the whole empire, because the latter, for the most part, know no greater longing than to come "to Berlin. - Admittedly, however, it must be said that the damage done on festive occasions such as the one mentioned above cannot be considered at all in addition to that caused by the lasciviousness of the daily theatrical performances in Berlin, which are also largely attended by foreigners. But whoever speaks of this will be stoned. The interest of the directors, who are only concerned with box-office success, feels so closely connected with the special character of the plays they perform that they use all their influence in the press to counter the attacks against immorality on the stage in one way or another. Sometimes it is the threat, sometimes it is the ridicule; all this is well, and the remedy works; for, with few exceptions, the press is united in this play. The frivolous wit as well as the philosophical contemplation, the 'flaming wrath' against clergymen and muckrakers, and the coolly business-like consideration calculated on innkeepers and shopkeepers of all kinds: they do their best to defend 'theatrical freedom,' and so far they have succeeded. On half a dozen stages at least, things are performed every evening which not only stand in the sharpest contradiction to the Christian moral teachings, but also strike at the face of ordinary bourgeois morality; this alone attracts the strangers, and must therefore be tolerated." Whoever, in view of these dreadful conditions in the German capital, which are quite clearly reminiscent of the Augean stables of the ancients, can still sing a hymn to the glory of the Christian German Empire, is absolutely lacking in any correct judgment. The saddest thing, however, is that the church, that is, the congregation of the faithful, stubbornly keeps the binding key (Matt. 18:15-18) buried in the ground, even in the face of such conditions. It is no wonder, then, that the word of Christ is fulfilled, "But whosoever hath not, from him shall be taken even that he hath" (Matt. 25:29), and, "Wherefore, if salt be made foolish, wherewith shall it be salted? It is good for nothing henceforth, but to be poured out, and to be trodden under foot by men" (Matt. 5:13).

Popular Education in France. The "A. E. L. K." writes: The Berlin city councilor Weigert recently

published a paper on the French elementary school, which is intended to prove that France, as far as education is concerned, is now striding along at the head of civilization as a whole. But what are not the achievements of the French elementary schools! Let us hear what the children are "taught" in addition to the usual subject matter: Middle school (children aged 9 to 11): General knowledge of the administration of the country... The citizen, his duties and rights. Compulsory education, compulsory military service, taxes, the general right to vote. The municipality, the mayor, the municipal council. The county, the prefect, the county authorities. The State, the legislative body, the executive power, the administration of justice. Upper school (children from 11-13 years): More detailed knowledge of the political, administrative and judicial administration of the country. The constitution, the president of the republic, the senate, the chamber of deputies, the law, the general county and municipal administration, the authorities, civil and criminal law, the various levels of education, the army. Elementary knowledge of practical law. Civil society, the protection of workers, property, succession, the most common contracts: Purchase, rent and the like. The simplest concepts of economics: man and his needs; society and its advantages; raw materials; capital; labor and association; the production of goods and exchange; savings, insurance companies and cooperatives, and the like. Will anyone seriously believe that the French elementary students will attain "even a conception of these things"?

An evangelical friar.

In 1463 there was such a terrible death in Leipzig that more than 8000 people died there, including 99 monks in the Pauline monastery alone. At that time, there lived an old monk named Martinus Dreutzigk, who answered the abbot's question as to why he thought he had a merciful God: "Dear father, I am very unlearned, but I have had the habit that when the other brothers were singing, I would take a part of Christ's suffering and death before me, heartily contemplate it, and fervently give thanks to my Redeemer and Savior for his great merit. Of his righteousness and satisfaction for the sins of the whole world I alone will remember, but I consider my righteousness and good works as dung in the streets compared to the eternal treasure which my Lord Christ has purchased for me."

When the abbot heard this consoling confession, his eyes were filled. He comforted the monk and said to him: "Dear brother, you have a good reason for your blessedness, and because you trust in the righteousness of your Savior, your hope will not be put to shame. - On this confession the monk is gently and blissfully different in God. (Sunday guest.)

The Roman clerics.

Emperor Charles V is said to have said: If the clergy were pious, they would have no need of Luther.

The bishop of Salzburg said to Magister Philippus (Melanchthon): "Oh, what do you want to reform us priests! we priests have never been good.

Luther, who reports this (25:27), adds: "See and hear the pious people; they know and confess that they find evil and are wrong, and they want to remain so, to be unreformed, and not to yield to public truth.

Ordinations and introductions.

By order of our I. President Brand, Cand. Aug. F. W. Schlechte was ordained at Bleecker, N. U., on the 14th Sunday after Trinity, and inducted at Ohio, N. N-, on the 17th Sunday.

C. A. Wieget.
C. A. Germann.

Address: kev. P. Seüleetrte, kleeelcer, kulton co., cl. o.

By order of Pres. Sievers, Cand. H. F. Ho neck was ordained and installed by the undersigned in the church at Acton, N. Dak. on the 14th of Sunday, N. Trin.

Her in. Brewer.

Address: kev. Il. P. koueek, ^otou, l'alsli Co., P. vuL.

By order of Mr. President Birkmann, on 14 Sonnt, n. Trin. Cand. A. Krämer, appointed traveling preacher, ordained in dV congregation near Coryell, Texas, and installed at Clifton, Texas, Sept. 9. R. Seils.

Address: kev. krumer, Coryell, Corz-ek Co., l'ex"".

On the 15th Sunday n. Trin. Cand. M. C. Baade, appointed by the Missionary Commission of the California and OregonDistricts, by undersigned, assisted byl'k. J. Schroeder and E. P. Block, ordained and inducted. J. M. Buehler.

Address: kev. Ll. Laacle, Laernmento, Cul.

On the 15th of Sonnt, A.D., Cand. H. Haserodt, appointed by the Mission Commission of the California and Oregon District, was ordained and inducted by the undersigned, assisted by Kk. J. Theiß and M. Claus ordained and introduced. I. M. Bühle r.

Address: kev. P. Ilaseroclt, 8euttle, WusülAtou.

On the 15th of Sunday, A. D., Cand. O. Kitzmann, appointed by the Mission Commission of the California and Oregon District, was ordained and inducted by the undersigned, assisted by Kk. J. Theiss and P. Jacobsen, ordained and inducted. J. M. Bühler.

Address: kev. O. kitxinurm, 1212 IUi88iou 8tr., 8au Krauei8eo, Cal.

By order of Mr. Birkmann, President, the undersigned, on the 15th of Sonnt, n. Trin. Cand. Paul Hecke! to Cat Spring and Sealey, Texas, and Mr. P. Barthel ordained him to Pattison, Texas, on the 17th Sunday of Trinity.

G. J. Müller.

Address: kev. P. keeleel, Cut 8priu^, ^U8tiu Co, 1exu8.

On behalf of the Hon. Mr. President Birkmann, Cand. C. Berntbal, assisted by Fr. Schupmann, was ordained and introduced on the 15th of Sonnt, n. Trin.

S. Sweet.

Address: kev. O. kerutluil.^liiner, kavaoa Co, Iexus.

By order of the Presidency of the Canada District, on the 15th Sunday a. Trin. Cand. C. H. Ruppel was ordained and introduced in his congregation at Bowman, Ouebec, by

I. C. Borth.

Address: kev. O. P. Dome, Vul cle Koi8, Otturvu Co, Hu"., Can.

By order of Pres. Pennekamp, Cand. R. Hellwege was ordained and inducted by Aug. Hering in Town Clarence, Barton Co., Kansas, on 17 Sonnt, n. Trin.

Address: kev. P. UeUve^", Oreub 8euck, Carton Co, Kuri8.

By order of Mr. President Hilgendorf, Cand. Friedrich Reinking was ordained and inducted by Martin Müller in Lodge Pole on 17 Sonnt, n. Trin.

Address: kev. kr. keiukiu"; Lox 205, kockM kole, Clie^euiie Co, kledr.

By order of Mr. President Pennekamp, Mr. P. G. Ullenbach was introduced in the congregation at Independent, Kans. by D. Stemmermann, on the 15th of Sonnt, n. Trin.

Address: kev. 6. ^.^Ueubueli, liulepeuckovoe, lAoutMnierv Co, Kun8.

By order of Praeses Wunder, on 15 Sonnt, n. Tr. Mr. G. W. Brügmann was introduced into the congregation of Hahlen by W . He ine mann.

Address: kev. C. W. krue^mauu, KM8ÜViil", VVU8Üi1AtON Co, III.

By order of Mr. President Pennekamp, the undersigned introduced Mr. P. F. Drögemüller into the congregation at Lyons Creek, Kansas, assisted by Fr. E. Müller, on the 15th of Sunday, n. Trin. Otto Mencke.

By order of the Hon. Presidency Middle District, on the 16th of Sonnt, n. Trin. Mr. P. G. Link juu. in the Lutheran congregation at La Porte, Ind. introduced by J. H. Bethke.

Address: kev. (7. klulr, 308 C 8tr., Im körte, Incl.

On the 16th of Sunday, A. D., Mr.?. A. G. Grimm, by order of the Honorable Praeses Sprengeler, at Town Grant, Portage Co, Wis, introduced byl . T. L. Bittner.
Address: Rev. 6th Orimra, OrLLckUuplcls, WoockOo., IVis.

By order of the Honorable Mr. Prefes Wunder, Mr. P. C. Müller was introduced by me at Champaign, Ill, on the 16th of Sunday, n. Trin. C. F. W. Scholz.
Address: Uvv. 0. lAueller, 312 L. Iloiversit^ ^V6., OliunrMiKii, III.

By order of Mr. Praeses Sprengeler, Mr.? P. C. Th. Wich mann was inducted by the undersigned at Cedarburgh, Ozaukee Co-, Wis. on the 16th of Sonnt, n. Trin.
F. Wesemann.
Address: Rev. P. O. DU. V^ietunuLL, OeckarburAk, Oaaukee 6o., Wi8.

Church dedications.

(Delayed.)
On the Feast of Trinity, the Lutheran congregation of Salem, Red Oak, Mo., dedicated their newly built church to the service of God. Festive preachers: ?? A. W. Müller and Ch. Pröhl.
I. G. Fischer.

On the 13th of Sunday, A.D., the new Lutheran Jmmanuel Church, U. A. C., at Bay City, Mich. was dedicated to the service of God. The festival preachers were: ?? A. Reinke, H. Speckhard, C. A. Frank (English) and J. A. Bohn.
I. H. P. Parten feld er.

On the 14th Sunday after Trinity, the Lutheran congregation of the Holy Cross in Lafayette and Saline County, Mo. consecrated their new church to the service of God. Preachers: President Biltz and Director Käppel.
C. H. Demetrio.

On Sunday, the 15th, the Lutheran congregation of St. John's in Jefferson, Chicago, Ill, consecrated their enlarged and renovated church to the service of God. Festive preacher: ?? H. H. Succop, A. Pfotenhauer and K. Eißfeldt (English).
P. Gap.

On Sunday, the 15th, the Lutheran congregation of Jmmanueln in Plainview, Minn. dedicated their newly built church (30X48) to the service of God. Celebrant preachers: Bro. Pfotenhauer, C. Nickels (English) and undersigned. G. P. A. Schaaf.

On the 14th of September, the 15th of Sonnt, A. D., the Lutheran Jmmanueln congregation at Grand Rapids, Mich. dedicated their newly built church. The following preached: Rev. W. Achenbach, Rev. H. Koch, Prof. A. Crull (English).... C. J. T. Frin cke.

Mission Festivals.

On the 10th Sunday a. Trin. my congregation at Racine, Wis. celebrated mission feast. Feast preacher: ?? C. Hunter, E. Georgii and E. Base. Collecte: -92. 10.
C. F. Keller.

Missionary feast. Preacher: ?? Dörffler & Dommann. Collecte: -24.00.
J. D. Hesse.

On the 11th Sunday n. Trin. the St. Paul's congregation at Cleveland, O., celebrated mission feast. The Collecte of -92. 50 was given to the new congregation at Collinwood for the building of a church. Rev. Ph. Wambsganß sun. and Paul Schwan preached.

On the 12th Sunday n. Trin. the congregations of Palmyra and West Ely, Mo. celebrated mission feast in Palmyra. Festival preachers: H. Grupe and H.Haake of Chapin. Collecte: -74.00. E. Schülke.

On the 12th Sunday a. Trin. the congregations of Lenoz, St. Clair, and Port Huron, Mich. celebrated mission feast at the former place. Festival preachers: ?? Aug. Dankworth and A. Arendt. Collecte and surplus: -141. 35.
Chr. Merkel.

On the 12th Sunday n. Trin. the congregation at Hobart, Ind. celebrated the mission feast. Festival preachers: ??- Rump and Herzberger. Income: -50.00.
E. H. Scheips.

The churches in Forestville celebrated on the 12th Sunday n. Trin. Mission feast and, as the celebration was interrupted by rain, again on the 15th Sunday. Festival preacher: on the former day ? A. Rohrlack, on the latter ?? J. Diehl, H. Stute and the undersigned. Collecte: -27. 27.
Aug. Lübkemann.

On the 13th Sunday after Trin. the congregations of Concordia, Alma, Emma and Sweet Springs, Mo-, celebrated mission feast at the latter place. Festival preachers: ?? Matuschka and' F. Rohlfing. Collecte: -190. 42.
Jmm. Gihring.

On the 13th of Sunday after Trinity the congregation of the undersigned celebrated the mission feast. Festival preachers: ?? L. Hölter and P. Brauns. Collecte: -94. 20.
H. W. Castens.

Ain 13th Sunday n. Trin. the congregation celebrated mission feast at Dwight, Ill. The following preached, Rev. A. Frederking and Seminarian H. Ehlen. Collecte: -40. 25. C. W. P. Frederking.

On the 13th Sunday after Trin. the congregations at Wellsville and Allen, Allegany Co, N. A-, celebrated mission feast. Festival preacher: ?. A. T. Pechtold and the ?ustor loei. Collecte: -51.00.
Geo. Book.

On the 14th Sunday a. Trin. the churches of Norborne and Carrollton, Mo. celebrated mission feast at the former place. Festive preachers were Dir. H. Käppel and P. J. F. Schmidt. Collecte: -63.00.
I. H. Ehlers.

On the 14th Sunday after Trin. the congregation celebrated mission feast at Town Herman, Wis. Festival preachers: ?? Citizen, Hähndl and Sprengling. Collecte: -55. 45.
F. L. Karth.

On the 14th Sunday a. Trin. the congregation of the undersigned at Blue Hill, Nebr. celebrated mission feast. The?? J. Lang and S. Meeske preached. Collecte: -43. 28 for inner mission.
C. Thrust cone.

The congregation at Galesburg, Ill, celebrated on the 14th Sunday a. Trin. Mission feast. Collecte: -14.00. It preached
L. O. Hohenstein.

On the 14th of Sunday, A.D., the congregations at Bethalto, Dorsey, New Gehlenbeck, and Prairie Town, Ill, celebrated Missionary Feast. Festival preachers: ?? Schuricht and D. Lochner. Collecte: -113.00.
- P. Jben.

On the 14th Sunday n. Trin. the congregations of)?? celebrated mission feast. Graf, Hild and the undersigned. Collecte: -104. 25. The following spoke:?? Obermeyer, Lewerenz and
L. J. Schwartz.

On Sept. 7, the congregation at Nush Lake, Minn. celebrated Mission Feast. Collecte: -18.00. Festival preachers: Rev. R. H. Biedermann andA . F. U^e.

On the 14th Sunday a. Trin. the congregation in Eden Valley, N. N-, celebrated a mission feast, in which also members from Colden participated. Festival preacher: Fr. Sieck and undersigned. Collecte:- 43.02.
C. Lohrmann.

On the 14th Sunday n. Trin. was the community mission feast of the churches Sand Beach, Port Hope and Sherman in Sand Beach, Mich. Festival preachers: ?? Hügli, Schöch and Schwartz. Collecte: -52. 60.
P. Stamm.

On the 14th Sunday a. Trin. the congregation at Rochester, Minn. celebrated mission feast. Festival preachers: ?? Lange, Schulz and undersigned. Collecte: -36.00.
C. Nickels.

On the 14th Sunday a. Trin. my congregation in Town Lowell, Wis. celebrated mission feast. Festival preachers: ?? G. F. Schilling and P. Plaß. Collecte: -37. 77.
E. A. Grothe.

On the 14th Sunday a. Trin. my congregations celebrated mission feast at Bethel, Ill. members from Arenzville, Meredosia and Jackonville took part. ?? Erck and Löschen preached. Collecte: -81.09.
J. H. Haake.

On September 7, the congregation at Mt. Pulaski, Ill, celebrated Mission Day. Guests from Lincoln and Decatur attended. Festival sermon^: ?? Weisbrodt and Feddersen. Collecte: about -80.00.
C. Hol st.

On the 14th Sunday a. Trin. the congregation at Fairmont, Minn. celebrated mission feast. Festival preachers: ?? Rubel, Becker, Krüger and undersigned. Collecte: -45. 30. H. Th. H. Dahlke.

On the 14th Sunday n. Trin. my congregation near Lincolnville celebrated with the congregations of ? Mencke and Drögemüller mission festival. Festival preacher: ?? Mencke and Obermowe. Collecte: -52. 55.
E. Müller.

On the 14th Sunday a. Trin. my church celebrated mission feast at Jda Grove, Iowa. Festival preacher: ?? Wehking and Steege. Collecte: - 52.00.
M. Herrmann.

On the 14th Sunday n. Trin. the congregation of the undersigned celebrated the Mission Festival. Collecte: -107.00. Festive preachers: Prof. Zucker andS . F. St v ck.

On the 14th Sunday a. Trin. my congregations of Newton and Halstead, Kans. celebrated mission feast in Halstead. Guests from Spring Valley attended. Collecte: -43. 25. preached?. C. A. Eberhardt and I . V. Kauffeld.



On the 14th Sunday, A.D., the congregation at Ellisville, Wis. celebrated Mission Feast. Festival preachers: ID. A. Luebke and A. Keibel. Collecte: \$35. 14. I. Diehl.

On Sun 14, A.D., the churches of Coon Valley, Auburn, Wall Lake and Odebotd, Iowa, celebrated Mission Feast on the lake shore. Festival preachers: UIN Heinke and Runge. Collecte: \$50.00. L. A. Müller.

On the 14th of Sunday, A.D., the congregations of Strasburg and Stewardson, Ill, celebrated Missionary Feast. Festival preachers: UIN F. Brunn and J. Todt. Collects: \$55. 50. C. C. Kössel.

On the 14th of Sunday, A.D., the congregation at Woodworth, Ill, celebrated Missionary Feast. Festive preacher: Rev. Th. Pissel and undersigned. Collecte: \$86. 35. C. F. Hartmann.

On the 14th of Sunday, A.D., the congregations of the undersigned celebrated Mission Feast at Saul Rapids, Minn. Feast preacher: UU. C. Kolli "orgen, H. G. Kranz and undersigned (Polish). Collecte: \$40.00. C. L. Orbach.

On the 14th of Sunday, A.D., the congregations of North St. Louis celebrated a mission feast. Louis mission feast. Total income: \$547. 36. Festival preachers: P. J. F. Köstering and C. L. Janzow.

On the 14th of Sunday, A.D., the congregation at Drake, Mo. celebrated Mission Feast. Guests were present from the neighboring congregation. Festival preachers: UU. Frese and Nau. Collecte: \$64.00. I. G. Fischer.

On the 15th of Sunday, A.D., the congregation at La Fayette, Ind. celebrated missionary feast at their church. The undersigned preached. Collecte: \$62. 80. G. Schumm.

The churches at Pleasant Ridge, Collinsville and Defiance, Ill, celebrated the 15th of Sonnt, A.D. Trin. Mission feast at Pleasant Ridge. Preachers: C. C. Schmidt and Mr. Maak, cand. of the preaching department. Collecte: \$135. 82. W. Dorn.

On 15 Sonnt, n. Trin. the congregation in Harvel, Ill, celebrated Mission Feast. Festival preachers: UIN J. Bergen, H. Weisbrodt and L. Wessel. Collecte: \$44. 81. W. Kowert.

On the 15th Sunday after Trinity my congregation at Freistatt, ^Mo. celebrated a mission festival with the neighboring congregations. Festival preachers: kk. Lehr, Schriefer, and S. A. Bartholomew (English). Collecte: \$110. 96. J. Roschke.

At Farmers Retreat, Ind. on the 15th of Sonnt, A.D. Trin. IN Zollmanns and my congregation with guests from Aurora mission feast. The UU. Bro. Wambsganß and R. Kunschick preached, U. Henkel gave a lecture-. \$136. 50 will go to the mission funds. E. W. Kähler.

On the 15th of Sunday, A.D., the congregation at Chandlerville, Ill, celebrated Missionary Feast. The following preached: Uk. H. Metzger and H. Hansen. Collecte: \$70. 25. Fr. C. Behrens.

On 15 Sonnt, n. Trin. my church in Union celebrated Missionfest with guests from Bear Creek and Manawa. Collecte: \$18.00 for inner mission. Preached by Bro. H. Rathjen and undersigned. R. Jank.

On the 15th Sunday after Trinity my two congregations celebrated a mission feast. Guests from the surrounding area attended. Festival preachers: H. Restin and F. Randt. Collecte: \$45.00. F. H. Siebrandt.

On the 15th of Sunday, A.D., my congregation celebrated the Mission Feast. Festival preachers: I. Her and G. Rademacher. Collecte: \$62. 25. H. Frincke.

On the 15th of Sunday, A.D., my congregation at Babtown, Mo. celebrated Mission Feast. Guests from Hvnetz Creek and Stringtown had joined us. Festival preacher: Uk. C. Vetter and C. Purz ner. Collecte: \$42. 75. W. Steinmann.

To be continued.)

Conferenz - Ads.

The New York and New England Pastoral Conference meets, s. G. w., October 21-23, at the church of MrN IN W. A. Frey, Albany, N. P. - Work: 1. The ministry of women in the church, with special reference to deaconessing: P. H. C. Steup. 2. Catechetical work on the image of God. P. P. Schumm. Preacher: P. H. Schröder; substitute P. J. C. Kretzmann. Confessor: P. H. Stechholz; substitute P. F. W. Holls. - Those who cannot come to the Confer ence are also requested to notify the local pastor as early as possible. W. K ö p ch en.



The Indianapolis and Cincinnati Pastoral and Teachers' Conference will meet, s. G. w., October 14-16, at the church of Mr. IN Seuel at Indianapolis. All members are kindly requested to give at least eight days notice.
O. Praetorius.

The Red River Pastoral Conference will meet October 21-23 at the home of the undersigned.
H. Loßner.

The Fairfield mixed conference will meet, s. G. w., October 21-23, at the home of Mr. IN T. Hinck, Great Bend, N. Dak.
E. Th. Claus.

October 29 and 30, the mixed pastoral conference of the Southeastern Minnesota and Dakota District will meet at the home of Mr. IN Fetting, Bremen, Minn. - registration requested. Pick up in Elgin and Hammond.
C. Nickels.

The mixed pastoral conference of the 2nd District of the Minnesota Synod and the Minnesota and Dakota Districts of the Missouri Synod will meet, s. G. w., October 21-23, at Peace Lutheran Church, Lanesburg, Le Sueur Co., Minn. - registrations requested no later than October 17. - Trains in New Prague arrive: u) from Mankato evening at 5 o'clock, b) from Jordan evening at 6 o'clock, at which time pick up from New Prague will take place. T h. Schröder.

Notice.

Rev. C. Ross having resigned from this District by accepting a professorship in our High School at Milwaukee, there is hereby appointed in his place until the next District Synod

Rev. Th. Krumsieg appointed visitator for the southern Dakota.

Minneapolis, Minn, September 17, 1890.

Mrs. Sievers,

President of the Minnesota and Dakota Districts.

Income to the Illinois district treasury:

Synodal treasury: from the congregation at Lindenwood by Mr. 8 Schumaker -7. 91. 17 Hansen's congregation at Worden 7. 15. from 17 Weber's congregation at Bonfield 4. 78. coll. on the introduction of Mr. 17 Matthius into his own congregation. Branch at Glencoe 9. 65. (S. -29. 49.)

Washing leaves in Springfield: mission coll. of the Gem. in Meredosia 3. 60.

Inner Mission: Mission Festcoll. of the congregations in Coupars Grove and New Bremen 44. 30. congregation in Rock Island 34. 25. Mission Festcoll. in the congregations of 1'17: Hohenstein in Kewanee 11. 54, Löschen in Meredosia 35.00, Schmidt in Freeport 15.00. 17 Webers congregation in Bonfield 5.00. C. Hedler through 17 Detzcr 1.00. Missioncoll. in 17 Zahns congregation 35.00. N. N. from 17 Wunders congregation 1.00. Missionary feast bill of the congregations of ?17 Gräf, Hild and Schwartz 52.13 and the congregations of Strasbourg and Stewardson 26.50. Missionary bill in 17 Wessels congregation. in Nokomis 45.00. 17 Hohenstein's Gem. in Galesburg 9.00. Coll. at mission feast at Prairie Town 70.00. 17 Sievers' Gem. in Roseland 6. 70. F. Topel by 17 L. Lochner 1.00. mission feast coll. d. congreg. at Grant Park and Sollitt 27. 50, St. Paul's congreg. at Havana 41. 35, at Harvel in 17 Kowert's congreg. 20.00, at Dwight 27.00, at Mascoutah 64.00, d. congreg. at Mt. Pulaski 40.00. (S. -612. 27.)

Jewish Mission: Mission Collects from the Gemm. of 47 Löschen at Meredosia 5.00, d. 47 Schmidt at Freeport 7. 50, d. 17 Kowert at Harvel 5. 67, d. Gem. at Mascoutah 5.00, d. Gem. at Prairie Town 2. 50. N. N. from 17 Wunders Gem. 1. 50. (S. -27. 17.)

Deaf and Dumb Institution: Charlotte Funke by 17 Kühn . 25. 17 Heerboth's Gem. at Wheaton 3. 25. H. Bode Sr. by 17 Muller at Ehestet 1.00. 17 Frederking's Gem. at Dwight 8. 50, at Dwight 4.00. (S. -17.00.)

E m i g r a n t e n m i s s i o n : Missionscollect: from 17 Löschen's Gem. 5.00, 17 Zahn's Gem. 5.00 for New Kork and 3.00 for Baltimore, 47 Wessel's Gem. 10.00, from Gem. to Mascoutah for New Pork 5.00, from Gem. to Mt. Pulaski 13. 50. (S. -41. 50.)

Hospital in St. Louis: H. Lotz by 17 Kühn 1.00. A. Schipplack by 17 Nützel 6. 50. (S. -7. 50.)

Widows and Orphans Fund: 17 Heinemanns Gem. in Okawville 8. 12. 17 E. Roeder 5.00. Wittve K . . I in Schaumburg by 1'. Mueller 5.00. Wittve Kriedemann 2.00 u. N. N. 1.00 from 17 Wunders Gem. women's club, d. Gem. in Bcardstown f. Mrs. Bensen 5.00. Bro. Wolfs by P. J. E. A. Müller 5.00. From Chicago Teachers' Conference by Teacher Steinkrauß 36. 25. (p. -67. 37.)

Negro Mission: mission feast coll. of congregations at Coupars Grove and New Bremen 22. 15. congregation at Rock Island 10.00. 17 Feddcsens congregation at New Berlin 11.00. mission coll. of congregations at Meredosia 10.00 and Freeport 7. 56. H. Beckemeyer, Sr. of Staunton by 17 Weisbrodt 4.00. D. M. 5.00 and I. S. 1.00 for Negro school at New Orleans by 17 C. Brewer. C. Hedler by 17 Detzer 1.00. mission coll. in 17 Zahn's Gem. for New Orleans 30.00, for Springfield 10.00. 17 Ch. Kühn for Negro student E. Burthlong 2.00. For dens. v. Charl. Funke by 17 Kuehn . 25. mission feast coll. of the congregation of k17 Graf, Hild and Schwartz 26.06, the congregation of Stewardson and Strasburg 15.00, the congregation of Nokomis 9. 70, the congregation of Prairie Town 25.00. Coll. at the baptism of Mr. A. L. Smith by 17 Bünger 5. 60. Bertha Schulz by 17 Engelbrecht . 25. W. Meyer by 17 Succop 5.00. N. N. from 17 Wunders congregation 1. 50. Missionary feast collections of the congregations at Grant Park and Sollitt 13. 75, at Havana 41. 35, at Harvel 17.00, at Dwight 13. 25, at

Mascoutah 8 p.m. H. Lotz through Fr. Kühn for Burthlong 1 p.m. Mission Coll. of the congregation to Mt. Pulaski 8 p.m. W. Dieckhaus through Fr. Schieferdecker 1 p.m. (p. \$329. 42.)

Synod building fund: P. Schroeder's congregation in El Paso for Springfield 8. 50. Through Kass. Geyer also 4.20. B. Meyer from? Wunders' congregation that. 1.00. From?. M. Gross's collection in Harlem 43. 79 and in Melrose 12. 50. At Mr. Wäscher's wedding in Champaign collected for Springfield 8. 20. (p. \$78. 19.)

English mission: Rock Island parish 5.00. Part of a coll. in Fr. Schuricht's parish for New Orleans 4. 54. Missionary coll.: from Fr. Zahn's parish f. St. L. 25.00, from ?? Graf's, Hild's & Schwartz's gem. 26.06, from Fr. Wessel's congregation 15.00, from the congregation at Prairie Town 12. 50. congregation at Ehester 5. 25. by?. Frederking for?. Hügli's school 1.00. mission coll. of the congregation at Mascoutah 5.00. (p. \$99. 35.)

Poor students in Springfield: Fr. Lehr of Lockwood 1.00. Young Friars in Fr. Reinke's parish f. Treskat 4 p.m. Pecatonica congregation for Wittbracht 8 p.m. Young Friars' congregation in ?. Bartling's congregation f. Schlobohm 20.00, for Bräm 20.00, Frauenverein das. for Wittbracht 20.00. Missionscoll. in P. Löschsens Gem. 10.00, and for Drögemüller 10.00. By Kass. Eißfeldt 2.00. By Kass. Geyer for Wilder 6.00, for Zoch 5. 50. at Matthias Stöven's wedding sent by Fr. Gose for Beer and Kuhlmeier 6. 30. missionary coll. in Fr. Zahn's parish for W. Peters 10.00. for dens from the Young Men's Society in Fr. Wunders parish 15.00. parish in Belvidere for Wittbracht 11. 95. Young Men's Society in? Suceop's church for girls 30.00. Youth association in ?. Wunders church for Dietz 9.00. (p. \$200. 75.)

Orphanage at Addison: P. Weber's Gem. at Bonsield 5.00. Coll. on the Zinke-From the Lagesch Wedding at Lost Prairie 5.05. From the school children in P. Meyer's Gem. at Osnabrück 2.00. Gem. at Beecher 4. 30. From Eugen Petzel, Mrs. G. Scharbach each . 25. and from teacher Hildebrandt's school k. in Decatur 1. 17. From P. Müller's Gem. in Ehester 7. 50. H. Bode, sen. that. 5.00. (S. \$30. 52.)

In defence against the compulsory school attendance law: Mrs. Julie Schröder by P. Weber, Bonsield, 2.00. Miss Amalie Weber by dens. 1.00. (S. \$3.00.)

Common in Rockford: By Kaff. Spilman 5.00.

Poor students in St. Louis: From the Women's Association in Mck Island for Mennicke 15.00, from the Missionary Association for dens 10.00. Proceeds of Raitel's foundation by ?. Wunder for Prekel 30.00, Grambauer 30.00, Mießler 30.00, Mahnke 23. 60. young people.P. Wunder's congregation for Ohlinger 15.00, A. Lentbeußer 15.00, A. Ullrich 15.00. Women's association of the congregation of P. J. E. A. Müllers for Zitzmann 20.00. Zion's congregation in Decatur for Ruhland 10.00. Coll. at F. Bückmann's wedding in Ehester for Sommer 3. 55th Young Friar's DayVer. P. Wunders Gem. for Ohlinger, Leutheußer and Ullrich each 9.00. (S. \$244. 15.)

Poor students in Addison: Women's Club of Rock Island for Selle 15.00. Missionsv. das. f. dens. 10.00. N. N. in Crete by Fr. Brauer for Gotsch 25.00. Mission coll. in 1'. Löschsens Gem. for Buszin 10.00. Marriage to Mr. H. Neuhaus and Sophie Lückner by Fr. Hansen for Kirsch 5.00. Young people in Fr.in Fr. Wunders Parish for Haase 15.00, for Röcker 15.00. Women's Parish in Fr. Engelbrecht's Parish for Müller 15.00, Young People's Parish for Kramp 15.00. Young People's Parish and Young Women's Parish in Fr. Feiertags Parish for Feiertag 11. 15. Young Women's Parish in ?. Wunders meeting for Haase 9.00. (p. \$145. 15.)

Church building in Springfield: By Kass. Spilman 5.00.

De utsche Freikirche: Missionscoll. d. Gemm. zu Stewardson und Strasburg 10.00.

Household in Addison: P. Müller Gem. in Ehester 7. 50.

?. Bangerters Gem.: Mission coll. d. Gem. zu Merodosia 10.00.

Poor pupils in Milwaukee: missionary collecte in ?. Hohenstein's parish in Kewanee for Dallmann 5.00. Half of the coll. at Mr. Neuhaus' wedding by Fr. Hansen f. Heide! 5.00. For dens. Fr. Hansen's congregation in Worden 8.35. Young people's congregation in ?. Bartling's congregation for Schwarz 25.00. Women's club for Freud 10.00. For him from Bartling's congregation 2.00. Missionary coll. in Hohenstein's congregation in Galesburg for Dallmann 5.00. Women's club in Engelbrecht's congregation for Zöllner 15.00. Women's club in Leeb's congregation for Loth and Wolff 30.00. For this, from the young people's congregation 10.00.C. Rosary by Fr. Leeb 1.00. Young Friars' Convocation in Fr. Wunders' congregation for Burkart 9.00. (p. \$140. 35.)

For the railroad in Addison: P. C. Brauer's Gem. in Eagle Lake 8. 89.

?. Becker's congregation: yield of an evening service coll. in ?. Willner's congregation in Quincy 7. 65.

Gem. in Webster: P. M. Great Gem. 6. 50 and 4. 25. (S. \$10. 75.)

Sick pastors and teachers: N. N. from P. Wunders Gem. 5.00.

Building fund in Milwaukee: P. Noacks Gem. 24.00. ?. Leeb's Common, 1st Cir., 18. 65. (p. \$42. 65.)

Poor Pupils in Forh-W-ayne: Disciples' Association in ?. Bartling's congregation for Hamel 25.00. Missionary coll. of the congregation in Merodosia for Knief 5.00. Fr. Weber's congregation f. Matuschka 5.00. (p. \$35.00.)

Poor Students in Watertown: At Heinrich Wilkening's Wedding ges. by P. Brauer in Crete for Reinh. Mießler 7. 50.

Correction.

In my receipt (No. 14 of the "Luth.") it should read under the heading: "Poor students in St. Louis": From the Jüngl.Ver. in P. Reinkes Gem. for Bohl 30.00 instead of "3.00."

Springfield, Sept. 18, 1890, J. S. Simon, Cassirer.

Entered the Nebraska District Caste:

InnerMission: By Fr. G. F. Lübker, Mission Festcoll. \$41. 50. Fr. G. Rademacher, Mission Festival Coll. sr. Gem., 10.00. ?. A. Leuthäuser, desgl. 11.00. P. C. H. Seltz, mission festival coll. sr. Gem. at Elk Creek and Arapahoe, 30. 50. P. H. Mießler, mission festival coll. sr. and the Gem. of ?? Fisher and Holm, 93. 45, by W. Arndt 1.00. P. C. Schubkegel, mission festival coll. sr. Dreieinigk.-Gem., 43. 28. P. J. P. Müller, mission festival coll. sr. Christ congregation, 92. 61. P. M. Adam, mission feast coll. sr. and ?. Niemand's Gem., 90.00. Fr. H. Frincke? Mission Festival Coll. sr.

Congregation, 37. 25, by Mr. Alb. Stern, 1.00. Fr. C. H. Becker, missionary feast coll. of St. Paul's congregation, 30.00. Fr. Th. Möllering, missionary feast coll. of St. Paul's congregation, 35. 70. S. Meeske, of the same congregation, 28.00. ?. W. Baths of sr. Schuyler, 2.09, payment on his horse, 2. 91. P. W. Harms, missionary festival, 56.00. P. I. Hilgendorf, desgl., 90.00. Missionary festival of the parish of ?? Bohl, Weller-Leimer and Lübker 93. 75. P. J. Hoffmann, mission festival coll., 44. 90. P. G. Jung, desgl., 52.00. P. A. Merz, desgl., 14. 50. P. W. Zabel, desgl. 14. 52. (p. \$915. 96.)

Negro Mission: P. G. Rademacher, Mission Festcoll. sr. Gem., 7. 25. P. W. Harms, Septembercoll. sr. Congregation, 4.00. ?. M. Adam, missionary festival coll. sr. and?. Niemand's Gem., 10.00. ?. H. Frincke, Missionsfestcoll. sr. Congregation, 10:00 a.m. Fr. C. H. Becker, desgl, St. Paul's Congregation, 10:00 a.m. Fr. S. Meeske, Mission Festival Coll. P. J. Hilgendorf, desgl., 6. 58. P. G. Jung, desgl., 10.00. (p. \$79. 83.)

Negro Mission in New Orleans (Bethlehem School): ?. I- Hoffmann, Mission Festcoll., 10.00.

Jewish Mission: Fr. H. Frincke, Missionsfestcoll. sr. Gem., 5.00. I". G. Jung, desgl., 8. 26. (p. \$13. 26.)

English Misst on: Fr. G. Jung, Missionsfestcoll., 10.00. Gem. in North Omaha: Fr. H. Frincke, Missionsfestcoll. sr. Gem., 10.00. Fr. J. Hoffmann of G. Heuermann 2.00. (S. \$12.00.)

Widows and orphans: P. J. G. Lang, ges. on Neckert's wedding, 4. 41. P. J. P. Kühnert v. Mrs. Esholtz 2. 60, N. N. . 25. P. G. Weller, thank offering from Mrs. H. Ohlmann, 5. 00. ?. A. Baumhöfener from Mr. C. Nvffke 1.00. P. J. Hoffmann from Mr. F. Eyl 5.00, Mrs. H. Jost 1.00. (p. \$19. 26.)

Poor students in Springfield: Fr. J. Meyer v. sr. St. Pauls-Gem. 2. 80.

Poor students: P. W. Harms, ges. on Lübertstadt-Kohlmeier's Hochz., 8. 10. P. A. Bergts Gem. 11.00. (S. \$19. 10.)

Synod Building Fund: P. K. Iahn from sr. P. H. Mießler from S. Fickel 5.00. (S. \$31.00.)

Deaf and Dumb Institution: By P. M. Adam, sent at Luckemacher's wedding, 10. 15.

Sch ulkasse: By Mr. F. Beckmann, coll. of P. Brackhages Gem., 2. 50. Total: 1125. 86.

Lincoln, Oct. 1, 1890. I. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

Synodal treasury: from the Gem. P. Bernreuthers \$4. 92. Gem. I". Frinckes 17. 73. Gem. P. Stutz' 35.00. (S. \$57. 65.)

Building fund: Gem... F. Königs 70.00. Gem. P. Walkers 100.00. Gem. P. Stutz' 65.00. Gem. P. Sennes 62. 85. (S. \$297. 85.)

Construction in Springfield: Gem. P. F. King's 30.00.

Pilgerhaus: Missionsfestcoll. d. Gem. P. Eirichs 20.00.

Progymnasium inNewYork: Gem.?.F.Königs 10. 50.

Emigr. Miss ion in New York: Kassirer Schmalzriedt 5. 75. Mission Festival Coll. of the congregation of P. Fleckensteins 5.00. Congregation of ?. Dahlkes 7. 60. (p. \$18. 35.)

Emigrant Mission in Baltimore: Kaff. Schmalzriedt 3.00. Mission Festival Coll. of the congregation of P. Fleckenstein 5. 33. (p. \$8. 33.)

InnerMission: Missionsfestcoll. d. Gem. P. Fleckensteins 7.00. By C. Purzner, Jefferson City, Mo., of etl. faithful to Mo. Synod. Lutherans from Egg Harbor 3. 50. (p. \$10. 50.)

Inner Mission in the East: By Father Schumm from F. Schlegel 1.00. Mission Festival Coll. of the congregation of Father Fleckenstein 7.00. Desgl. of the congregation of Father Eirich 60.00. By Father Steup from Dr. E. G. Sihler 1.00. Mission Festival Coll. at Lockport N. U., 10.00. (S. \$79.00.)

English Mission: Mission Festcoll. d. Gem. P. Eirichs 8. 18. Desgl. in Lockport, N. Y., 5.00.

Heathen Mission: Sung by Fr. Eirich's pupils at the Mission Festival 6.01.

Jewish Mission: Kass. Schmalzriedt 20. 10. Mission Festival Coll. in Lockport, N. U., 3.00. (p. \$23. 10.)

English Gem. in Baltimore: Gem. P. Oelschlägers 54.00.

Baltimore Missionary Society: part of the Missionary Festival Coll. of the Society of P. Walker 25.00.

Gem. in Worcester, Mass.: Gem.?. F. King's 16th 50th Students at St. Louis: Versch. Coll. at Gem. ?.

Hochstetters 10.00 f. C. Drewes. Frauenv. d. Gem. P. Stiemkes 21. 50 u. 20.00 f. F. Meuschke. By P. Walker, coll. at the wedding of Milan-Walker, North Dover, O., 15.00. N. N. 2. 50 f. J. H. women's v. of the comm. P. F. King 10.00 for Ruhland. Member of the Gem. at Washington, D. C., 25.00. (S. \$104.00.)

Students in Springfield: St. Paul's, Baltimore, 5.00 for G. Mvckenfuß. Women's V. of the Congreg. P. Stiemkes 20. 40 & 20.00 for R. Hübsch, 20.00 f. J. Koßmann. Parish ?. Lübkers 19. 50 for L. Koßmann. (S. \$84. 90.)

Students at Fort Wayne: Comm. P. Siecks 30. 55 for H. Westphal. By P. Senne from L. Reinsch 25.00 f. G. Koch, by ?. Pechtold and etl. members sr. Gem. 8.00 for dens. Parish ?. Eirichs 7. 53 for stud. Orphans' comm. P. Buchs 14.00 for H. Biermann. (S. \$85.08.)

Students at Walther College: By Fr. Spilman from Mrs. G. 2.00.

T a practice. -Anstal t: By?. Schulze v. C. Sudmeyer jr. 1.00.

Orphanage in Roxbury: By the Children's Gazette s. 20.00. By Father Stiemke from N. N. 2.00. By Father Steup from G. A. Brinker 1.00. (S. \$23.00.)

Orphanage at College Point: Through the Children's Gazette s. 22. 65.

Negro Mission: By the Children's Gazette 28. 84. Mission Feast Bill by the congregation of Father Fleckenstein 5.00. Congregation of Father Beyer 14. 55. By Father Steup from Mother W. 1.00. Part of the Mission Feast Bill by the congregation of Father Walker 26. 65. Mission Feast Bill by the congregation of Father Eirich 25.00. By Father Ebendick Jr, from "Unnamed" 2.00. By ?. Biewend by Dr. Howard 5.00, Elise Burkhardt. 50. By ?. Morhart of the Concordia Association 10.00. Mission Festival Coll. at Lockport, N. P., 5.00. School building in New Orleans: Fr. Walker 2.00. M. M. 1.00, A. M. 1.00. By Fr. Schulze from sr.

j Gem. 23. 40, Maria Sudmeyer 2.00. (S. \$170. 94.)

Widow's fund: By the children's sheet ges. 5.00. By ? . F. König from N. N. 5.00. P. T. Stiemte 5.00. By ? . Steup from Teacher Krause 1.00. By P. Biewend from W. K. 5.00. J. R. Niebaum, Pittsburgh, Pa. 5.00. (S. -26.00.)
Relief Fund for Missionary Society: P. C. Schulze 2.00. Total -1191.54.
Baltimore, Sept. 30, 1890, C. Spilman, Cassirer.

Receipts in -the treasury -of the Southern District:
(Since last receipt dated May 15, 1890.)

Orphanage in New Orleans: By IN M. Hcyrc, Dallas, Tcx., baptismal coll. b. Mr. Meyer, Arlington, Tcx., -2.00; also by Mr. G. Lampe das. 6.00. By P. P. Klindworth of Bro. N. N. in Wm. Penn, Tcx., 1. 50. by P. G. Birkmann from W. Fischer, Fedor, Tex., 1.00. by?. S. Hörnickc from Bro. Beyer, Lake Charles, La., . 50. (S. -11.00.)
Inner Mission: Through IN G. Birkmann by And. Pillack, Fedor, Tex. 25.00. By P. A. E. Michel of sr. Gem. at Pensacola, Fla. (removal), 30.00. By P. J. F. W. Reinhardt, Gotha, Fla. coll. at Mannville, 2.02, Starke 1.10, Tampa 2. 50. By P. R. Seils, Hamilton, Tex. coll. at Pottsville, 5. 35, Abilenc, 1. 50, Big Springs 6.00, Corycll3. 20; by L. Conrad, Clifton, Tex. 1.00. by P. P. N. Foddcrscn, contribution at Shrevcpport, La. 37.00. by IN G. J. Muller, Rose Htll, Tex. frequenting and Pentecost coll. sr. Congreg., 15.00; Pentecost coll. of Congreg. at Klein, Tex., 12. 75N By IN A. Donner, contribution at Honey Grove, Tex., 10.00 for June & 10.00 f. July, 1890. by P. C. E. Scheibe, contribution of Gem. at Cullman, Ala., 25.00; from your Mifson Society at New Orleans, 40.00. by IN J. F. W. Reinhardt, Gotha, Fla. coll. at Quincy, Fla., . 65, Starke, . 90, Mannville, 1. 62, Martin, 1. 65. by ? . A. E. Michel, Pensacola, Coll. at Quincy, Fla. 1. 50. By Mr. E. F. W. Meier, St. Louis, Mo. from the General Inner Mission Fund 500.00. By IN P. N. Fcdderscn, contribution at Shrevcpport, La, for June 32.00, July 28.00, August 9. 50. By P. J. F. W. Reinhardt, Coll. at Tampa, Fla. 4th 24, 3.00, at Martin 1st 50, . 85, at Mannville 1.09, at Starke . 75, Quincy . 80. By IN A. Donner, contribution at Honey Grove, 10.00, Coll. at Potrsboro, Tex. 1st 60, 1st 55, at Dcnnison, Tcx. 3rd 25. By IN Joh. Barthel of Mrs. C. Stoeckli at Houston, Tcx, 5.00. By P. C. C. Scheibe, contribution f. July & August at Cullmann, Ala., 25.00. By IN H. T. Kilian, Serbin, Tex. baptismal coll. at Karl Jento 1. 60, at Joh. Hole 1. 50, at Ernst Lehmann 2.00, at Aug. Fischer . 55, with Joh. Walke 1. 35, wedding coll. with Aug. Nitschc 3. 50. By P. R. Seils of the comm. at Hamilton, Tcx. 5th Oct. (p. -877. 47.)
German Free Church: Through Fr. G. Birkmann by Andr. Pillack, Fedor, Tex., 50.00.
Negro Mission: by P. G. Birkmann from Andr. Pillack, Fedor, Tcx., 25.00; by IN C. L. Geyer, Serbin, Tcx., . 75. by IN A. Schupmann from Mrs. Schwede, Swiss Alp, Tex., 2.00. (S. -27. 75.)
Negro Mission to New Orleans: by IN L. Ernst, wedding coll. at M. Dutschmann, Lincoln, Tcx., 5.00.
Poor students: By Fr. P. Klindworth, Coll. sr. Gem. in Wm. Penn, Tex. 5.00.
Widows and Orphans: By Bro. G. J. Muller, Rose Hill, Tcx. to be baptized and Pentecostal coll. sr. Gem., 12.00. By? C. L. Geyer, baptismal coll. at Mr. Senfs, 1.00. By P. L. Ernst, Lincoln, Tcx. baptismal coll. at Aug. Beinert 2. 35; also at H. Schkade 2.00. By IN G. Buchschacher, Coll. sr. Coll. at Warda, Tex. 10.00. By IN Joh. Barthel v. Mrs. C. Stöckli, Houston, Tex. 2.00. By IN L. Ernst, baptismal coll. at Aug. Behrendt, Lincoln, Tex. 1. 85. By? A. Wenzel, coll. at sr. Introduction to Giddings, Tex., 6.00. (pp. -37. 20.)
Synodical treasury: by IN G. J. Wegcner, New Orleans, Coll. of the congregation at Cullmann, Ala., 4. 25; of the congregation at Hancvville, Ala., 1. 55. by IN Jmm.. Eckhardt by Mr. Becker, Sr. of Andersen, Tex, . 50. (p. -6. 30.)
Stud. E. Wilder (Springfield): By IN G. J. Muller, Rose Hill, Tex. frequent and Pentecostal coll. sr. Gem. 6.00.
English Gem. in New Orleans: By Bro. G. I. Muller, Rose Hill, Tex. from sr. Gem. 1.00. By P. G. I. Muller, from Mr. H. Hampel, Rose Hill, Tcx., . 25. By Cass. H. Tiarks, Monticello, Iowa, 10.05. (S. -11. 30.)
New construction at Springfield: by IN A. E. Michel, Pensacola, Fla. 1st 30th By IN R. Krenke, baptismal coll. at S. Meisner, Giddings, Tex. 2nd 90th (S. -4th 20th).
Are. T. Zoch (Springfield): By P. H. T. Kilian, Serbin, Tex. baptismal coll. at Mich. Zoch 2.00, Gottlieb Zoch 3. 50. (S. -5. 50.) Total: -1046. 72.
New Orleans, Sept. 13, 1890, J. F. Geyer, Cassirer. 38 St. Andrew St.

Incoming into -the cashier's office -of the Western District:

Synodical Fund: Dr. Schade in St. Louis by Prof. Gräbner -10.00. P. Brandt's Gem. in St. Charles 12. 85. (S. -22. 85.)
New construction in Springfield: Fr. Flachsbart's congreg. in Cape Girardeau 8 p.m. Mission festcvtl. in Palmyra by Fr. Schälke 10 a.m. (S. -30 a.m.)
New construction in Concordia: Fr. Profts Gem. in Corning 75.00. Fr. Albrecht's Gem. in Perry Co, 27. 50. Fr. Mayer's Gem. in New Wells by Mr. Kühnert 2nd Zhla., 17. 75. By ? . Brandt in St. Charles by sr. Gem. 3rd Sdg., 28.00, by teacher Mack's Singcbor 3.00. IN Matuschka's Gem. in Lake Creek 3rd Zhlg., 23.00. (S. -174. 25.)
Inner Mission of the District: N. N. in?. Obermeyer's congregation in St. Louis 20.00. Dr. Schade in St. Louis through Prof. Gräbner 10.00. Missionary feast coll.: congregations at Tilsit and Gordonville 40.00; congregation in Babbtown through IN Steinmann 25.00; congregation in Palmyra through IN Schülke 30.00; Gem. in North St. Louis by Mr. Skwartz 100.00, subsequently received 3.00; Gem. in Freistatt by IN Roschke 70.00; Gem. in Altenburg, Frohna, New Wells and Uniontown by Mr. Kübnert 168. 25. (S. -466. 25.)
Inner Mission in the Northwest: Dr. Schade in St. Louis by Prof. Gräbner 20.00.
Negro Mission: N. N. in?. Obermcyer's parish in St. Louis...

for New Orleans 50.00. Mission feast collections: congregation at Tilsit and Gordonville 30.00; congregation at Babbtown by IN Steinmann 10.00; congregation at Palmyra by Fr. Schwartz 100.00; Fr. Dautenhahn's congregation in Antonia 5.00; congregation in Freistatt by Fr. Roschke 20.00; congregations in Altenburg, Frohna, New Wells & Uniontown by Mr. Kühnert 56.00. (p. -290.00.)
English Mission: Mission Festival Coll: Congregation at Tilsit & Gordonville 16. 25; Congregation at Babbtown by IN Steinmann 7. 75; Congregation at North St. Louis by Mr. Schwartz 50.00; Congregation at Freistatt by P. Roschke 15.00; Congregation at Altenburg, Frohna, New Wells & Uniontown by Mr. Kühnert 28. 50. (p. -117. 50.)
Jewish Mission: Missionary Festival Coll.: Gemm. at Tilsit and Gordonville 5.00; Gemm. in North St. Louis by Mr. Schwartz 10.00; Gemm. at Freistatt by IN Roschke 5. 96; Gemm. at Altenburg, Frohna, New Wells and Uniontown by Mr. Kühnert 28. 50. Mrs. C. Schaden by P. Brandt at St. Charles 1.00. (S. -50. 46.)
Heathen Mission: Mrs. C. Damage by IN Brandt in St. Charles 1.00.
Emigrant Mission: Mission Festcoll. d. Gemm. bei Tilsit und Gordonville 5.00.
Emigrant Mission in Baltimore: Mission Festcoll. of the congregation in Palmyra by Fr. Schülke 5.00.
Emigrant Mission in New York: Dr. Schade in St. Louis by Prof. Gräbner 10.00. Mission Festcoll. of^ the congregation in Palmyra by P. Schülke 5.00. (S. -15.00.)
Support Fund: N. N. in Fr. Obermcyer's parish in St. Louis 10.00. Dr. Schade in St. Louis by Prof. Gräbner 20.00. IN Demetrios parish in Emma 9.00. Fr. Flaxbeard in Cape Girardeau 5.00. By Fr. Köstering in St. Louis by the Women's Club 15.00. (S. -59.00.)
Sick pastors and teachers: Dr. Schade in St. Louis by Prof. Gräbner 10.00.
Orphanage near St. Louis: Dr. Schade in St. Louis by Prof. Gräbner 10.00.
Hospital in St. Louis: Dr. Schade in St. Louis by Prof. Gräbner 10.00.
Deaf and Dumb Institution: Dr. Schade in St. Louis through Prof. Gräbner 10.00.
Poor Students in St. Louis: N. N. in IN Obermeyers Gem. in St. Louis 10.00. Dr. Schade in St. Louis by Prof. Gräbner 10.00. (S. -20.00.)
Poor Students in Springfield: Dr. Schade at St. öouis by Prof. Gräbner 10.00.
Poor Schoolgirl FortWayne: Dr. Schadet" St. Louis by Prof. Gräbner 10.00.
Poor seminarians in Addison: Dr. Schade in St. Louis by Prof. Gräbner 10.00.
Poor Students at Concordia: N. N. in Fr. Obermeyer's congregation in St. Louis 10.00. From some members of the congregation in Appleton City for F. Pröhl 19.00. (S. -29.00.)
Mission schools in ^t.-Louis: mission festcoll. of Gemm. in North St. Louis by Mr. Schwartz 238. 86.
Cong. in Gaincsville, Ark.: By IN Rösener in Altenburg of etl. members 5.00.
St. Louis, Sept. 30, 1890. h. h. meyer, cashier. 2314 17th l4tll 8tr.

Receipts into -the treasury -of the Wisconsin District:

Sächsische Freikirche: Von d. Gem. des P. Ph. Wambsganß -12. 43.
CollegeHouse in Milwaukee: P. J. Karrers Gem. 5.00. By IN F. Wolbrcht v. Chr. Lenz . 50. A. Rowe . 50. W. Kruger 1.00. Bro. Wilde 1.00. H. Bennert 1.00. Mrs. Oettingling 1.00.
Emigrant Mission in New York: Fr. G. A. Feustel's congregation 10.00. Fr. E. A. Grothe's congregation 5. 30. (S. -15. 30.)
Stud. Traug. Meyer: Wedding coll. at Köpke-Bublitz in Kirchhain 6.00.
Deaf and Dumb Institution: Ferd. Butzlaff, Milwaukee, 1.00. Mrs. Kath. Weihbrecht 1.00. Wedding coll. at Kübn-Müller 13. 70. St. Stephen's congreg. in Milwaukee 30. 31, Dreieinigk. congreg. 47. 65. (S. -93. 66.)
Poor students in St. Louis: Women's Association of the congregation of IN Webers in New London 5.00, N. N. there 1. 55. Women's Association of St. Stephen's congregation in Milwaukee 18.00, Bethlehem's congregation 7. 25. By?. Ph. Wambsganß, wedding coll. b. Bro. Stolper, 12. 56. (p. -37. 81.)
Poor students in Milwaukee: Mrs. Kath. Weihbrecht 2.00. Triune congreg. in Milwaukee 39.00. Coll. at Niemann's silb. wedding 14.00. Women's Society of St. Stephen's in Milwaukee 10.00. By Father J. Karrcr, baptismal coll. at H. Gade Jr, 4. 45. By Father E. A. Grothe, hock time coll. at Buntrock-Schultz 3. 75. Wedding coll. b. Köpke-Bublitz in Kirchhain 5.00. (p. -78. 20.)
Orphanage in Wittenberg: By IN G. Löber of Mrs.?. Weyel 1.00. Mrs. Kath. Wcihbrecbt 1.00. By?. Ph. Wambsganß, wedding coll. b. Gottl. Hilger, 17. 45. wedding coll. at Osius in Plymouth 7. 42. Mrs. Tiedt, Milwaukee, 1.00. By P. F. Wolbrecht from Alwine Georgas 2.00. (p. -29. 87.)
Inner mission of the district: Mission festival collections: in the parish of P. G. A. Feustels 50.00, in Horicon 45. 50, in ? . F. L. Kartk's church 25.00, in ? . E. A. Grothe's Gem. 25.00, in Freistadt 61. 91, in P. H. Sagehorn's Gem., Rantoul, 15.00, in ? . O. Hanser's parish, 10.00, at?. F. Siebrandt's 2 comm. 45.00, in 2 Gemm. in Belle Plaine 10.00, in Union 18.00, in IN I. Diehls Gem. 18.00. Mrs. Kath. Weihbrecht 2.00. Fr. P. Plaß' Gem. 5. 25. (p. -330. 66.)
Jewish Mission: Mission Festival Collects: in Fr. G. A. Feustel's parish 10.00, in? F. L. Karth's parish 9. 45, in Freistadt 10.00, in Rantoul 5-00, in Belle Plaine 2. 50. (S. -37.00.)
Sch ulkasse: P. F. L. Karth's Gem. 8. 23. P. E. Heck's Gem, Auburndale and Junction City, 4. 35. P. Fr. Randt's Gem, Butternut, 3. 22. Plymouth's Gem. 8. 41. (S.-24. 21.)
Supporting fund: Wedding coll. at M. Breiter 10.00. Wedding coll. at M. Köpfet by P. G. Präger 3.00. P. C. D. Griefe 2.00, whosecomm. in Almond 3.08, in Buena Vista 3. 42. >



Mrs. Kath. Weihbrecht 2.00. Mrs. Marie Seidel 3. 50. L. F. H. Siebrandt 4.00. Casp. Lindenschmidt 2.00. ByL. G. Präger, baptismal coll. with Bro. Treichel, 2. 36th Em. congreg. in Milwaukee 20.00. I". H. Kollmorgen 5.00. L. Th. Brauer 3.00, whose Gem. 13. 75. L. E. A. Grothe's Gem. 6. 83. By L. F. Wolbrecht of N. N. 3.00. (S. K86. 94.)

Negermission: Missionsfestcollecten: in?. G. A. Feustel's congregation 11.33, in Fr. F. L. Karth's congregation 10.00, Fr. E. A. Grothe's congregation 5.30, in Freistadt 20.00, in Rantoul 12.00, in Fr. O. Hanser's congregation for N. Orleans 10.00, P. Ph. Wambsganß' congregation f. New Orleans 12.00, in 2 comm. in Belle Plaine 10.00, inL. I. Diehl's Gem. 5 p.m. Thanksgiving coll. in L. F. Otto's Gem. at Chippewa Falls, 1 p.m. By L. M. J. F. Albrecht, wedding coll. at Kaiser-Bäske's, 11 a.m. (p. P131. 68th).

Poor Students in Addison: Bethlehem Comm. in Milwaukee 6.00. Wedding Coll. b. Köpke-Bublitz in Kirchhain 5.00. (S. tzll.00.)

Building fund: L. F. Leyhe's upper em. Gem. 50.00. P. L. G. Dorpats Gem. 7.00 and 1.00. (L>. K58.00.)

Synodical treasury: Dir. Ch. H. Löber, tuition, 62. 50. L. G. A. Feustel's congreg. 6.00. Bethlehem's congreg. in Milwaukee 17. 22. Trinity's congreg. in Cedar Creek 16. 30. Zion's congreg. in Church Grove 8.00. P. L. G. Dorpats Gem. 12.00. Mrs. Kath. Weihbrecht 2.00. (S. K124.02.)

Milwaukee, Sept. 30, 1890. C. Eissfeldt, Cassirer.

For poor students the undersigned received with hearty thanks: by Mr. L. L. Schulze, Schenectady, N. U., K25.00; by Mr. L. v. Schlichten, 12.00; by Mr. L. A. C. Kuß, 20.00; by Mr. L. Beyer, 18.00; by Mr. M. C. Barthel from Mr. Tröster, Aurora, Nebr., 1. 20, by Mr. Hirz, Northboro, Iowa, 1.00; by Mr. L. Behrens, Chandlerville, Ill., 6.00; by N. N. a. Mr. P. Nordens Gem. as a thank offering 5.00; by Mr. P. Schwartz, Altamont, Ill., from Mrs. Amos Moll 5.00.

F. Pieper.

New printed matter.

American calendar for German Lutherans for the year 1891 after the birth of our Lord Jesus Christ. Concordia Lutheran Publishing House. Price: 10 cents.

Our calendar, which is well known to all our readers, has just left the press. It needs no recommendation. From the reading material that it brings, apart from the calendar and the list of pastors and teachers of the Synodal Conference, etc., we list: "Kirchliche Rundschau" with the picture of Prof. Crämer, "Frauen am Dienst in der Gemeinde", "Die ersten Lutheraner am Hudson", "Graf Hans Ulrich Schaffgotsch", etc. etc.

Sixth Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio and other States. A. D. 1889.

Contains paper by Prof. Gräbner: "How do we faithful Lutheran Christians of this country prove ourselves good stewards of God's many graces?" Price' 15 cents.

Interludes to the common chorales of the Lutheran Church, composed by Johann Georg Kunz, because. Teacher and organist at the Immanuel Church in St. Louis, Mo. 1st ed. Self-published by the editor, I. D. Schürmann, 1844 O'Fallon St., St. Louis, Mo. 68 pages queroctavo; price: K1.00.

Those who knew of the existence of the manuscript have waited with longing for the publication of the unprinted interludes of the same Kunz. Now the first booklet is here and brings in a beautiful arrangement on 68 pages interludes to sixty-four chorales in alphabetical order from "Ach bleib bei uns, HErr JESu Christ", to "Ich ruf zu dir" etc.. The individual interludes are short, two to five measures in length, and in part bear the contrapuntal church music character that has been displaced from modern music, especially by the influence of opera music; in part they are also simple melodies with their accompaniment; in some the chorale sounds through again, others are freely composed; they are almost always easy to perform; but in them the real skill of the organist will be more apparent than in some other interludes that we have encountered.

A. G.

Changed addresses:

Lev. Loritslri, Deland, Deelktaw Co., ILlieb.
Lev. Imil ckost, lox 48, nortb coup, valley co., nebr.
Lev. P. Luppreebt, 934 12tb 8tr, Detroit, ülvb.
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The "Lutheran" is published every fourteen days for the annual sub. scripttonSpreiS of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay an extra 2S lentS porter's wages.

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Letters containing business, orders, cancellations, monies re. should be addressed to: Butd. Oonvordia-Vsrlax (ül. 6th Barth"l, ^""nt-, Lorne "c dliuan St. L Indiana St.Bouis, Llo., anher, send.

Those letters, however, which contain notices for the paper (articles, notices, receipts, changes of address, etc.) are to be sent to the editorial office under the address: "Lutheran", Oanvardla Svinlnarx".

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olass matter.



Herausgegeben von der Deutschen Evangelischen
 Medigirt von dem Lehrer =

Vol. 46.

The 95 Theses and the Reformation.

Our children know that the day we celebrate as Reformation Day is the anniversary of the eve of All Saints, on which Dr. Luther once nailed his ninety-five theses "on the explanation of the power of indulgences" to the door of the castle church in Wittenberg. But how, if they now ask us, why do we celebrate the day of the posting of the theses as the memorial day of the Reformation? What was so special about those theses that we should mark the day on which they came to light? And do we not have other days which we could more rightly set apart for such a celebration? Why do we not celebrate the 10th of December, the day on which, in 1520, the same Doctor Luther publicly declared his break with the Papacy by the solemn burning of the Papal Bull of Excommunication, which had "grieved the Holy One of God"? Why not the 18th of April, the day on which in 1521 the same Doctor Luther spoke at Worms before Emperor and Empire the glorious words, "Here I stand; I cannot help it; God help me. Amen"? What was the great significance of the posting of the theses in 1517, on which anniversary we celebrate the Reformation?

He would have been far wrong who wanted to think that the significance of Luther's theses lay in the fact that with them Luther had dared to do the unheard-of thing of raising his voice against the papal sanctity of indulgences; this had been such a surprisingly bold deed that the man who had had the courage to do it for the first time had had to punch a hole in the Roman kettledrum that could no longer be patched. As true as it is that Luther's posting of the theses was a bold act, it would be erroneous to think that in 1517 it was something unheard of, something that had never happened before, that someone took up his pen and raised his voice against the Roman nonsense of indulgences. On the contrary, it had happened before and not just once. It may suffice here to name only two men who had dared to do so even before Luther's appearance.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
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who the Reformer himself acknowledged and praised as his forerunners.

On September 9, 1411, more than a hundred years before the dawn of the Reformation, Pope John XXIII, a monster of the first magnitude, issued a bull in which he pronounced a curse on another villain with whom he was at war, King Ladislaus of Naples, and called upon the Christians either to take up arms themselves against the enemy of the pope or to contribute money to defray the papal war expenses, and also promised all those who would comply with this call the same indulgence that one had otherwise acquired by a crusade to the promised land. In May 1412 the papal pardoners also came to Prague in Bohemia with the indulgence bulls and set up their indulgence market in three churches of the city, absolving from guilt and punishment of sins against a certain tax. It was John Hus, professor and preacher, who stood up against this trade in indulgences, preached against it from the pulpit, and held a disputation against the abomination of indulgences in a large hall of the university under the chairmanship of the rector before a numerous assembly of doctors, masters, and students, and also testified against it in writings. If the pope could grant such indulgences, he said, he should not do this work of mercy only when he was in need; otherwise the Christians would have to pray that the pope's enemies would oppress him, because he would then take up the treasures of grace. If he was already guilty of the murder of his brother who denied him bodily help until he died, how much more was the pope a murderer if he postponed saving his brother from spiritual death by means of indulgences! On the other hand, he declared that nothing of such indulgences is found in Scripture, nor do we hear of any saint who has granted indulgences for so many days. The reason why such indulgences had lain dormant so long might be that in earlier times greed had not yet been so inventive. Through such indulgences the rich fool would become vain.

The law of God was degraded, the common people were led to sin, grave sins were made easy, and the people in general were plundered. Therefore such indulgences should be kept away from Christians. The sellers of indulgences were the greatest robbers, robbing the poor people of what other robbers could not have taken from them by force, through their lying market in indulgences.

So John Hus was zealous against the nonsense of indulgences. And what did he achieve with his preaching and disputing? Certainly not a reformation. Yes, Hus was condemned as a heretic at Costnitz and burned the same day by a synod that had supposedly set itself the task of a reformation of the church at its head and members, but which knew neither what the church was, nor who was the head of the church, nor who were the true members of the church, nor what a reformation of the church was.

Another man who also testified against the pope's indulgences before Luther was Jahann Wessel. Of him Dr. Luther himself said: "If I had read Wessel before, my adversaries would have thought that Luther had taken everything from Wessel, so our two minds agree. Therefore I have a special joy and strength, and I no longer doubt that I have taught rightly, because he agrees with me in all things with a constant mind, and almost with the same words (although at different times, when the air was different, and he was used to a different way of life, and in different cases). *) Let us now hear some things that this man, who at the time when Luther was still a six-year-old babe, died as a seventy-year-old old man and was buried in the nunnery at Gröningen, had said about indulgences. Wessel, too, put forward theses about indulgences; he, too, disputed publicly about indulgences. One of Wessel's theses was: "No one can grant a perfect forgiveness of sins who cannot also grant a perfect indulgence." - The next thesis: "A

*) However, Luther did not know all of Wessel's writings when he wrote this; otherwise his judgment would have been less favorable.

But plenary indulgence no one can give who cannot also give whoever wants to partake of the treasure of the Church can only what is necessary for it, namely, penance, newness, grace, do so through love, through ever-growing love; any other way is charity, purity of heart." - Another thesis: "There would be nothing in vain; but Antonius and Paul of Thebes, the representatives of more offensive in the Church than if bishops could command by monasticism, had already taken this path in the Thebaic and the their own authority. Of this kings and princes ought to be more Scetic desert; the measure of the forgiveness of sins is afraid than Herod and the Romans were of Christ when he was determined by the measure of love. "No one," he said, "forgives born." Another thesis: "The pope cannot cause a meritorious works unless he efficaciously infuses the opposite virtues;" and to count more according to his protection than according to God's since the pope, he thought, could not do the latter, he could not estimation; for otherwise he would not be Christ's governor, but forgive sins; but by this he actually denies to the church and its Christ his." - But even Johann Wessel's testimony against the ministers the power of forgiving sins. Such things, as I have said, indulgence of the pope did not bring in the reformation of the are not found in Luther's 95 Theses. Nor could the pope's church; his theses did not, like Luther's, become trumpet blasts indulgences and the papacy in general be fought on such that made the walls of Jericho shake. grounds if there was to be a real, thorough reformation of the

Then we ask further: Were Luther's theses so much stronger, church. The Antichrist's insanity could not be fought by error, not so much better, than what Johann Hus and Johann Wessel had even in any part, where God wanted to reform His church, and spoken and written against indulgences, and can the greater so Luther's, but not Husten's and Wessel's, sentences against effect of Luther's sentences be explained from this? And was indulgences could be truly informative theses.

Luther so much a greater man than Hus and Wessel had been, Thus the question whether Luther was a greater, more that his words would have had so much greater weight, would powerful man than Hus and Wessel must certainly be answered have been so much more powerful? in the affirmative. But it would be wrong to think that because

To this the following is to be answered. To be sure, Luther's Luther was a man endowed with greater gifts than those two and ninety-five theses were of a different kind than what Hus and other forerunners of the Reformation, he would have Wessel wrote against indulgences. It is true that when Luther accomplished what they could not. Dr. Luther knew better. "God wrote those sentences, he had not yet penetrated to the full, alone must accomplish all this, without all human care and help," bright, pure light of knowledge that later enlightened his spiritual he wrote to his Elector, and "to all Christians" he wrote: "It is not eyes. He himself later freely confessed that at that time he had our work that is now going on in the world. It is not possible that not yet known what indulgences actually were; that he was one man alone should start and lead such a being." Yes, if Luther entering into battle with his theses against the Antichrist, of whom had allowed himself to be seduced by the devil's cunning into the St. Paul wrote, was far from his thoughts on that 31st of October, opinion that he was the man who could overthrow the papacy, as is clearly evident from the theses themselves, when it says, for reform the church, he would certainly not have become the example, in the 73rd thesis, that the pope rightly hurls his reformer of the church. But Luther was not such a presumptuous banishing ray against those who plot to harm the indulgence fool, neither in 1517 nor later. This is also particularly clear from trade. But what distinguished these theses at first was the tone the story of the 95 Theses. Luther did not even remotely think they struck from the outset, and which resounded again and that he should light such a great fire with them, break the Pope's again, the fresh, vigorous reference to the word of Christ, to the power, do a deed that would be remembered for centuries to Gospel. For what was the first thesis? "Our Lord and Master come with thanksgiving and praise to God. He was highly Jesus Christ, when he saith, Repent, etc., wills that the whole life astonished when these theses had already penetrated the of the faithful be repentance." The 62nd thesis: "The true treasure country after a few days, into the most hidden corners, to friend of the church is the most holy gospel of the glory and grace of and foe, and much more than the words of Dr. Fleck, who God." The 53rd: "Enemies of Christ and the pope are those who, greeted the theses with the cry: "Ho, ho! he will do it; he is for the sake of preaching indulgences, cause the word of God to come, for which we have waited for a long time," words were be entirely silent in other churches." On the other hand, we do not spoken to him at that time from his anxious soul, as they were see Luther wielding any weapons in these theses by which truth spoken by Or. Krantz uttered to Hamburg: "Thou speakest the would have been violated at the same time as error. This had truth, good brother; but thou wilt avail nothing; go into thy cell, happened with Hus when he wanted the forgiveness spoken by and say, Lord, have mercy on me." But God's hour had just the confessor to be only conditional, not "absolutely simple," come; the prophecy of the angel with the eternal gospel was now "pronounced with certainty," when he denied the priest the power to be fulfilled; and for this purpose not Hus, not Wessel was really to forgive sins, because he could not know who was chosen and equipped, but Doctor Martinus in Wittenberg; and destined and ordained by God in his eternal counsel to therefore the theses on the castle church door at Wittenberg blessedness. This was also the case with Wessel, when he did were, after the long, anxious night, the morning bells of the not, like Luther, call the treasure of the church "the holy gospel of Reformation. Opposition to these theses immediately arose from the glory of God's grace," but love, and taught according to it. all sides. Soon, the indulgence merchants came forward with counter theses.

Tetzel, to whom his friend Wimpina loaded the shotguns; soon the Dominican general Silvester Prierias spoke out against these theses from Rome; soon Doctor Eck of Ingolstadt shot against these very theses with his "obelisks"; soon the heresiarch Hoogstraten railed with scolding and threats against our thesis writer; soon, in defense of these theses and the writings he wrote to explain them, the Wittenberg doctor had to get weapons upon weapons from the armory of the Word of God and practice using them. The thesis-strike, which the proud heathen on the Roman Satan's chair, Leo X., took for a monk's quarrel, soon became a surging battle of nations for the highest goods on earth, in which God gave to his truth the glorious victory, of which we late children of the Reformation rejoice, and for which, on the feast of the Reformation, we offer our due thanks to God the Lord. A. G.

The battle for the community school.

Ten years have now passed since Whitford, then state superintendent of Wisconsin public schools, published the following questions and answers in the Wisconsin Journal of Education.

-Question: Have parents complied with the compulsory education law if their children attend a private school where only religious instruction is given?

Answer: The purpose of the law is only to ensure a minimum of secular education for each child. Therefore, the fact that a child receives religious instruction does not replace the complete elimination of secular instruction.

Question: Does it serve the purpose if a child attends a private school and receives secular instruction, but not in English?

Answer: **Certainly.** The law does not intend to compel instruction in only one language, although it must be given in English in the public schools."

That's what it said in Wisconsin in 1880. Today it stands differently. Ten years ago it was believed that the welfare of the State was sufficiently served by a law which left the language of instruction free; today people who do not wish to be told in what language they shall have their own children taught in their own schools are spoken of as people among whom "ignorance and superstition are in open revolution against the free institutions of the State," and who seek to "set back the free people of the State of Wisconsin to a quarter of a century in civilization." Whence, after all, this reversal in so short a time? Have the people who can read, write, and speak English become so scarce in these ten years, that one must be anxious to increase them in order to be able to continue the state? Or has it been observed that the common schools are one by one dropping the English which they formerly taught, and that a race is now growing up in these schools which needs an interpreter at every turn? Or has the observation been made that in the parochial schools, in which too little English is taught, bands of looselings, dangerous to the state, are being formed for the taverns and the country houses?

roads and fences, for penitentiaries and poorhouses? None of the above! There are more people in Wisconsin today who know English, there is more English taught in our parochial schools today, and not only as a result of the new laws, than there was ten years ago, and today, as ten years ago, the pupils of our parochial schools are becoming proportionately more capable, well-behaved, honorable citizens, and fewer, far fewer paupers and convicts than the pupils of the state schools. It is a dream or a lie when it is said that concern for the welfare of the state has forced the legislature from the position of 1880 to that of 1890. Still less can the word, "Seek the best of the city wherein ye dwell," persuade us Lutherans to support the new compulsory school laws in Wisconsin and Illinois; for these laws are not conducive to the true welfare of our country, but are obstructive; they have their sources and motives in views and aspirations of a dangerous kind, by which a nation may perish, and by which great nations have perished.

The main disease of our time, the earthly, materialistic sense, the obsession with earthly things, the vain, puffed-up conceit, which was always connected with this sense in past times and is also connected with it in our time, and the hatred of everything that punishes this sense and disturbs its aspirations and wants to become a damper on this conceit - these are the overriding impulses that lie chiefly at the root of these new compulsory school laws. To people who are filled with this sense, an education for this life that is directed toward the acquisition of earthly goods, the attainment of earthly honor, will be the most exquisite, the most desirable, the earthly splendor and the worldly greatness and the temporal wealth of a people will be the highest goal of national progress, toward which, therefore, the education of youth, too, should be directed first, preferably exclusively; to them, too, everything that opposes such aspirations will appear as a hostile force that must be trampled down. Hence these compulsory school laws; hence the hatred of everything that opposes them; hence the lack of understanding of the motives that drive us to preserve and defend our parochial schools, as, for example the Lutheran pastors are a riddle to the highest official of the State of Wisconsin, which he can only solve by considering them to be stomach monkeys who, for the sake of earthly interests, defend the parochial schools as Demetrius once defended the goddess Diana; hence the hatred which makes the said governor pronounce the said accusation against the entire Lutheran pastorate in public speech, and which makes his personal newspaper tell the following lies and blasphemies to the world: "The Lutheran pastors are, as a rule, a bigoted and intolerant sort of people... They fight for their bread and butter. Before elections their churches are usually in the most dilapidated condition, and the candidate who gives the preacher the most money for church repairs usually gets the most votes from the congregation in question"; or as another paper sums it up, "If there is anything worse in the state than a brewery, it is the common Lutheran church. It is composed of ignorance, superstition, and drunkenness"; and again, "The churches which are opposed to the Ben-

net law are beer churches, maintained by beer drinkers, by The new laws are intended to drive the Lutherans out of the state immigrant elements who have imported their un-American idea schools, or, where possible, to dull the children's taste for their of freedom." Now isn't that a shameful, dangerous spirit that German religious services by Americanizing the parochial speaks out, that can fight with such weapons for the new school schools. "The segregation of the Lutherans," say such laws, his very own children? This spirit, of course, is not advocates of the new laws, "will last only so long as the members cultivated in our parochial schools, but is combated and subdued of their congregations remain essentially German. As soon as with God's Word, with Christian discipline and admonition; and they are Americanized, they disperse and join the more tolerant, thus our Christian schools are a salt to a world that is so drowned liberal communities, such as Methodists, Baptists, etc." Our in the earthly sense that it has almost lost all understanding of a position with the lodges also increases the number of opponents spiritual mind and its effects. Thus our churches, which are also of our parochial schools; members of secret societies also built up from these schools of ours, are a salt that is to control pronounce it that the new school laws are to their advantage, the spreading rottenness. God grant that this holy salt may not must promote their spread. And should we be able to sleep in be foolish even in these days of struggle, that it may not be the face of such enemies, we who in these days are celebrating deceived by the smooth words of clever politicians, that it may the feast of the Reformation? Does not this feast call out to us not be weakened by earthly political considerations, but that anew in a mighty way: "Hold what you have"? And if now, by where opportunity is offered to it to salt effectively, as next at the means of the new laws, one wants to take from us, or from our ballot box, it may salt freshly and freely, salt, salt! This applies children, and hopes to rob us of what we have, the pure doctrine first to you, brethren in Wisconsin, Illinois, Nebraska, and of Luther, the precious confession, may we then regard these wherever else, in the exercise of the civil suffrage, a sensitive laws as insignificant? Let us suppose that the Illinois legislature testimony may be borne to the world, that there are still people had passed a law that from January 1, 1890, no transfer of real who better understand the true good of the country, and wish to estate should be valid, and the representatives of this law openly have it better safeguarded by the legislative assemblies and by declared that they intended to initiate the confiscation of all real the administrative officers, than has been done by the property for the state, as recommended by the Socialist Henry promulgators and enforcers of those new compulsory school George, to take away the farms of all farmers as soon as laws. possible and to leave the former owners only as tenants. What

But there is one more thing we must not forget in this struggle; we must call attention here to another cause of such school legislation, to another aim of it. Among the representatives of these coercive laws, however, there are also members of ecclesiastical communities whom we must not count among the earthly-minded world. What may induce these people to applaud the new laws and to advocate them, as has been done in church papers, at preachers' conferences, and elsewhere? It is again a dangerous, rampant disease, which effectively shows itself among these people in their appraisal and advocacy of such laws. This is indifferentism, indifference in doctrine and confession. A unionistic trait runs through the various Reformed sects; the same spirit lives in them that once drove Zwingli to offer Luther his brotherly hand in spite of the existing disagreement in doctrine. And just as Luther was bitterly suspected, and still is, of persistently abstaining from "brotherhood and membership" without spiritual unity, so we Lutherans are also deeply resented because we stand so stiffly on our confession, hold so firmly to our doctrine, warn so earnestly against false doctrine and false-believing communities, reject ecclesiastical cooperation with false believers, and so on. But what is not, one thinks, can become; the old, hard Lutherans do not always remain here. If, of course, the younger generation is educated in the spirit of the old and fortified in Lutheran truth in the parochial schools, then there is nothing to be hoped for. But this can be remedied if the school succeeds in alienating the youth from their church. Therefore, the existence of the parochial schools must be made as difficult as possible, and as many Lutheran children as possible must be sent to the irreligious schools.

would our farmers do? They would fight back. How would they do it? Well, first of all they would try to bring about a speedy revocation of this law, which in itself is already unreasonable, abridging their right of ownership, and aiming at their complete robbery, and would spare no effort, no way, and no weather, if it was a matter of exercising their right to vote at the right time to defend their property and the inheritance of their children; and they would be right to do so. But here it is a matter of standing up for goods that are worth more than all the farms on earth, for an inheritance of our children that is to bear them fruit into eternal life. Therefore, our Lutheran brethren, who have a civil right to vote, the administration of which they owe to God, should be aware of their duty in the states in which the new compulsory school laws are to be fought in the upcoming elections, to turn their vote to where it can most surely contribute to the building of a dam against the devil, the world, and the false brethren, which, at least for a time, will remove our schools, our congregations, and our church life from the hostilities and threats posed by such compulsory laws. But God, who sits high above all councillors and rulers in the regiment, turn also what shall happen in these times to his poor church's salvation and welfare and to the honour of his great name!

A. G.

Our doctrine. We can prove before all the world that our doctrine is not our own fictitious folly or dream, but the Scriptures and the clear Word of God; we also teach not to accept, believe, or hold anything else than is necessary for salvation. (Luther.)

Let us thank God for the benefits of the Reformation.

The feast of the Reformation approaches again, on which we commemorate the work of the Reformation once carried out by Luther. On this day we hasten into the house of the Lord with rejoicing and thanksgiving; for great, great are the benefits that God has shown the church through this work; they cannot be counted; where shall we begin, where shall we end?

We can imagine to some extent the greatness of these benefits if we consider in what a pitiful condition the church was before the Reformation, how it was freed from it by the Reformation, and what, on the other hand, was brought to it by the Reformation.

A night of terrible, horrible darkness had fallen upon the church. The holy Scriptures, the only light on our path, had been taken from the Christian people. The Scriptures were declared to be imperfect, and traditions and the statutes of men were placed beside them as equally divine and binding. They declared the Scriptures to be obscure, and said that the interpretation of them belonged to the church alone, that is, to the pope. The prestige of the church, of the pope, was placed above the prestige of the Scriptures. Christians were deprived of the right to judge doctrine and to judge the pope. Thus the door was opened to all error.

The main purpose was to overthrow Christ from the Father's throne. The pope declared himself to be Christ's governor and the head of the church. He was the true antichrist, who opposed Christ in all things, of whom the apostle Paul prophesied, "The man of sin, and the child of perdition, which is an abominable man, and exalteth himself above all things that are called God, or the service of God; so that he sat down in the temple of God, pretending that he was God. 2 Tim. 2, 3. 4. The pope arrogated to himself authority over the whole church. He declared that he alone could give laws, and laws for all, which unite all. He arrogated to himself the power to forbid, and thus to make sin, where God leaves it free, and to permit, even to command, where God forbids. He declared that he alone had the keys of the kingdom of heaven and that no one could be saved without his authority. All feared his ban, and even mighty princes trembled before his spell.

Christ was also to be expelled from the hearts of the Christian people. Next to Christ, the only mediator, the saints, especially Mary, were placed and called upon and revered as mediators. Next to Christ's perfect and only merit were placed the merits of the saints and their own merits. Instead of pointing souls to Christ and his work, they pointed them to their own work, atonement, and sufficiency. Christ the Reconciler was portrayed as a cruel, angry judge whose wrath must first be appeased by the intercession of Mary and other saints. Instead of the gracious forgiveness of sins and remission of punishment for Christ's sake, the papal indulgence was devised, which was sold for money. The word of Christ, of grace, and of faith had fallen silent. Christ's perfect sacrifice on the cross was desecrated by the sacrifice of the Mass.

The monastery life was considered equal to baptism. The bread of life was not given to the people, but they were fed with the doctrine of men. The bishops did not wait for their office, did not feed Christ's flock, but waged wars, and lived with the priests every day, gloriously and joyfully, exploiting the people. The divinely ordained ranks of authorities and subjects, of fathers and mothers of households, of masters and wives of households, of children, of servants and maids, were portrayed as unholy, unspiritual, worldly, carnal ranks, in which one could not serve God rightly. On the other hand, the life of priests, monks, and nuns was exalted above all and praised as a holy state, as a state of perfection, in which one could really serve God, acquire much merit, more than one needed for oneself, and give it to other people. Not only did they afflict the people with the works of the law, but they also imposed upon them a multitude of human laws. They threatened them again and again with the chastisement of the purgatory, in which they would have to atone for what they had not atoned for on earth, and which was more severe than anything a man could suffer in his life.

O, what a miserable time that was! Oh, how the poor souls languished under the yoke of heavy sentences! They never knew and could never know when they had done enough, and no peace came to their consciences; before them stood the terrible purgatory. Many wrestled with despair; they could not get out of doubt; yes, they were made to doubt in order to bind them more firmly to the pope.

How terrible, Christians, priests before God by baptism, had thus to endure under shameful priestly rule! Christians, free kings before God, had become slaves! All were to submit willingly to the violence of Antichrist, none were to speak against it. Innumerable witnesses of the truth, who stood up against the pope and for Christ and his Word, were tortured, martyred, and killed.

But the blessed time came when God had mercy on his poor church. Then it was said in the heart of God, "Because the miserable are cast down, and the poor groan, I will arise; I will provide a remedy, that they may teach with confidence. Ps. 12, 6. God wanted to expose the mystery of wickedness, to reveal the Antichrist with all his abominations. God wanted to save His church from its unspeakable misery, to lead it back to apostolic integrity.

For the direction of this work, however, God did not choose a great and mighty man of this world, but a man who was unsightly in the eyes of the world, our dear Luther. The Lord Himself prepared him to be an efficient instrument. Luther, groaning under the heavy pressure of the Antichrist, who could find no comfort for his troubled heart anywhere, was led by God to the Word, the only source of all comfort, and let him find peace and rest in it. From then on nothing could turn him away from this Word of the living God. Pointing to this Word as the sole source of all blessed knowledge, all light, all comfort, he appeared publicly, awakened by God. The first of the 95 theses, which he posted on the castle church in Wittenberg, begins with the words: "Since our Lord and Master Jesus Christ is speaking," etc., "I am the Lord," etc.

With the word he arose, and the light burst forth with power, and dispelled the darkness. It was a hard struggle, but the full truth was regained; all the articles of faith were restored; not only one or the other, but all the errors and abuses of the antichristian empire were thrown out. Some witnesses of truth before the Reformation had attacked this and that papist error, testified to this and that truth, - through Luther the full truth was restored, the church was cleansed from all the abominations of the pope. Luther, who was guided only by the Word, remained free from all iconoclastic enthusiasm; he did not reject as papist everything that had come through the hand of the papacy, but was not contrary to God's Word, the only touchstone, e. g. altars, images, crucifixes, etc. He did not reject as papist everything that had come through the hand of the pope. What was truly papist, anti-Christian, he threw out.

Then our Lord Christ, as the sole ruler in his church, was given back the honor that had been stolen from him by the Antichrist. Christ, Christ alone, and faith in Christ alone, should reign in the hearts and consciences of Christians; as Luther could say of himself: "In my heart alone reigns and shall also reign this one article, namely faith in my dear Lord Christ, which is the one beginning, means, and end of all my spiritual and divine thoughts, which I may have day and night forever. Then the heavy yoke of Antichrist was broken. Then were broken the fetters that bound poor souls to the pope. Then the Church could sing, "The cord is broken, and we are loosed!" Ps. 124:7.

With the word that Luther preached, which he gave to the people to read in a beautiful German translation, which he explained and defended in his wonderful writings, which he summarized for the young people in the unsurpassable Small Catechism, which he taught the Christian people to sing in lovely songs, he opened to the people the only source of knowledge and comfort. Thousands upon thousands hastened to this fountain and feasted and refreshed themselves at the same. No wonder that so many flocked to Luther when he proclaimed the comforting gospel that we are justified and saved by grace alone, through Christ alone, by faith alone, without merit of works; that all believers are free kings and priests before God for Christ's sake. Oh, how they breathed a sigh of relief, how they rejoiced! They could now be sure of their blessedness, rejoice in their Christian profession, send themselves into the sufferings of this time, and go confidently toward eternity; for they now learned how to believe rightly, live godly, suffer patiently, and finally die blessedly. For from the word they perceived that Christ had accomplished all things, and had put all salvation in the word, in baptism, and in the holy supper, and that therein he presents it to us; and that faith, which the word works, takes hold of the salvation which is presented, and has it assuredly. G.

(Conclusion follows.)

Apart from Christ no one has anything; in Christ everyone has everything. Luther.

To the ecclesiastical chronicle.

I. America.

Our Teaching Institutions. God has heard the prayer of our dear Christians, and has supplied our synodical schools with many students. The number of students in all the colleges is 1043, of which Fort Wayne 227, Milwaukee 180, Concordia, Mo. 80, New York 41, Addison 183, Springfield 191, St. Louis 141. New entrants to Fort Wayne 80, Milwaukee 68, Concordia 40, New Dort 19, Addison 44, Springfield 46, St. Louis 45. A considerable number of the pupils of Walther College, whose total number is 85, will probably enter the service of the church. It is especially gratifying to see such a large number entering the high schools and progymnasiums. Let the Lord of the Church be thanked from the bottom of our hearts for His great grace. May He now, according to the same grace, abundantly pour out His Holy Spirit upon those who teach and those who learn, so that truly capable teachers for church and school may grow up in all our institutions. F. P.

The cost of our Inner Mission The church newspapers carry a notice that the Missouri Synod has spent -20,000 on the Inner Mission during the last three years. This notice is erroneous. Although our traveling preachers, which we here confess with thanksgiving to God, are very frugal, and are content with food and clothing for their hard work, it would be impossible to meet the expenses of our entire Inner Mission for even one year with the sum of -20,000. That erroneous note, in any case, comes from the fact that in the report of the General Treasurer \$20,000 was listed as having been received for the Inner Mission in the last three years. This \$20,000, however, is only the surplus for which individual districts had no use in their midst and which they therefore delivered to the General Treasurer for the support of other districts that cannot meet the costs of their Inner Mission themselves. If one wished to ascertain how much is spent in one year for Inner Mission in our Synod, one would have to compile the sums in question from the books of the thirteen District Treasurers. F. P.

General Council tolerates pulpit fellowship with false believers. At a cornerstone laying in Lancaster, Pa., a pastor of the General Council, three pastors of the General Synod, one Reformed and one Herrnhuter officiated.

General Synod. Pastor Butler in Washington, D. C., calls himself Lutheran, but is not afraid to publicly attack and deny Lutheran teaching. He writes: "We do not believe what the Lutheran Catechism teaches of the Sacraments." "We cannot and will not present this doctrine to our children or to our parishioners. The doctrine of the sacraments should be amended to conform to the faith of today." A pastor of the District Synod, of which Butler is a member, the Maryland Synod, intends to sue him in that Synod, but will probably get nowhere. Leaves of the General Synod receive his attacks on Lutheran doctrine with glee.

Of the Lutherans in Wisconsin who are fighting the compulsory school law, a sectarian paper, "Illustrated Christian Weekly," says : "We verily believe that Satan is the leader of men who fight the excellent Bennett law."

The Methodist Episcopalians are looking to raise \$1, 250,000 this year for mission purposes.

II. foreign countries.

How to do inner mission over there. The Rheinisch-Lutherische Wochenblatt writes: "The end justifies the means. This principle of the Jesuits is also being applied more and more in Protestant circles,

especially when it is a matter of raising money for some good cause. The following message has recently been sent from Oldenburg. Oldenburg, August 1890 - P. P. The board of the Protestant hospital has united with the committee of the recently held prize bowling festival in order to organize a large summer festival in the Hotel zum Lindenhof on August 24, 25 and 26 of this year, in connection with prize and competition bowling, for the benefit of the Protestant hospital. Since the seven bowling alleys from the last prize bowling festival are still available, the production costs for this purpose will be low. As the committee herewith humbly invites to participate, it at the same time addresses to all who have a benevolent heart for the good cause, and especially to all bowling clubs, the request to donate honorary prizes for the prize bowling, as this will make it possible to transfer a larger surplus to the hospital fund. Honorary gifts will be received from Mr. Trouchon, Langestraße 18, as well as from all committee members. - The Committee. Also the 'Kirchliche Anzeige' Oldenburg also informs its readers of this agreement, so it seems to agree that the 'Christian charity' (Inner Mission) 'goes bowling'." This is a chilling example.

Progress of Paganism in Germany. We have already had to report many sad things from the German church to our readers, who still take part in the weal and woe of the old German homeland, and in recent times we have often presented examples that prove how the German people are sinking back into the old paganism. Today a new sample of this. On September 2, in the larger and smaller cities of Germany, as has become customary for some years, Sedan Day was again festively celebrated. In Dresden, for example, a large procession was organized in which all kinds of cooperatives and, in addition to the Protestant Young Men's Association, gymnastics clubs, rifle clubs, and innkeepers' associations marched in. On the Old Market Square, where the statue of Germania stands, a festive song was sung, two verses of which we will insert here:

"Hear us, Germania!
Thy sons are near thee, Hear from us today anew A
vow, the vow of fidelity! Thine worth in adversity and
death, Never part us from a foreign command, Thine
honour, proud ancestor, Umbrellas of our Germany's
banner, Untouchable, undefiled it remains for all time!"

"Bless us, Germania! Thy sons are near thee. Let not
the call resound in vain: Mother bless us all! Bless our
leader's hand! Bless our bond of peace! Bless our native
soil, wife and child at the German hearth! Guard all your
possessions, preserve Germany's happiness and glory!"

Thus the Germans now call upon their Germania, as the Ephesians used to call upon their great goddess Diana. And the Saxon Superintendent and Consistorialrath Benz was not ashamed or afraid to deliver the festive sermon to such an idolatrous assembly. In Leipzig a certain Diaconus Ebeling held an address before a large celebrating crowd, which began thus: "Dear and honored congregants! Give glory to our God! Let this be the first sound that comes out of every Christian and patriotic heart on this Sedan Festival morning! "Blessed are the eyes that see, that ye see! So we would like

with the words of the Holy Scriptures to the young generation, which today, twenty years after the victory of Sedan, unites anew with the older eye and ear witnesses of that great time for the celebration of our national festival. For centuries many patriots, poets and kings wanted to see what we see, a united, great, powerful German Empire, - and have not seen it; they wanted to hear what we hear, the ever-renewed jubilation of a united, happy people, - and have not heard it. Up to the year 1870 Germany was only a geographical concept; since the world-historical struggle of that year it has become a unanimously acting, animated being (!), and the artificial network of wires that mediates the intercourse of ideas within the borders of the German Reich and once carried the tidings of victory across the frontiers is like the branches of the nerves that unite the members of the body in common feeling, so that everywhere in town and country the flags of victory wave at the same time, the bells strike and the hearts rejoice," and so on. And this is about the content of most of the festive speeches and sermons which are delivered on such occasions in Germany: a mixture of nonsense and atrocious blasphemy. God's vengeance and judgment cannot be withheld for long. The teachers of the church, however, will have to atone most severely for their sacrilege.

Cast all your care upon him.

The brother visited his sister, a poor widow with four children, in her small courtyard apartment to see how she was doing. The sister immediately came to meet him with what was troubling her heart, and said: "Oh, think of it, brother, in the apartment below me a child has contracted scarlet fever and diphtheritis; the ghost is standing threateningly at my door. How would it be if my children lay down? Then I would be bound and would have to stay at home and would lose my position as a caretaker for the good Mrs. Nāthin and at the same time my daily income. How would I live with my children? -

The brother was silent for a while, then he looked lovingly at the sister and said in a calm tone: Do you think then that He does not know? - Who? asked the sister. - Your father," replied the brother, "the father of widows and orphans. Do you think that He does not know that you live here with your dear people, and that the sickness has come near you, and that you have to live on your waiting places? - Yes, brother, said the woman; I know it; I believe it ; ah, if I could only believe it more cheerfully! And only think, if one of my children should fall ill, I should not be allowed to keep the merchant's job, where there are little children too. - Do you think your God doesn't know that? the brother replied again. Have you already spoken to him about it? - Yes, dear brother, she said, and I have also put it to my children that they should turn to him; the two oldest already understand. I read a chapter of the Bible with the children every evening and talk to them about it as best I can. I let every new worry and fear serve only to drive me more earnestly and urgently to prayer. I do not pass by the door downstairs without sighing to God about little Hedwig, who is lying ill in there. To be in tribulation without prayer and Bible would be terrible to me.

Our readiness for grace.

"This is the righteous preparation for the grace and goodness of Christ, that I have need of the same." (Luther, XI, 2460.)

Ordinations and introductions.	Mission Festivals.
<p>After Mr. L. F. Bühler had passed his Colloquium well and had accepted a profession from the previous "Filialgemeinde" of the undersigned, the same was ordained by order of the Hon. Praeses Bente on the 17th Sunday n. Trin. under the assistance of Mr. IN Frosch in Petersburg, Ont. and was ordained and inducted into his office. The installation of the same at Shantz Lillage, Ont. took place on the following Sunday. P. Andres.</p> <p>Address: Uov. I., IV Luelller, Uox 47, LcrUu, Out., 6uu.</p>	<p>On the 11th Sunday n. Trin. my congregation in Berlin, Ont. celebrated a mission festival with the participation of the neighbouring congregations. Collecte: -51.00. Festive preachers: Rk. J. Frosch and P. Andres.</p>
<p>By order of the Honorable Praeses Sievers, on the 17th Sunday after Trin. Mr. IN G. Matzat, of Tilsit, in Litthauen, Germany, to my present branch parish at Elmwood, Clay Co, Minn. G. Potratz.</p>	<p>On the 12th Sunday after Trin. the congregations of Ruth and Sand Beack, Mich. celebrated Mission Feast. Collecte: -43.00. The following preached: RR. P. Stamm andW. Schwartz.</p>
<p>On the 17th Sunday n. Trin. Mr. IN E. Hantel was introduced on behalf of the Honorable Presidency of the Jowa District at St. Ansgar, Iowa, byE. F. Melcher.</p> <p>Address: Uev. L. Iluntel, 8t. Llitelloll Oo., Iowa.</p>	<p>On the 13th Sunday n. Trin. the congregation in Mt. Olive, Ill, celebrated Mission Feast. Quite a number of guests from neighboring churches were present. The following preached: RR. W. Kowert, C. Schrader and C. Schröder. Collecte: -124.00. H. Weisbrodt.</p> <p>On the 31st of August, the congregation at West Bloomfield, Wis. celebrated Mission Feast. Preaching were RR. Koch and Jank. Collecte: -87. 33. G. A. Feustel.</p>
<p>On behalf of Mr. President Studdt, IN G. A. Lohr was installed on the 18th Sunday n. Trin. at Luverne, Kossuth Co, Iowa, inducted. J. Ansorge.</p>	<p>On the 14th Sunday n. Trin. the congregations of RR. Keller, Wendt, Möller and those of the undersigned mission feast. Festival preachers: RR. B. Möller and Wendt. Collecte: -83.00. E. A. Frese.</p>
<p>By order of Mr. Praeses Sprengeler IN E. Beil was introduced on the 18th Sunday n. Trin. in the parishes of Town Theresa and Mayviöe introduced by me. Br. Leyhe.</p> <p>Address: Ucvr. L. L "U, Ua^viUe, Dockte 6o., IVis.</p>	<p>On the 15th Sunday n. Trin. my congregation celebrated a mission festival in their church. Festive preachers: Professors Günther and Stöckhardt. Collecte: -52. 50. C. C. E. Brandt.</p>
<p>On the 18th Sunday n. Trin. Mr. IN F. W. Pennekamp was introduced in the congregation of Templin, Kans. by Mrs. Pennekamp.</p>	<p>On the 15th Sunday n. Trin. my church celebrated a mission feast near Longtown, Mo. Guests from neighboring churches attended. Festival preachers: RR. F. Meyr and P. Rösener. Collecte: -139.00. H. Gümmer.</p>
<p>By order of the Honorable Presidency of the Illinois District, Mr. IN G. Kuehn was ordained by the undersigned on the 19th Sunday n. Trin. at Staunton, Ill, assisted by the Uk. H. Weisbrodt and C. Schroeder inducted. Chr. Kühn.</p>	<p>On the 15th Sunday after Trin. the congregation celebrated mission feast at Onaga, Kans. Feast preacher: RR. C. H. J. Hubert, E. Ten, and undersigned. Collecte: -43rd 10. Ad. Schmid.</p>
<p>By order of the honorable Mr. Praeses Biltz on the 19th Sunday n. Trin. Mr. IN G. E. Ahn er, assisted by Mr. IN A. W. Müller, was introduced by me into the congregation at Boeuf Creek. A. W. Frese.</p> <p>Address: Rev. 6th L. Ne^v Uaven, Llo.</p>	<p>On the 15th Sunday after Trinity the congregation of the Holy Cross celebrated a mission feast. Preachers: RR. L. Hölter and H. Erck. Collecte: -180.00. C. C. S.</p>
<p>On behalf of Mr. Biltz, President, Mr. IN C. Schroeder was introduced by the undersigned at Eisleben, Scott Co. on the 19th of Sonnt, n. Trin. H. Flachsbart.</p> <p>Address: Rev. 6th Zekrucler, Lox481, 6sp6 Cllrsrckeau, Llo.</p>	<p>On the 15th of Sunday, A.D., the churches of Cullmann, Hanceville, and Garden City, Ala. celebrated Missionary Feast. Feast preacher: R. Lauer and undersigned. Collecte: H45. 75. C. E. Scheibe.</p>
<p>On behalf of Praeses Brand, IN Ed. Fischer was inducted by the undersigned, assisted by cIN W. Fischer and W. Köpchen, at New Haven, Conn. on October 12. H- Feth.</p> <p>Address: Rev. Lcl. lieber, 16 Oredarck 8tr, Nerv Haven, 6onv.</p>	<p>On the 15th of Sunday, A.D., my congregation in Aston Township, Iowa, celebrated Mission Feast. Collecte: -40.00. Festival preachers: RR. Zürrer and Schliepsiek (English). A. C. Dörffler.</p>
<p>On the 12th Sunday a. Trin. the Lutheran Trinity congregation of McKeesport, Pa. consecrated their new church (32X52) to the service of God. Festive preachers: Praeses P. Brand and IN F. Brand. H. Guckenberger.</p>	<p>On the 15th of Sunday, A.D., the churches near Tilsit and Gordonville, Mo. celebrated Missionary Feast. Festival preachers: RR.O. R. Hüschen and H. Flachsbart. Collecte: -96. 25. J. G. Pflantz.</p>
<p>On the 16th Sunday a. Trin. my congregation near Rock Creek, Iowa, dedicated their new church to the service of God. Festive preachers: ?IN J. Horn and W. Diederich (English). E. Hantel.</p>	<p>On the 15th of Sunday, A.D., the congregation at Akron, O., celebrated a mission feast. Festival preacher: R. Eickstädt and undersigned. Collecte: -100.00. W. Lotbmann.</p>
<p>On the 17th Sunday after Trinity, St. Paul's Lutheran Church, North River, Mo. dedicated their new church to the service of God. Celebrant was IN E. R. Schülke and Stud. G. A. Romoser (English). F. Nützet.</p>	<p>On the 15th of Sunday, A.D., the congregation near Boone, Iowa, with the participation of the congregation in Boone, celebrated the Mission Feast. Festival preachers: RR. Fr. v. Strohe and G. E. Ahner. Collecte: -84. 86. L. W. Dornseif.</p>
<p>On the 18th Sunday after Trin. the new Lutheran St. John's Church atBaldwin, Ill (Frame, 36X26 with Thurm), was dedicated to the service of God. The following preached: cIN Fr. Erdmann, M. G. Erdmann and undersigned (English). Br. Sulphur.</p>	<p>On the 15th Sunday after Trinity, the congregation of Mount Hope, O., celebrated a mission feast with the participation of the branch congregations of Weinsberg and Freiburg. Collecte: -63.00. The sermon was in German and EnglishF. W. Hus mann.</p>
<p>On the 18th Sunday a. Trin. the congregation of JdaGrove consecrated their church (22X44 with 50 feet high tower), which they had bought from the Methodists, to the service of God. The sermon was M. Herrmann.</p>	<p>On the 15th of Sunday, A.D., my congregation at Wilton, Iowa, celebrated a mission feast. Collecte: -31st 45th R. W. T. Stroebel and Phil. J. Dornseif.</p>
<p>On the 18th Sunday a. Trin. the Lutheran congregation of St. Paul's, Green Grove, Wis. consecrated their little church to the service of the Lord. The following preached: IN Bro. Otte and undersigned. Jos. Fiehler.</p>	<p>On the 15th of Sunday, A.D., the congregations of Jonesville, Waymansville, andWhite Creek, Ind. celebrated mission feast. -80. 70 were assigned to the various mission funds. G. Markworth.</p>
	<p>On Sept. 14, the churches of New York and vicinity celebrated Mission Day in Broadway Park, Brooklyn. Festival speakers, RR. H. Schroeder, R. Heintze, and E. Bohm. Collecte: -336. 10. E. Bohm.</p>
	<p>On the 15th of Sunday, A.D., the churches at Brownstown and Vallonio, Jackson Co, Ind, celebrated Missionary Feast. Festival preachers RR. H. Kühn and E. Schulze. Collecte: -45. 95. E. Lehmann.</p>



September 14, my congregation at Briar Hill, O., celebrated mission feast. Collecte:-16. 40. E. Kirchner preached.

On the 15th of Sunday, A.D., my parish of St. Paul's celebrated the Mission Feast. Festival preacher: ?? H. F. Eggert and C. H. Lentzsch. Collecte: -40.00. C. H. Becker.

The congregation near Hampton, Iowa, celebrated the 15th of Sun. Mission feast. Preacher: I'k. C. E. Guenther and Th. Handelschke. Collecte: -52. 75. C. W. Diederich.

On the 15th of Sunday, A.D., my congregation at Josco, Minn. celebrated Missionary Feast. Festival preachers: ?? J. List and H. Strasen. Collecte: -58. 52. Th. Krum sieg.

September 14, Bethlehem Community Missionary Festival in Milwaukee on College Square. Collecte: -136.00. Preacher: ?? Wildermuth, Huth and Schlerf .

On the 16th of Sonnt, n. Trin. the congregations at St. Thomas and Crystal, N. Dak. celebrated mission feast at St. Thomas. Collecte: -44th 40th undersigned preached. Herm. Brewer.

On the 16th of Sunday, A.D., my congregation at Beardstown, Ill, celebrated Mission Feast. Guests were present from Arenzville, Indian Creek, Bethel and Jacksonville. Feast preacher: ?? J. H. Haake, E. Werfelmann and D. Hunter. Collecte: -139. 36. F. P. Merbitz.

On 16 Sonnt, n. Trin. the congregations at What Cheer and Guernsey, Iowa, celebrated mission feast. Collecte: -43. 85. festival preachers: Fr. Heinke andW . Brandes.

On the 16th of Sonnt, A.D., the congregations in Humboldt, Owl Creek Township, and "Independent," Kans. celebrated mission feast. Festival preachers, ?k. Allenbach and Senne. Collecte: -62. 90. D. Stemmermann.

On the 16th of Sunday, A.D., my congregation at Danville, Ill, celebrated Missionary Feast. Feast preacher: ?? Ave-Lallemant and Krause. Collecte: -50th 60. E. Waits.

On the 16th Sunday A.D. the congregation at Hay Creek, Minn. celebrated the mission feast with the congregations at Belvidere and Goodhue. Festival preachers: UIN Chr. Mäurer and H. Schulz. Collecte: -82. 60. W. Lange.

On the 16th of Sunday, A.D., my congregation celebrated a mission feast. Festival preachers: ?? J. Drögemüller, Hallerberg and J. Löschen. Collecte: -65. 10. W. C. H. Oetting.

On the 16th of Sunday, A.D., the two congregations of the undersigned celebrated a mission feast in the church at Brandenburg, N. Dak. Festival preachers: ?? F. Dreyer and E. Meichsner. Collecte: -30. 70. T. Hinck.

(To be continued.)

Conferenz - Ads.

The Fairfield Pastoral Conference will meet October 21-23 at the home of Rev. T. Hinck in Great Bend, N. Dak. - Preacher: Fr. Hitzemann; substitute: Fr. Hupfer. Confessor: IN Groh; substitute: IN Lahme. Registration is requested.

G. J. Fischer.

The Southeast Nebraska Specialconference will hold its meetings November 11-13 at the church of Mr. P. Häßler near Hoag, Nebr. - Early registration is requested.

W. Cholcher.

The three-day Baltimore District Conference will meet, s. G. w., November 11, at the parsonage of Jmmanuels parish. Rev. T. Stiemke requests timely registration.

W. Schaller.

Notice.

Teacher Karl Martini from Melsdorf near Kiel, educated in Eckernförde, and at present provisionally employed by the congregation of Mr. IN Nütze! here, has applied for membership in our synod.

Chicago, October 16, 1890. H. Wunder,

President of the Jllinois District.

Call!

The pastors of the Synodical Conference are hereby cordially requested, if any members of their congregations move to Beloit, Wis. to communicate the names of the same to the undersigned, lest the dear people fall into the hands of a seducer. The undersigned resides nod the place.

Clinton, Rock Co, Wis, Oct 14, 1890, E. Bäse.



Request for assistance.

The undersigned have been appointed by the President of the Nebraska District of our Synod as a provisional support commission to discuss ways and means to help the great need of our fellow believers in the far west of our state. As we now, in accordance with our instructions, come before the readers of the "Lutheran" in Nebraska with a request for support, we take the liberty at the same time of briefly explaining the reasons for our request.

As I have said, the need is great. Specifically, the territories and congregations of Pastors J. Brauer (Oxford, Furnas Co.), C. H. J. Hubert (McCook, Red Willow Co.), M. Mueller (Grant, Perkins Co.) have been severely affected. In order to illustrate the emergency to the reader, we give below the exact crop report collected and authenticated by these pastors themselves.

Area of Mr. P. J. Brauer: Sowing of wheat: 39t) acre. Harvest: 393j bushels. Corn sown: 770 acres. Harvest: 120 bushels. Potatoes not at all; hay very little; oats and barley no one could cut. In addition to this, the people are mostly in debt, and have to pay to the usurers as much as 36 per cent interests. The Oxford parish received very small crops in 1887 and 1888, somewhat better in 1889, but not a full crop either, and this year's crop is totally Mißrathen.

Area of Mr. P. C. Hubert: Sowing of grain: 1374 acres. Harvest: 1450 bushels. Wheat seeded: 1057 acres. Harvest: 1177 bushels. Seeded to oats: 289 acres. Harvest: nothing; no potatoes, no flax. The people are all deeply in debt.

Area of Mr. P. M. Müller: Sowing of wheat: 1319 acres. Harvest: 341 bushels. Rye sown: 53 acres. Harvest: nothing. Oats sown: 229 acres. Harvest: 15 bushels. Seeded to grain: 1030 acres. Harvest: nothing; sown to potatoes: 120 acres. Harvest: 27 bushels. Seeded to barley: 56 acres. Harvest: 5j bushel.

The readers can see from this that quick help is needed here, especially since some of these congregations also have to pay high interest on debts to the church property. What is it now that these distressed fellow believers desire? The Commission has asked those three pastors for information on how they can best be helped. Thereupon the following wishes were expressed. Father Brauer's congregation desires some withered grain, wheat for bread and sowing, also some money. - Fr. Müller's congregations ask for wheat, potatoes, grain, worn clothes to cover their nakedness, and above all money. - Fr. Hubert's parishes are asking for grain, wheat and money. A carload of grain is urgently needed for bread.

The Commission will seek to obtain free transportation for carloads of fruit from the directors of the various railroads in the state. All fruit is to be sent directly to the three aforementioned pastors, who will distribute it and account for it to the Commission. Send all monies to the District Treasurer, Mr. J. C. Bahls, Lincoln, Nebraska, from where the Commission will distribute them.

Finally, we would remind you that no one who collects gifts on his own should be listened to, since the order established by the Synod itself is undoubtedly the best way to convey the gifts into the right hands.

And now, brethren in faith, open your hands of charity, and minister with your abundance to the want of your brethren in faith who are in want, remembering the saying, "He that hath mercy on the poor lendeth unto the LORD; and he shall repay him with good." Prov. 19:17.

The Provisional Support Commission of the Nebraska District.

Mrs. King.
O. E. Benneker.
H. Frincke.

Concordia College at Milwaukee.

Soon after the beginning of the new school year, God hit our institution hard. We had begun in good cheer, the number of our pupils had risen to 180, the newly appointed teacher, Prof. Ross, had not been long in coming, and as early as September 17 he was able to be inducted into his office; but before the end of this first month, on September 28, serious illness returned to our institution. One of our pupils, the Quintanian W. Brodhagen, of Shawano County, Wis. was stricken with diphtheritis, and the disease immediately appeared very violently in him. All necessary preparations were made, a special attendant was employed, and the sufferer was segregated from his classmates; but by the sixth day he was at an end. On October 4, as we may confidently hope, he passed from this life into eternal rest by a blessed death. But it did not remain so. Although, praise be to God, we have no second death to mourn, within the next few days we have received a new death.

In the last eight days, three other students have contracted the same disease, and although two of them seem to be progressing well, one of them is still out of danger. Since we have no building at our disposal from which we can completely exclude other students, the question of whether we should send our students home became more and more urgent. Once upon a time, the teaching staff met with the supervisory authority; but even after a pupil had been called home by his parents after receiving news of his death, we were still unable to reach the decision to close our institution, until finally, on Saturday, October 11, we felt compelled to take this difficult step, since, after receiving news of what had happened to us, quite a number of our pupils' parents were induced to call their sons home by telegraph. Only a very small number of those pupils whose home town is far away remained here. They could now easily be accommodated on their own in the building in which no such case of illness had yet occurred.

May God in mercy prevent further spreading of this dangerous epidemic, may our sick soon recover completely and may the interruption be only a short one. We believe that we will be able to begin classes again no later than November 12. The next issue of the "Lutheraner" will contain further news.

Meanwhile, may all our dear fellow Christians diligently include our institution in their intercession.

Concordia College, Milwaukee, Oct. 15, 1890.

Ch. H. Löber, Director.

Receipts into the coffers of the Canada District:

Preachers' and teachers' widows and orphans: Thank offering from Mrs. 6. F. Ottmann in Wellesley 8 . 50. P. A. G. Döhler in Tavistock 1.00. (p. 81. 50.)

Inner Mission: Thanksgiving offering from Mrs. Ottmann in Wellesley . 50th part of the mission festival coll. in D. Bruer's church in Howick 25.00. Coll. in D. Bentes' congregation at Stonebridge 5. 60. desgl. at Humberstone 7. 10. desgl. at Jordan 4.00. part of mission feast coll. at l>-Kirmis' parish in Poole 5. 95. desgl. in D. Eix's congreg. in Wallace 17.00. Desgl. in P. Andres's congreg. in Berlin 16. 40. Mrs. Pet. Berdux in Wellesley 1.00. Part of the missionary festival coll. in? Weinbach's parish near Sebringville 63. 52. (p. 8146.07.)

Student fund: Gratitude offering from Mrs. Ottmann in Wellesley . 50th part of the mission festival coll. in Howick 25.00. From?.. Froschs Gem. in Elmira 9.02, N. N. 3.00, from the Skulcentkasse 1. 25, D. Lasch in Flora 1.00, Geo. Ernst 1.00, Mrs. Utzelmann in Salem . 50, all for Grimm. Coll. in D. Landsky's church in Logan 7.75, same in Mitckell 4.83, same in Monkton 1.12, all for Eifert. Part of mission feast coll. at Wallace 15.00. Ditto at Berlin 10.00. Thanksgiving feast coll. at B. Kirmis' congreg. at Wellesley 10. 70. desgl. at Linwood 2. 31. N. N. 3. 75. wedding coll. at Kreis-Riehl's at Logan 5. 36. (p. 8102.07.)

Negro Mission: Thanksgiving offering from Mrs. Ottmann in Wellesley . 50th part of the Mission Festival Coll. in Howick 15.00. Unnamed in St. Ansgar, Iowa, 2.00. Part of the Mission Festival Coll. in Poole 5.00. Desgl. in Wallace 10.00. Desgl. in Berlin 10.00. Desgl. in Sebringville 10.00. Two Mission Friends in Stonebridge 2.00. (p. 854. 50.)

New York Emigrant Mission: part of Mission Festival Coll. at Howick 6. 61. Desgl. at Poole 2. 50. Desgl. at Sebringville 5.00. (p. 814. 11.)

Synodal treasury: Coll. in P. Kretzmann's Gem. in Germanicus 1. 71. Coll. in P. Frosch's Gem. in Flora 3. 60. (p. 85. 31.)

Baltimore Emigrant Mission: part of Mission Festival Coll. at Poole 2. 50. Desgl. at Sebringville 5.00. (p. 87. 50.)

Magnetawan building fund: part of the mission festival bill in Poole 10.00. Dau. Lasch at Flora 1.00. part of mission festival coll. at Berlin 15.00. Mrs. Graf at Humberstone 1.00. G. Helm at Poole 1.00. P. J. Kirmis at Wellesley 1.00. Aug. Neumann at Greigsville, N. U-, 2.00. communion coll. at D. Eix's comm. in Wallace 8. 75. (p. 839. 75.)

Wellesley Bellfono: Thank offering from Mrs. G. Woiwade in Wellesley 5.00.

Mills church building fund: part of missionary festival coll. in Poole 5.00.

Judenmission: Theil d. Missionsfestcoll. in Wallace 1. 83.

Synod Building Fund: From Humberstone by Fr. F. Bente 15.00.

For deaf-mute Marquardt: Coll. in P. Kretzmann's parish in South Algona 1.02. Jul. Rößner there . 50, -tzm- 2.00. Ed. Karau in Germanicus . 25, Coll. in South Algona 3. 74, -tzm- 1. 28, Martha Rossow . 15, Maria Rossow in South Algona . 25, Coll. in D. Kretzmann's comm. there 1. 01. (p. 810. 40.)

Wellesley, Ont. 4 Oct. 1890, G. Renfer, Cassirer.

Proceeds to the Treasury of the Illinois District:

Synod Fund: Fr. Schroeder's congregation at Squaw Grove 814.00. Fr. Schwartz's congregation at Altamont 6. 50. Mission Festival Coll. of UD congregations. Willner and Hallerberg 20.00. harvestcfscstcoll. in D. Mezger's Gem. 12. 50 and in the Gem. of NeuMinden 41. 30. A. Müller through Fr. Scküßler. 1.00. D. Wartens' congregation in Danville 11. 75. mission festival coll. in D. Weksbrodt's congregation 10.00. Harvest Festival coll. in Fr. Schwartz's congregation 8. 50. Contribution of the "Rundschau" for June-Sept. 69. 60. D. Bergen's congregation in Wartburg 4. 50. Communion coll. in D. C. Schröder's Gem. 6. 20. (pp. 8205. 85.)

Inner Mission: Coll. at the mission feast of the Gemm. Pleasant Ridge, Collinsville and Troy 100.00. evening coll. at P. Zage'l's Gem. in East Wkeatland 5. 58. mission coll. at D. Willes Gem. in Geneseo 25.00 and the Gem. at Lynnville,

Rockford and Rochelle 36. 19. Julius Liedtke, Albert Liedtke, Karl Liedtke and Wilhelm Liedtke in Cäble by P. Mennicke 1.00 each. Mission festival coll. of the congregation at Geneseo (U. Pälßler) 18. 60 and P. Schröder's congregation in El Pazo 25.00. A. Beduhn, F. Belz 1.00 each, F. Nix 2.00, Wittwe Kloth . 50 by D. Wagner. From the collection bag at D. Meyer's congregation in Ricbton 11.00. Mission feast coll. of congregations of UU. Willner and Hallerberg 8.00 p.m., the UU's congreg. Hartmanns in Woodwortd 30.00 and the Gemm. Bishop, Lucastown and Uniontown, Effingh. Co, 3.00 p.m. Mission Festcoll. in D. Budach's Gem. in Washington Heigdts 8.00 p.m. and in D. Behrens' Gem. in Chandlerville 50.00. Supplemented by a member from D. Willes Gem . 50. ch. to Mallm by ?. L. Lochner 2. 50. iU. Sckraders' Gem. in Ruma 10.00. mission feast coll. in D. Mariens' congreg. in Danville 30. 60. out of the collection bag in D. Blanken's congregation in Buckley 15.00. Mission Feast coll. in Fr. Weisbrodt's congregation in Mt.Olive 50.00 and D. Merbitz's congreg. in Beardstwn 20.00. ÜL. Pissel's parish in Benson 10.00. Mission feast coll. in D. Bergen's congreg. in Wartburg 25.00, the congreg. at Island Grove 6.00, and P. C. Schroeder's congreg. 35. 25. Thank offering of Mrs. Hoelmer by dens. 1.00. N. N. in Galesburg by P. Hohenstein . 50. (S. 8571. 22.)

Jewish Mission: Mission festival coll. of the congregations of Uk. Hallerberg and Willner 5.00, of the P. Hartmaun in Woodworth 8. 35, of the P. Weisbrvdt in Mt. Olive 5.00, of the P. Merbitz in Beardstown 5.00, of the P. Bergen in Wartburg 6. 40 and of the P. C. Schröder 5. 25. P. Sckraders Gem. in Ruma 2.00. P. Pissels Gem. in Benson 5.00. (S. 842.00.)

Deaf and Dumb Institution: Thank offering for recovery of sr. Wife of D. from P. Dorn's church 5.00. Ch. Zu Mallm through ?. L. Lochner 2. 50. Th. Reinhardt through P. Bartling 1.00. l>. Pissels Gem. 6.00. (p. 814. 50.)

Emigrant Mission: Mission Coll. of Gem. Pleasant Ridge, Collinsville and Troy, 10.00. Wilh. D. M. of ?. Meyer's comm. at Richton, N. A., 2.00. mission festival coll. of comm. of Uk. Hallerberg and Willner 5.00, Weisbrodts for New Kork 5.00, for Baltimore 5.00, B. Merbitz' 10.00, P. L. Sckröders 15.00. (S. 852.00.)

Orphanage near St. Louis: Thank offering for recovery of Sr. D. from Fr. Dorn's congregation 2.00. Missionary collection from the congregation of the UU. Hallerberg and Willner 7.00. l". Sckrader's congregation in Ruma 3.00. (p. 812.00.)

St. Louis Hospital: Thank offering for recovery of sr. D. from B. Dorn's parish 2.00. Fr. Frederking's parish at Dwight 11.00. (p. 813.00.)

Building fund in Addison: by F. Ahrens of P. Strieter's Gem. proviso, 25.00. P. C. Schroeder's Gem. for building and land purchase 7. 50. (S. 832. 50.)

Widows' and Orphans' Fund: Fr. Ponitz's congregation in Hopkins 9. 27. Fr. Ponitz 2.00. Thank offering for recovery of sr. W. Kolb in Niles for Mrs. Engelbert 20.00. Wilh. D. M. from Fr. Meyer's parish in Richton 2.00. Mission feast coll. from Fr. Willner's and Fr. Hallerberg's parishes. 10.00. Fr. Schrader's Gem. in Ruma 3.00. Ges. on R. Meyer's Hvckzcit by Fr. Haake 5. 80. J. H. Ommen by dens. 1.00. Mrs. Willj). Fr. durck 1'. Nabe 3.00. By Lehrer Steinkrauß of the Chicago Teachers' Conf. 30.05. From the bell-bag in P. Blanken's Gem. in Buckle" 10.00. B. W. Heinemann's Gem., Okawville, 13 75. From "Pilgrim" by u. A. O. Engel 1.00. (P. 8111. 87.)

Negro Mission: Missionsfestcoll. of the Gemm. Pleasant Ridge, Collinsville and Troy 3 p.m. Mission Festival Coll. in Fr. Willes' congregation for New Orleans 7. 77. Fr. Pissel's congregation in New Orleans 8 p.m. Mission Festival Coll. of the congregations of Lynnville, Rockford and Rochelle 18 p.m. Lynnville, Rockford and Rochelle 6 p.m., Geneseo congregation 4 p.m. Sent to mission hours by l> Reinke 2 p.m. 38 p.m. Mrs. Saß by Fr. Feiertag 1 p.m., second grade in his congregation 2 p.m. 50 p.m. by Mr. Petersen through U. Uffenbeck 1 p.m. Emma Kramp through Fr. Hölter . 50. for the new Negersck School in New Orleans: from the Women's Association in P. Nützel's parish 5.00. through Engelbrecht: from Minna Stüren 2.00. O. Lenz, E. Lenz, A. Kammer, K. Freitag, J. Hagen, H. Kasck, Ledrer Kopittke, W. Wolf, J. Neumüller, Emma Fadschild, Martka FadschUd, Emilie Treder, Mrs. H. Helms, Mrs. H. Plunkoff, Alwine Plunkhoff 1.00 each, J. Range, H. Engel, Jul. Zessin each. 50. from the Collinsville congregation by B. Dorn 2.00. communion coll. of the congreg. at Effiugbam for New Orleans 10. 19. Ges. on H. Ebert's birthday that. for Burthlvng 3. 20. P. Todt's comm. for N. Orl. Negersckule 3. 40. mission festival coll. of P. Sckröder's congreg. in El Paso 25.00. J. Lentz durck 1'. Wagner 2.00. B. Jben's Gem. for Negro School in N. Orl. 5.00. For this, from k. Röders Gem. 28. 80. missionary coll. of the Gem. of the Uk". Willner and Hallerberg 5.00. Fr. Sapper's parish 50.00. Missionary coll. in Fr. Hartmann's parish 40.00, Fr. Budach's parish 10.00, ?. Bebrens' parish 10. 25, in the parishes of ? Bishop, Lucastown, Uniontown, Effingdam Co. 8. 50, P. Sckraders Gem. 20.00, H. Skclimme that . 50. Fr. Sauperts St. Marcus comm. for school in N. Orl. 3 20. mission festival coll. in Fr. Wartens' Gem. 12. 90. F. Kirchhofs from Fr. Wunders Gem. 5.00. Fr. Käselitz'Gem. 5.00. ?. Bartling's parish for building the Negro school in N. Orl. 54.00. Desgl. from F. Klußmann 2.00, H. Brüdigam 1.00, A.Siekmann 4.00, Th. Reinhardt 1.00, from the piggy bank of Willie Bornhöft . 75th mission festival coll. in P. Weisbrodts Gem. for school in N. Orl. 25.00, x. Merbitz's parish 10.00. Fr. Pissel's parish for Springfield 5.00. Fr. Engel's parish for school building in N. Orl. 7.02. Missionary coll. in Fr. Bergen's parish, Wartburg, 10.00, the parish at Island Grove 4. 75, C. Schröder's parish 15.00. (pp. 8497. 11.)

Springfield, Ill, Oct. 11, 1890.J. S. Sim ou, Cassirer.

Income to the Michigan District coffers:

Synodical treasury: Caledonia congregation 86. 78.

Negro Mission: From the mission festival of the community in Sberman and the surrounding area 4.00. From the mission festival of the community in Sand Beach, Sherman and Port Hope 5.00. Sand Beach, Sherman and Port Hope 5.00. From the mission feast of the comm. in Lenvx, St. Clair and Pvrt Huron 25.00. Women's club in Adrian 5.00. School children there 2.00. Comm. in AmelidT 7. 26 and 7. 42. From the mission feast of the comm. in Belknap, Moltke and Rogers City 12.04. Belknap, Moltke and Rogers City 12.04. (p. 867. 72.)

Negro school in New Orleans: Gem. at Reed City 3. 25 and 2. 25. Miss M. L. at Detroit 3.00. Mr. J. Strikter at Unionville 2.00. (P. 810. 50.)

Deaf and Dumb Institution: by Bro. Fackler ofN. N. 1. 50. Mr. J. Strikter in Unionville 1.00. (pp. -2. 50.)

For Negro Boy E. Burthlong: Young Fr. Society of Trinity Parish in Detroit 10.00. Widdow L. that. 3.00. (S. -13.00.)

Poor students from Michigan: Gem. in Sebewaing 11. 76. D. B. Heinecke, on Fr. Beyer's Hochz. ges., 2. 70, at Alb. Zube's baptism of children 2. 70. (S. -17. 18.)

Inner Mission: From the mission festival of the congregations in Sherman and the surrounding area 10.00. From the mission festival of the congregations in Port Hope, Sherman and Sand Beach 14. 60. Port Hope, Sherman, and Sand Beach 14. 60. Waldenburg Congregational Meeting 6.00. Lenox, St. Clair, and Port Huron Congregational Meeting 50.00. Adrian Congregational Meeting 9.00. Belknap, Moltke, and Rogers City Congregational Meetings 24. 10. (p. -113. 70.)

Building fund: Gem. in miller 20. 84.

Support fund: comm. in Waldenburg 11.00. comm. in Kilmanagh 4.00. teacher Hensick 2.00. comm. in Reed City 7.00. Dankworth 5.00. P. M'kel 1. 50. by P. Fackler of N. N. 2. 50. by P. Sievers, Sr. of N. N. in New York 5.00 and 3.00 of N. N. in Iowa. Gem. in Sand" Creek 4. 20. (p. -45. 20.)

For H. List in Addison: Gem. in Frankenmuth 16. 50.

Em i gr-Missi o n: By Fr. Fackler from N. N. 1.00.

Emigr. Mission in New York: Congregation in Frankenlust 12.00.

Emigr. Mission in Baltimore: Congregation in Frankenlust 6.00.

English Mission School in New Orleans: Gem. in Caledonia 1.00.

English Mission to Detroit: From the Mission Feast of the Gemm. Port Hope, Sand Beack and Sherman 5.00.

Jewish mission: From the mission festival in Sherman and the surrounding area 1.00. From the mission festival of the Gemm. Sand Beach, Port Hope u. Sherman 1.00.

For Fr. G. Bartling's gifted youth: From the Young Friars' Association of Trinity Parish in Detroit 5.00. Wittwe L. das. 2.00. (S. -7.00.)

Gem. in Port Huron : From the mission feast of the Gem. Lenox, St. Clair & Port Huron 66. 35. (Total -414. 27.)

Detroit, Sept. 30, 1890, Chr. Sch m alzriedt, Cassirer.

Income to the Middle District coffers:

Building Fund: P. Jox's Gem. in Lvgansport -70. 50. D. dens. of Mrs. Bachmann from the Gem. in Delphi 2.00. P. Ernst's Gem. in South Euclid 41.00. D. Lehrer Paar from P. Seuel's Gem. in Indianapolis 250.00. P. Schmidt's Gem. in Decatur 16.00. D. P. Schedler, Missionary Festival Coll. d. Gem. in Arcadia & Tipton, 59. 44. (P. -438. 94.)

Synod Fund: Fr. Seemeyer's Gem. in Schumm -10.00. k. Wambsganß's Gem. in Indianapolis 17. 60. Mrs. Marg. Rau in Cincinnati 2.00. P. Walker's Gem. in Cleveland 27. 35. k. Michael's Gem. in Goglein 13. 84. IN Evers' Gem. at Convoy 3. 60. Kleist's Gem. in New Haven 4.00. W. Hanefeld's the. 1.00. P. Markworth's Gem. on White Creek 9. 25. P. Kaiser's Gem. in Julietta 6. 90. P. Berg's Gem. in Adams Co. 6. 25. (P. -101. 79.)

Inner Mission: IN Engelder's Gem. in Logan -3. 50. part d. Missionfeste, d. Gem. d. Uk. Evers, Seemeyer & d. Gem. in Van Wert 46.00. D. IN Schmidt in Elyria by F. P., sr. . 50.00. D. IN Lange in Valparaiso by Miss Wiebke GlöH 2.00. Part of the Mission Festival Coll. of the Uk. Hiller's u. Kaiser's Gem. 42.00. Mrs. Beck in Cincinnati 1.00. D. H. Hilbrecht Part of the Mission Fest. of the. Gem. in Fort Wayne 600.00. D. IN Groß das. v. Wittwe Weltmann . 50th part of mission feast. IN Stock s congreg. at Fort Wayne 53. 50th part of Jubilee feast. IN Pohlmann's congregation at Dudleytown 75.00. Part of missionary feast tax of Zorn, Kretzmann & Wesel congregation at Cleveland 152.00. Part of missionary feast tax of Zorn's congregation 2. 27. Bode's congregation 1.00. Part of missionary feast tax of Bode. Lothmann's congregation at Akron 70.00. Kirchner's congregation at Briar Hill 11. 40. Kaiser's congregation at Julietta 1. 50. part of the mission feast tax. P. Lehmann's congregation at Brownstown 30.00. D. P. Schumm's congregation at La Fayette 42. 80. D. IN Schlesselmann at Friedheim of Bro. L. Wagner at Salamonia 1.00. Part of mission feast coll. IN Diemer's Gem. in Peru 28. 50. Desgl. at White Creek d. IN Markworth 40. 70. Desgl. Fr. Tbieme's congreg. in South Bend 40.00. Fr. Bauer's congreg. in Weites 4.00. Part of mission festival coll. P. Husmann's congreg. b. Mt. Hope 40.00. D. IN Sauer in Fort Wayne by Bro. Crömer, sr. 10.00. (S. -1299. 17.)

Negermission: Theil d. Missionsfeste, d. Gem. d. UU. Evers, Seemeyer & congreg. at Van Wert -25.00: Carl Kratz d. P. Saupert at Evansville 5.00. Mrs. Weber d. IN Horst at Hilliards 1.00. P. Lehmann's congreg. at Brownstown 5.00. IN Ernst's congreg. at South Euclid 2.00. Part of mission feast coll. d. congreg. of Uk. Hiller & Kaiser 14.00. A. d. Missionsb. IN Kunschik's Gem. at Madisonville 19.00. D. H. Hilbrecht Part of Missionsfestcoll. at Fort Wayne 250.00. Desgl. IN Stock's Gem. at Fort Wayne 53. 50. Part of Jubileeseoll. P. Pohlmann's congregation at Dudleytown 48.08. Part of mission feast coll. of congregation of BIN Zorn, Kretzmann & Wesel at Cleveland 51. 56. Desgl. B. Lothmann's Gem. at Akron 30.00. Desgl. IN Lehmann's Gem. at Brownstown 5. 70. Desgl. B. Schumm's Gem. at La Fayette 20.00. Desgl. IN Diemer's Gem. at Peru 28. 50. Desgl. IN Markworth's Gem. at White Creek 20.00. D. B. Bachmann v. N. N. at Evansville 4.00. Theil d. Missionsfestcoll. B. Thieme's Gem. in South Bend 18.00. Desgl. IN Husmann's Gem. b. Mt. Hope 23.00. For New Orleans: B. Jox's Gem. in Lvgansport 21. 50. Mrs. Bachmann in Delphi d. dens. 2.00. IN Werfelmann's Gem. in Neudettelsau 22.00. Theil d. Missionsfestcoll. IN Kirchner's congreg. in Briar Hill 5.00. Bro. L. Neßler d. Teacher Conzelmann in Julietta 2.00. (p. -675. 84.)

Jewish Mission: Theil d. Missionsfestcoll. d. Gem. d. BB. Hiller & Kaiser -8.00. Desgl. B. Lehmann's Gem. b. Brownstown 5.00. (S. -13.00.)

English Mission: Part of the Mission Festivals, the Community of the BB. Evers, Seemeyer a. the congregation at Van Wert -14. 75. degl. of the congregation of BB. Hiller & Kaiser 10.00. Desgl. of B. Lehmann's congregation at Brownstown 5.00. Desgl. of B. Markworth's congregation at White Creek 10.00. Mrs. A. Conzelmann at Julietta 2.00. (p. -41. 75.)

Emigr.-Mission in New York: Part of the Mijnsionsfestcoll. d. Gem. d. BB. Hiller u. Kaiser -6.00. Desgl. d. Gem. in Fort Wayne 54.00. Desgl. d. Gem. B. Markworth's at White Creek 10.00. (S. -70.00.)

Emigr. - Missives in Baltimore: part of the mission festival coll. of the congregation of BB. Hiller & Kaiser -4.00. Also the congregations in Fort Wayne 18.00. (S. -22.00.)

Poor Students in St. Louis: Women's V. B. Weseloh's Gem. in Cleveland for C. Schulz 20.00. B. Schmidt's Gem. in Elyria for Rimbach 5/27 A. B. from North Amherst for dens. 1. 40. B. Kähler's Gem. in Farmers Retreat for G. Gotsck 28. 25. women's v. B. Niemann's Gem. in Cleveland for M. Brueggemann 10.00. (S. -86. 70.)

Poor students in Springfield: from the congregation in La Porte for A. Neuendorf -44.00. For J. Häberle: women's v. B. Niemann's congregation in Cleveland 10.00. From einz. Gldrn. of his. Gem. 30.00. Ges. on Beck-Droste's Hochz. 3. 45. For Chr. Becker: D. B. Evers at Convoy ges. on Storm Zimmermann's Hockz. 3. 55. ges. on Scär-Germann's Hockz. 7. 15. part d. Jubiläumscoll. B. Pohlmann's Gem. in Dudlentvwn for C. F. G. Schmidt 15.00. Women's V. B. Trautmann's Gem. in Columbus for dens. 10.00. D. B. Huge at Bingen Hockzeitscoll. at Selking Vulmann for F. Lankenau 14. 15. Durck B. Sieving, Fairfield Centre, ges. on W. Krehl's birthday for Ziebell 2.07. Mrs. M. at Friedheim for Jäbker 2.00. N. N. the. 1. 50. (p. -142. 87.)

Poor students in Fort Wayne: D. B. Markworth for B. Lebmann from Job. Ruettmann 82.00. W. Nordmann 2.00. B. Seemeyer's Gem. in Schum m for Senne 5.00. Women's V. Bx, Weseloh's Gem. in Cleveland for C. Horsch 20.00. A. d. Unterstützgsk. B. Zorn's in Cleveland for H. H. 25.00. D. B. Sieving, Fairfield Centre, for Val. Kern by D. Merz 1.00, F. Abrens 2.00, M. Spatz 3.00, Father Aumann 5.00. Coll. on W. Krehl's birthday 2.08. Mrs. M. in Friedheim for T. Meyer 2.00, M. Daib 1.00. By B. Sauer in Fort Wayne ges. on Carl Bleke's hockz. 16. 75. (S. -86. 83.)

Poor students in Addison: women's v. B. Weseloh's congregation in Cleveland for H. Nehrenz -20.00. women's v. d. congregation in La Porte for W. Dubbert 15.00. women's v. B. Zorn's congregation in Cleveland for E. K. 16.00, for W. Sckmiehl 27. 50. D. dens. "From the Sckönewald Fellowship" for G. G. 47.00. (pp. -125. 50.)

Household in Addis on : B. Wambsganß' Gem. in Indianapolis -13. 73.

Orphanage at Indianapolis: Unnamed durck B. Saupert at Evansville - 2.00. School children teacher Siegerts at La Porte 2. 25. (S. -4. 25.)

Deaf and Dumb Institution: B. Wambsganß' Gem. in India napolis - 20.00. B. Ernst's Gem. in South Euclid 7.00. B. Gotsck's Gem. at Hoagland 4.00. (S. -31.00.)

Pilgrim House in New York: B. Berg's Gem. in Adams Co. -6.00.

Distri cts sub c: B. Markworth a. d. White Creek -1.00. B. Seemener's Gem. in Schumm 10.00. B. Gotsch near Hoagland 1.00. B. Horst in Hilliards 5.00. Women's V. B. Saupert's Gem. in Evansville 8.00. Unnamed the. 5.00. D. L. Schumm v. d. Gem. in La Porte 29.05. B. v. Schlichten s Gem. in bincinnati 19. 50. B. Preuß in Avilla 2.00. B. Lehmann's Gem. at Brownstvwn 5. 75. A. Müllerson d. B. Jox in Logansport 2.00. (S. -88. 30.) Total: -3247. 67.

Fort Wavne, Ind, September 30, 1890.

D. W. Röscher, Kassirer.

Entered the caste of the Western District:

Synodal treasury: N. N. through B. Grefe in New Melle -2.00. B. Umback's congregation in Prairie City 2. 65. B. Wangerin's congregation in St. Louis through Mr. Umbach 39. 10. B. Dau's congregation in Mempbis 6. 35. B. Rohlfing's congregation in Alma through Mr.'Herrling 5. 85. (p. -55. 95.)

New construction in Springfield: Gem. in Appleton City by Mr. Skoloz 15.00. Wittwe Wulfekötter by B. Grefe in New Melle 2. 50. by B. Dau at Memphis by Jinkleup . 50. (S. -18.00.)

Progymnasium at Concordia: B. Mayer's Gem. at New Wells 13. 65.

New construction in Concordia: B. Mattbes' congregation in Perryville, 2nd inst., 45.00. B. Rohlfing's congregation in Alma 29.00. B. Mueller's congregation in Beaufort, 2nd inst., 16.00. B. Gümmer's congregation near Longtown, 2nd inst, 50.00. IN Zschoche's congregation at Frohna by Mr. Weinlwd, 4th inst., 53. 75. B. Purzner's congregation at Jefferson City 15. 25. B. Mayer's congregation at New Wells by Mr. Härtling 20.00. (p. -229.00.)

Inner Mission of the District: Mission Festival Coll: B. Schwermann's parish at Jefferson City 85.00; B. Hanser's parish at St. Louis by Mr. Brauer 106. 22; B. Fischer's parish at Drake by B. Janzow 30.00; B. Hüschen's Gem. at Egypt Mills 30.00. B. Gümmer's Gem. at Longtown 110.00. B. Nau's Gem. at Freedom by M. C. Barthel 4.05. H. Dieckhoff durck IN Rohlfing at Alma 3.00. (P. -368. 27.)

Negro Mission: Mission Festival Coll: B. Skchwermann's congregation at Jefferson City 40.00; B. Hanser's congregation at St. Louis by) Mr. Brauer 75.00; B. Fischer's congregation at Drake 24.00; B. Hüschen's congregation at Egypt Mills 14.00; B. Gümmer's congregation at Longtown 29.00. Wittwe Wulfekötter by B. Grefe in New Melle 2. 50. by IN Umbach in Prairie City for school building in New Orleans by C. Bracher 2. 50, Fz. Bracker 2.00, ges. on Kindtaufe at Hagedorn 2.00. B. Raus Gem. in Freedom durck M. C. Barthel 4.00. by B. Landgrave by Louise Reinken . 15, by Anna Reinken . 20. H. Dieckboff by IN Rvbfling in Alma 1.00. B. Möllers Gem. for school in New Orleans 14. 40. Desgl. durck P. Winkler by Mrs. M. Stratmann 1.00. By U. Moll in Kirkwood by Mrs. Berg 5.00 for New Orleans. By P. Achenbach of the Women's Association 10.00. Mrs. Krenning by P. Müller in Beaufort 1.00. (p. -227. 75.)

English Missives: Fr. Hanser's congregation in St. Louis by Mr. Brauer, Missionary Festival Coll., 20.00. Durck Kassirer Spilman 13. 18, for Skule in Ncw Orleans 10. 25. (S. -43. 43.)

Jewish Mission: Fr. Fischer's congregation in Drake, Mission Festcoll. durck U- Janzow, 10.00.



B ö h m e n m i s s i o n : J. S. by 15 Proft in Corning 1.00. Heathen Mission: 2nd in Mempkis by 15 Dau 1.00.

Support Fund: St. Louis Teachers' Conference 7. 75. by 15 Achenbach in St. Louis, Colt, at T. H.'s wedding 13. 20. by 15 Meyr in Friedheim, Thanksgiving coll. by ibm and sr. Gem., 10.00. Mrs. M. Stratmann by 15 Winkler . 5 5 15 Rohlflings Gem. in Alma by Mr. Herrling 12. 60. (S. -44.05.)

Sick Pastors and Lebrcr: Through 15 Frederick in Chattanooga, Thank Offering of N. N. 2.00.

Orphanage near St. Louis: By 15 Bartels in St. Louis, Coll. on the Bartling-Hildebrandt marriage, 6. 75. By 15 Müller in Beaufort from A. Ahlemeyer 5.00, from the Gem. 4. 15. By 15 Rösener in Altenburg from Mrs. N. N. 1.00. (S. -16. 90.)

Poor students in St. Louis: Ges. at Stuhlmann-Wlacke wedding in West Ely by 15 Schülke 7.00.

Poor students in Springfield: Mrs. M. Stratmann by 15 Winkler . 50. by Janzow in St. Louis, coll. on Hochz. Meinboltz-Paust for H. Dahl, 7. 65. (S. -8. 15.)

Poor students in Fort Wayne: By 15 Janzow in St. Louis, Coll. on the high: Meinholtz-Paust for P. Just, 10.00.

Poor pupils in Concordia: Ges. au.f der Hochz. Stubl mann-Wlacke in West Ein by 15 Schülke 5.00. By 15 Rohlfing in Alma, thank offering by Mrs. N. N., 5.00. 15 Möllers Gem. in Mora for N. 7. 70. (S. -17. 70.) -

St. Louis, October 14, 1890. H. H. Meyer, Cassirer. 2314 N. 14t. 1i 8tt.

(Delayed.)

Received for poor students until the end of June: By Mr. Mösta, Richmond, coll. at a family party for Crown Master -10. 25 and 10.00; by Bröcker from the congregation at Kendallville for G. Hartmann 16.00 & 17.00; by 15 Sieker from the missionary treasury sr. Gem. f. Schumacher and Sommer 80.00; by 15 Kuhlmann for Kitzmann: collected in the community at Barton 7. 55, at the Reichelt-Schmidt wedding 4.00, from the community at Lonaconing 3. 51. From the Women's Association in Indianapolis (15 Wambsganß) 15 pr. undergarment dresses, 15 undershirts, ^smug covers, 7 sheets, 5 pr. socks. From Messrs. Kassirer": Bahls 62. 51; Roescher 557. 67; 15 Franke 95.00; Hargens 4. 50.

H. C. Wyneken.

Received for the seminar houseb alt to St. Louis: From Gatscke Bros, a batch of cakes. 4 boxes of soap from I. G. Haas Soap Co. 1 box & 1 barrel of soap from W. Waltke L Co. 2 boxes of soap from L. P. Bresh L Bro. 1 case of soap from I. Spiering L Co. several times fresh vegetables from Mr. Roblfing. 1 bag of dried apples from Bro. Gerken in Benton County. Paul Zacher.

For poor students the undersigned received with heartfelt thanks: through Mr. 15 Heinicke, Evansville, Ind., from Mr. P. Bippus -2.00; from the Women's Association of the congregation of Mr. 15 Sauperts in Evansville, Ind., 15.00; from the Young Men's Association that. 10.00; from the Women's Association of the congregation at Collinsville, Ill., 5.00 (especially for F. Walther). F. Pieper.

For the local Seminar library

with heartfelt"! Thanks received from Mr. C. E. Kübnert in Chemnitz, Saxony: "Pilgrims from Saxony", Jabrg. 1840-43.

M. Günther.

New printed matter.

Evening School Calendar. 1891. edited by Louis Lange.

For those of our readers who would like to have a more comprehensive calendar in addition to the "Calendar for German Lutherans" published by our Concordia Publishing House, we recommend the "Evening School Calendar". The narratives are instructive and contain nothing offensive. The pictures are neatly executed. The picture on page 187 is meant in the sense of deterrence. The price of the calendar is 30 cents when sold singly. F. P.

Changed addresses:

Uov. Cl. C. Rnncke, 925 I 8tr., 8ncrnM6ll1o, Cnl.
Usv. Clir. Roottotior, kozck, I-ne-qui-pLrlo Co., Uinn.
Uov. ck. votier, 551 WncoMn. 8ir., 8d. Uaul, Ninn.
Kkv. VV. . 1. onn8, tlretnn, I-n.
Uov. O. HMknodtt, VVukoüdcI, Dixon Co., Nodr.
kov. Otto Kittmnuii, NowmktN, 8ttini8lnu8 Co, Cnl.
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619 Cor. Vin" L VVnluui 8tr8., Wntorloo, Iorva.
I.,. I^l. Oot8ek, Cor. Uticlos L 8toror Clovolnnck, Otiio. U. I).
lio8end6rA, Box 693, 1,)on8, Clinton Co, Ioiwa.

The "Lutheran" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

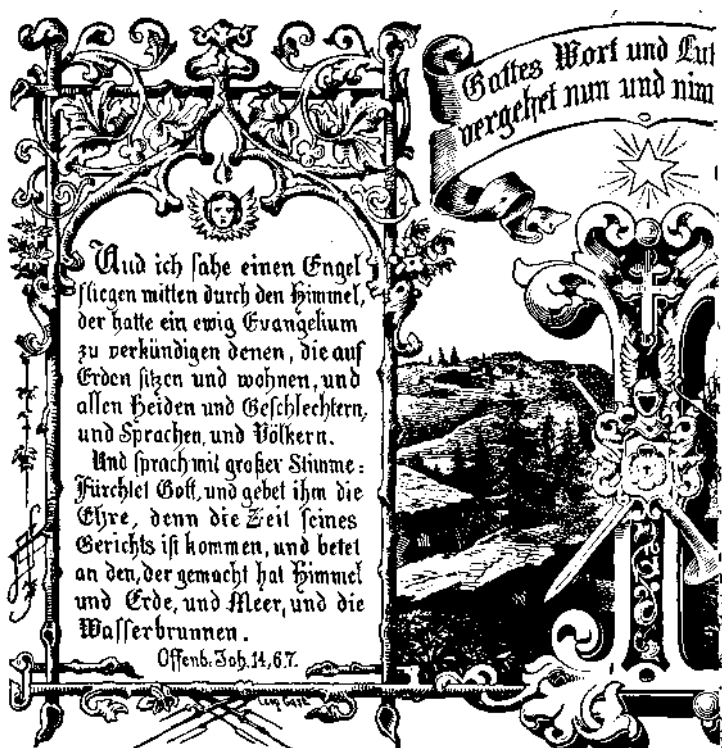
To Germany the "Lutheran" is sent by post, postage paid, for \$1. 25.

Letters containing business, orders, cancellations, monies, etc., are listed under Atteste I-utk. Convordia-Verlax (bl. C. vartkel,

Corner okLtiunu Sir. L Indiana ^ve., 8t. Couis, dlo., to be sent on.

Those letters, however, which contain notices for the paper (articles, advertisements, receipts, address changes, etc.) are to be sent to you under the address: "Luttreraner", Ooneorstl" Seminar^.

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Herausgegeben von der Deutschen Evang.
 Redigirt von dem Lehrer

Vol. 46.

Let us thank God for the benefits of the Reformation.

(Conclusion.)

This is the great work that God once brought forth through Luther. This was done by the Lord and is a miracle before our eyes. Not since the time of the apostles has such a visitation of grace happened to the world.

And we also enjoy these benefits. As God led the church to apostolic purity through Luther, so he has led us to the same, since he has given us grace to return to Luther's Reformation, after rationalism and unionism had long prevailed in the church, and here in America also Methodism. We have God's Word plain and pure, as in the apostolic church. The confession of our church, which we hold fast, is nothing other than a joyful yes to all that Scripture says. Our confession praises Christ as the sole ruler in his church, praises the freedom that he has acquired for us, and rejects all priestcraft and priestly rule.

We have God's Word in abundance. The divine source of comfort is open to all. The divine consolation, which alone can save sinners, is not abridged. The whole counsel of God unto salvation is proclaimed. The doctrine of grace, free grace in Christ, dominates all teaching. Christ is preached as the one who was made for us by God for wisdom, righteousness, sanctification, and redemption. The Christian can be sure of his faith and his blessedness, and can be glad of his Christianity. Old and young alike are pointed directly and without detours to Christ, the one and only Savior.

Now then, we owe our thanks to the dear Lord for such unspeakable benefits, which he once showed to his church and which he also allows us to enjoy.

Without Luther's Reformation, we would still today be kissing the feet of the Pope, still today be groaning under the heavy yoke of the Antichrist, still today be imprisoned in gruesome dungeons. And if God had not led us back to Luther, we would still, the one in rationalism,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Nov. 4, 1890.

No. 23.

another in unionism, another in such and such a sect - without finding true, certain consolation.

Let us know this with a clear conscience, and gratefully ascribe all things to the grace of God. We are not worthy, nor do we deserve it, that God has done and is doing such great things for us; it is God's free grace. For are we, who have received this from the Lord, better and more worthy than others who have not received this grace? Let it be far from us to speak thus.

We should be glad and rejoice over such welfare, rejoice with all our hearts that we are children of the Reformation. It behooves us to praise such benefits of God with a loud voice, with joyful lips, to freely and cheerfully confess before the world that we are confessors of the Unaltered Augsburg Confession, that we are not ashamed of our Luther's precious armor. It behooves us to joyfully confess the doctrine of our Apostolic Lutheran Church and to be ready at all times to answer to everyone who demands the reason for the hope that is in us, 1 Pet. 3:15; to freely confess before all the world that we recognize it as a great grace of God that we are members of the orthodox church.

But we are also to offer God our thanks in deed, and to adorn the pure doctrine with a holy walk, undefiled before the world, to walk worthily of the gospel of Christ, to give no one offense, lest the pure doctrine be blasphemed; not to abuse the liberty which Christ has purchased for us, and of which we boast, to keep away from the associations and lodges hostile to the church, especially to the church of the Reformation.

It is necessary to take to heart the word of the Lord: "Hold fast that which thou hast, that no man take thy crown," Revelation 3:11. Let us stick to the known, old, proven truth, no matter how many fall away from it; let us not deviate in one point from Luther's teaching, which is only that of the Bible; let us not be driven about with various and strange teachings, let us not be weighed and swayed by all kinds of wind of doctrine,

Hebr. 13, 9. Eph. 4, 14. Let us not be blinded by the appearance of the papacy and the sects, but let us stand firm against the papacy, which seeks to extend its power in this country, - against the many sects, which despise the Lutheran church with its, as they say, old-fashioned, foreign doctrines and ceremonies, yes, monkeys, and demand that we make ourselves comfortable with them. Let us stand firm by the banner of the pure confession and faithfully preserve the treasures we have won; let us not surrender them for any good of this world, money, power, favor of men. Let us always grow in knowledge and become ever more firmly grounded in doctrine. Let us not become indifferent to false doctrine; a little leaven leaveneth the whole dough, Gal. 5:9. Let us not grow weary in the fight against error, but fight faithfully, courageously, valiantly. Let no one entertain the thought that our Synod and its journal, the "Lutheran," are fighting too much. Without struggle we cannot keep the treasure entrusted to us, since the enemies seek to snatch it from us. Without a fight we would sink back "into the dark power of the old abomination"; for rationalists and sectarians of all kinds also lead the souls they catch into Papist works-righteousness and slavery.

In thanksgiving for God's great grace, the Word of Christ should now also dwell and reign abundantly in our homes. Therefore, unbelieving and sectarian books and magazines should be banned from our families and, in addition to the Holy Scriptures, our confessional writings, the Concordia of 1580, Luther's catechism, pure hymn and prayer books, Luther's and other orthodox teachers' writings should be found in them. We should also not let Luther's magnificent Bible translation be displaced by new, revised translations.

Let us also see to it that the pure doctrine is preserved for our children and descendants and that they do not fall into the hands of the Antichrist, the sects and unbelievers. Let us therefore keep our children away from the schools of the Jesuits, the sects and unbelievers, and let them be thoroughly instructed in the wholesome doctrine in our parochial schools.

Let us watch over these our church schools, which the enemy wants to rob us of through sects and unbelievers; let us fight for them and promote and nurture them to the best of our ability.

Let us also hold fast to the beautiful ceremonies and ordinances of our church, not abandoning one after another, and not adopting the ways of the sects, because thereby the door is easily opened to the heresy of the sects.

Right thanksgiving also requires that we work so that others may also be granted what God has given us out of great grace, that ever greater multitudes may gather around the banner of the pure confession; let us therefore be zealous in confessing the pure doctrine, let us build and maintain churches and schools, high and low, and promote the missions to the best of our ability, spread God's Word, our confessional writings, Luther's writings, and other writings that promote knowledge and godliness.

Finally, because "God will be asked if he is to give anything," because we are to give him the glory for everything, let us call upon him heartily and fervently that he may keep us in the truth we have known, that he may preserve us in grace from indifference to false doctrine, from satiety and weariness with the old truth, from lasciviousness after new doctrines, from denial of the truth. Let us beseech him fervently that he will not let the love of truth grow cold in us, and that he will not cast the lampstand of his word from its place among us.

G.

Polycarpus,

Bishop of Smyrna, was a disciple of the apostle John. From Irenaeus, his disciple, we know how heart-warming and soul-strengthening the nourishment was that he offered his congregation, how he never tired of telling his own what was familiar to him from those who had seen the Lord Christ still walking in the flesh, all the words of grace and love that had flowed from his mouth, and the deeds that testified to his divine glory.

Yes, Polycarpus was a true follower of his great teacher, the apostle of love. He learned love from him, but true love, which must also be zealous for the glory of God. There had arisen a false teacher, named Marcion. He maintained that Christ was not a real man, but had only an illusory body; he taught that the God of the Old Testament and the God of the New were quite different gods; the latter knew nothing of grace and mercy and was generally opposed to the God of the New Testament, the Father of love; therefore he rejected the whole Old Testament, and from the New whatever contradicted his teachings. These false doctrines had already spread to Polycarp's flock, but the aged bishop brought many of the erring ones back by teaching and exhortation. Marcion saw that the reputation of the much-loved man stood like a rock against any further spread of his false doctrine. Therefore he tried to get him to acknowledge that he and his sect still belonged to the Christians. Meeting him one day in the street, he cried out to him, "Polycarpus, acknowledge us!" But the faithful keeper of the mysteries of his God decisively

"Yea, I know thee, that thou art the firstborn of Satan." This he said, remembering the words of his beloved Teacher, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is the spirit of antichrist, of which ye have heard that it shall come, and is even now in the world." 1 John 4:3.

Only a little has been preserved for us from his long activity. His own congregation has left us all the more detailed information about the story of his death.

The persecutions had already begun for some time in Smyrna and the surrounding area. They came especially from the people, who were more and more heated by the Jews, and the governor of Asia Minor at that time gave in to every bloodthirsty demand of the people. He sought to induce the Christians to deny themselves by threats and torture. If he did not succeed, he had them torn to pieces by the scourge, thrown to the wild beasts, or burned at the stake. But they were so strengthened that they did not even let a sigh be heard. The Lord was so powerful in them that the fire of the savage tormentors was cold to them. The one who stood firm before all was the brother Germanicus, an old man, and, as may be inferred from his name, a Christian from German lands. Polycarpus himself was to confirm his doctrine by death. The joyful paganism of Germanicus had inflamed the surrounding people to such fury that they loudly demanded the death of Polycarpus, as the instigator of this "impiety." When the latter heard what was going on, he at first wished to remain quietly in the city. But at the imploring entreaty of his congregation he went to a solitary country seat. When his whereabouts were betrayed, he went to another country estate. Since those who were sent to arrest him did not find him, they forced a servant who was present to tell them the whereabouts of his master by means of torture. Polycarp was just in the upper story of the house when they came, and could have fled from the flat roof of it to another house. But he said, "The Lord's will be done!" He spoke kindly to his pursuers. Some were moved by this and said, "Is it worth the trouble to seek out such an old man?" Remembering the word, "If thine enemy hunger, feed him; if he thirst, give him drink," the old man ordered his pursuers to be refreshed with food and drink, and asked of them only the favor of allowing him an hour for quiet prayer. But he was so full of the grace of God that he could not stop talking for two hours, and that even the hearts of the Gentiles were deeply moved by it. In this prayer he remembered all those who had ever been known to him, small and great, high and low, and the whole church scattered throughout the world.

Now he was put on an ass and led to the city. Herod, the police officer, and Nicates, his father, met him, took him into their chariot, and tried to persuade him to deny Christ. "What harm then," they said, "to say, The Emperor our Lord! and to sacrifice to him, if by so doing you can save your life?" And when they were more vehement with him, he said, "I will not follow your counsel!" At this the two became so angry that they threw him out of their chariot.

so that the old man damaged his thigh by falling. But quietly acquiescing, as if nothing had happened to him, he went with his guard to the court. While he was being led to the interrogation, the people raised a wild tumult. The proconsul admonished him, "Consider thy great age! Swear by the emperor, and say, Take away the atheists!" (For atheists were the name given to Christians by the heathen.) Polycarp looked gravely down on the tumult of the people, waved his hand, then looked up to heaven and said, "Take away the atheists!" But he meant the real deniers of God. Then the judge pressed further into him, "I release thee, only swear and curse Christo!" But the old man answered with deep emotion, "Six and eighty years have I served him, and he never harmed me. How should I curse my King, who has made me blessed!" And when the proconsul still did not cease to penetrate him, he continued, "How do you trouble yourself in vain, as if you did not know me! Know then, I am a Christian, and if thou wilt know further what is the doctrine of Christianity, appoint but one day and hear me." "I have wild beasts," cried the judge; "I will throw thee before them if thou dost not yield." "Let them come!" replied the martyr. "If thou despise the wild beasts," continued the heathen, "I will tame thee by fire!" "Thou threatenest me with a fire," calmly replied the confessor of Christ, "which burns but a moment, and is soon quenched; but thou knowest nothing of the everlasting fire which is reserved for the ungodly. But why dost thou pardon? Do as thou pleasest!" At these and similar words he was filled with such confidence and joy that his countenance shone. Now the proconsul had his herald proclaim three times to the assembly, "Polycarpus has confessed that he is a Christian!" Then the whole multitude, Jews and Gentiles, cried out in insatiable rage, "This is the teacher of Asia, the father of Christians, the destroyer of our gods, who has taught many to sacrifice and worship no more! Let him be burned alive!"

The angry people dragged wood from workshops and baths from all sides, and the Jews were especially prominent. When he was to be fastened to the pole, he said: "Let me be as I am! He who gives me strength to endure the fire, will also give me strength to stand immovable in the fire, without you nailing me!" So he was only bound, not nailed. After he had prayed, the woodpile was lit. But the flame did not consume him, and therefore the executioners pierced him with the sword. Such a stream of blood flowed from the wound that the fire was extinguished.

(Submitted.)

Our St. Paul's Progymnasium in Concordia, Mo.

All readers of The Lutheran, especially those from the Western and Kansas Districts of our Synod, will certainly be very pleased to hear that the above institution is doing well. It is the youngest of all the Progymnasias founded within our Synod, and has existed only since the beginning.



about six years. Started by a few congregations in and near Concordia, Mo., it was taken over by the Synod of the Western District in 1885, and has been conducted in its name and behalf ever since. The early years were difficult. Many obstacles had to be overcome and often the existence of the young institution seemed to be in question. But the Lord our God, in whose name the school was established, was pleased with it. Therefore the work had to prosper. In the autumn of last year the number of pupils had risen to 50. The school was not equipped for so many boys. About 20 of them had to sleep in a narrow, low attic, and there were no more living rooms. What was to be done? The synod, which had just met in Concordia, recognized that construction was necessary if the institution was not to suffer damage. And with thanksgiving to God, who against all expectations had given this young plant such joyful growth, it was decided to erect a building which, with the inclusion of the old building, would provide space for 100 pupils. We can now report that the building is completed and was solemnly dedicated on the 16th Sunday after Trinity. It is very simply and solidly built, quite functionally furnished, and contains, in addition to a spacious, dry cellar, two classrooms, two large dormitories and nine living rooms. We did not think we should withhold this joyful news from the brethren of the Western District and Kansas.

Following this, however, the dear brothers would now like to allow us a word of remembrance and request. The \$10,000.00 that the building cost, including the purchased land, should now also be paid. But the treasurer has only received about \$4000.00. Where does that come from? Have we not been able to raise more despite serious efforts on all sides? It will be difficult to say. But now we would like to remind you that this high and important cause is worthy of general eager participation, and that we have also promised such participation. We would like to remind you of the joy with which all the synod members voted for the building last year; with what enthusiasm especially some deputies spoke for the cause, and how all of them pledged themselves to represent it zealously in their congregations and, if it should be necessary, to go around the congregation with the collection plate themselves. It was indeed the case, dear brethren, that it was as good as declared, "We shall not be lacking this time. Why should not the Western District, in union with Kansas, be able to raise an extra ten thousand dollars for so godly and glorious a purpose?" That was about the word in Concordia. That was the sentiment and position of all of us in the matter. And what has happened now? God has again poured out on us a blessing that was more abundant than expected; for no less than 40 new pupils have entered the institution this autumn, so that there are now altogether 80 in it. But what about us? Have we done what we could to bring about such blessings? From some congregations, however, gratifying contributions have been received; from others, however, only a little, and from still others nothing at all, has been contributed to this building. It is to such brethren that we would now like to dedicate this cause, which is not our own, but that of ours.

of our God, warmly to our hearts anew. Our Progymnasium is, would like to follow the example of that man and support our after all, a preparatory school for those who will later be trained prophetic schools with their earthly gifts. In the following issue of in other ecclesiastical educational institutions for the service of the Lutheran, however, the readers were reminded of the the church in the ministry of preaching or teaching. It is a blessing that the intercession of pious Christians had for the gathering place for young recruits who will later wage war in the institutions for the training of servants of the church, even in one public ministry of the Lord. Here those receive their first of the saddest times, namely in the time of the reign of preparation who are hereafter to administer the most blessed nationalism in our church, and the serious admonition was office there is. For they are to become God's messengers, added, We, who have the pure Word of God, as in the pulpits, so proclaiming peace through Jesus Christ to the poor, peaceless also in the chairs of our high schools, should not lose again this world. They shall become teachers of mankind, teaching the blessing, which God has bestowed upon us by undeserved grace beginning of all wisdom, the fear of God, and the love of Jesus before others and which we have received until now.

Christ, which surpasses all knowledge. They are to become And indeed, this last reminder is very necessary for us. For shepherds to feed the lambs of Christ and to lead his sheep as certain as it is that at the beginning of each new school year through the perilous desert of this time to the sunny pastures of an encouragement to support our institutions with our earthly gifts blessed eternity. Can there, then, be a more glorious work to is in order, the fervent intercession for them is even more which Christians could unite than to establish and maintain such indispensable and important for the prosperity of our educational schools ? Next to the preaching of the gospel itself, there is no institutions. After all, the Lord Himself, after He had lamented, greater work than the training of preachers and teachers. Other "The harvest is plentiful, but the laborers are few," first and institutions of learning serve the time. But where this purpose is foremost demands of His own, "Ask the Lord of the harvest to pursued, eternity is served. What those produce, be it ever so send laborers into His harvest." Will we, then, according to these great and much, passes away. What these work remains. When words of Christ, become co-workers with God in the building of once all the glory of this world passes away, when the fruits of His kingdom, primarily by our petition to the Lord for laborers, by human labor in the great, beautiful farms, the cities with their what means will we then be able to support our institutions better, splendor, with their houses and palaces, their shops, factories, more effectively, more powerfully, and to contribute to the with their money and their riches, will crumble into dust, only then blessed continuance and prosperous growth of them for the will the imperishable fruit of the work done in our institution in salvation of the church and thus to the spread of Christ's Concordia be gloriously revealed. Therefore, if there is anywhere kingdom, than by our intercession for those who are once to where sacrifices, great sacrifices, are well applied and timely, it become laborers in the great harvest of the Lord, as well as for is here. Therefore let us all once again take hold. And those who those who are preparing the same for their future service in the are left behind, let us hurry after the others in double time. If we church? For - just to remind you of one thing - how many great may take the liberty of making a suggestion, we would like to dangers, how many special temptations are the pupils of our recommend house meetings, so that in a matter that concerns institutions exposed to the ropes of the devil, the world and their everyone so much, everyone may be encouraged to participate. own flesh! How does Satan, that arch-enemy of Christ and His - Let no congregation now postpone the matter longer. Let us Church, set upon them, the very ones who are once to destroy work after the example of the Lord as long as it is day. God has His kingdom and help to build Christ's kingdom, that they do not much work for all of us in his kingdom right now. Therefore we reach the goal, that they do not enter into this service, but must not waste any time. Otherwise he would find us unfit and withdraw their hand from the plough, yea, fall away altogether look for other workers. Therefore, let us all do as much as we and are themselves lost! How much, then, do our institutions can, so that every cent will be paid by New Year's Day, and we need our intercession for this one reason alone! May the fervent will have our hands free for the great work that the coming year intercession therefore rise up from a believing heart to the Lord of the Church, not only every Sunday in all our churches, but also

May the Lord our God be kind to us and may his gracious daily in all our homes: "Bless the orthodox educational institutions face continue to shine upon our institution in Concordia. May he for the equipping of faithful laborers in thy vineyard also in these bless our teachers and students, may he raise them up in faith, lands!" For as long as we pray for our institutions, not only will we in the fear of God and in faithfulness, and may their work, their be willing to give for them, and to contribute to their maintenance teaching and learning, be richly profitable for the glory of his by our earthly gifts, but as long as we pray for them, the Lord will name and the welfare of his kingdom. C. C. S.

- and this is the main thing! - the Lord will, according to His promise, preserve our ecclesiastical teaching institutions as fruitful planting places of His Church and as mighty bulwarks against the last storms of the infernal prince and all his armies.

But there is one more duty of which we are reminded at the beginning of a new school year

(Submitted.)

Report on Concordia College at Fort Wayne.

Twice already since the beginning of the new school year, mention has been made in the "Lutheran" of our church educational institutions. The first time this happened with reference to the man of Baal Salisa (2 Kings 4, 42.) with the request that quite a lot of

and this is: thanksgiving, fervent thanksgiving for God's annual blessing in our educational institutions. Christians should "in all things", even when sorrows weigh on their hearts, "make known their requests" not only "in prayer and supplication", but also "within him and is he thus lost for our church? How many of our former thanksgiving before God". (Phil. 4, 6.) And how great a cause we have again this year, as for intercession, so also for thanksgiving to God for all our institutions! To encourage us to such righteous Christians, precisely as a result of the instruction given thanksgiving, the undersigned is permitted to begin with the following brief report on the oldest institution of our Synod, Concordia College in Fort Wayne.*)

After the Synod of Delegates had expanded the Progymnasium in Milwaukee into a complete grammar school the summer of this year, it was generally believed that, since the students prepared in Milwaukee up to the Secunda would no longer enter the grammar school in Fort Wayne, at least for the next few years, a small decrease in the number of students in the latter institution would have to be expected. But what can we instead report to the members of our Synod for their enjoyment? In September, 1889, the school year opened at the institution here with 222 pupils, 21 of whom were sent here from the Progymnasium at Milwaukee. But although the number of year's graduates, almost all of whom had already entered the seminary in St. Louis, was 43, and the number of students who left during the course of last year and during the summer was 28, the total of all those who left was 71, the institution opened this school year with 227 students. This means that the number of pupils has not decreased, but rather increased significantly this year. There are 29 pupils in the Prima, 27 in the Secunda, 45 in the Tertia, 39 in the Quarta, 47 in the Quinta, and 40 in the Sexta.

And a further cause for joyful thanksgiving to God is given to us when we are told from which regions within our synod the majority of the pupils attending our local grammar school come. From the register of names of the institution we learn the following: From the Middle District come 79 pupils (of whom from Indiana 60, from Ohio 19); from Illinois 39, from the Eastern District 35 (of whom from New York 22, from Pennsylvania 7, from Maryland 5, from Connecticut 1); from the Western District 23 (of whom from Missouri alone 21, from Tennessee and Arkansas 1 each); from the Michigan District 21; from the Canada District 6, and from the Southern District 5. Of the remaining 18 pupils, Germany supplied 4, Kansas 3, Minnesota, Wisconsin, Nebraska, and Australia 2 each, and Iowa, California, and Japan 1 each.

From these figures, the attentive reader will be pleased to learn that in the older districts of our Synod, namely, in the Eastern, Middle, Western, Illinois*) and Michigan Districts, i.e., in those districts in whose midst the institution at Fort Wayne is located, the zeal for sending pupils has by no means grown cold. If, therefore, the congregations in the eastern, central and southwestern states, on which the high school at Fort Wayne depends, will not slacken in their zeal, our institution here will not only not diminish in the number of pupils, but will grow to such an extent that our synod may have to erect new complete high schools in the east and west in the not too distant future. But what the future will bring, God alone knows. But what God has done for our Concordia here so far, and how richly he has blessed it again this year, is before our eyes. This must therefore certainly move all members of our Synod, who are concerned about the preservation and expansion of the Kingdom of God, to joyful thanksgiving to God.

Do not these numbers give us cause for joyful thanksgiving to God? Do we not see from the large number of new entrants (especially since the Milwaukee High School and the New York Concordia, and St. Louis Preschools have also seen an increase in students) that with the growth of our synod and with the increase of urgent calls for ministers of the Word, there is also an increase in the number of those who come forward for this service? Is not the entrance of so great a number of new disciples into our ecclesiastical institutions also an answer to our petition: Send labourers into thy harvest! Do we not therefore have reason to give thanks for this? If many a young inexperienced boy in our institutions does not yet recognize the high task to which he wants to dedicate himself and the whole seriousness of it, God has certainly seen a large number of faithful witnesses from among them.

But since we are reporting on the college at Fort Wayne, it would not be without interest for most readers of the "Lutheran", who have not yet seen the institution here, to hear something more about the place,

*) The Western and Illinois Districts also have a number of students in Milwaukee. Editor's note.
*) See XVI Synodal Report, page 53: Resolved that an article about each institution be published annually in the "Lutheran".

which has served as a preparatory school for hundreds of pastors of our synod, and which is usually occupied by the majority of the pupils for six years.

The college building, located in the eastern part of the city and built in the years 1868 and 1869, is a very simple, unadorned, but functionally furnished building that corresponds to the conditions of our synod at that time and offers comfortable living space for about 200 students. Since the celebration of its fiftieth anniversary in 1889, however, the institution has contained one beautifully decorated room: the assembly hall, a hall which, after a reconstruction also carried out last year, seats 600 and in which the students hold their daily morning and evening devotions. This room, which used to be very bare and lacking all decoration, has been given a beautiful robe, an ecclesiastical character, by the former pupils of the Gymnasium at their expense in commemoration of the fiftieth anniversary of the Gymnasium, in that Gothic windows with cathedral glass have been inserted instead of the usual windows, the ceiling and walls have been decorated with fresco paintings, a gallery has been built on two sides and the hall itself has been furnished with new, beautiful benches. Special mention should be made of the institution's cabinet of natural objects, which always has a new attraction for both students and visitors. Furthermore, a well-equipped library and reading room is open to the students every day, where they can spend their free time. Of course, the pupils prefer to spend their free time outdoors. And they are encouraged to do so by the director and the professors. The large property of almost 25 acres, on which the college building stands, offers plenty of space and opportunity for outdoor activities. In front of the college building there is a large flower garden carefully tended by the students. Adjoining this is a grove of about 3 acres, known throughout the town as Oak Grove. Behind the college is the magnificent playground, which takes up most of the western half of the property, and on the southern border of which is an imposing, spacious gymnasium, so that the students can stretch their limbs to their heart's content after their lessons and work. The eastern half of the property is occupied by an orchard and vegetable garden, cultivated by the caretaker and kept in excellent condition, the yield of which provides many a valuable contribution to the students' table, much appreciated by them.

But as beautiful and pleasant as all this is for our students here, the most beautiful adornment, the most splendid adornment, the best recommendation of our institution is that on it, praise God! as has been the case for fifty years and as on all our educational institutions, so also today, the motto is: "The fear of the Lord is the beginning of wisdom. What would all the other things we could boast of: a large number of pupils, great comfort and convenience, external adornment, thorough instruction - what would all this be if the most necessary part, the main thing, namely the

*) It will be of interest to many readers to learn on this occasion that our Synod, having received a *charter from the* Legislature of the State of Indiana, is not required to pay any taxes on this large, valuable tract of land situated within the city limits.



Would the fear of God be lacking in it if God's Word did not reign in it? But, praise God! this main requirement for every scientific institution, if it is to achieve its actual purpose, namely to lead its students to true wisdom: the fear of God and his word is also the main ornament of our Concordia at Fort Wayne. All our professors are guided in their teaching by God's Word; they point all their students to God and His Word; the Word is the main means by which they exercise discipline, and under the Word (although youthful recklessness and all kinds of bad habits of the flesh are still stirring among them) our students still bow today. If, however, a reader should think to himself: "Well, it goes without saying that the Word of God rules in a Christian institution! - he will find that in most of them they "teach and live differently than the Word of God teaches," that they do not allow themselves to be governed by the Word of God alone, but stand in the service of erroneous faith, yes, often gross unbelief. That therefore, in this time of general apostasy, which is becoming apparent in so many high schools within Christendom and is leading the growing generation away from true wisdom and into the arms of unbelief, that in our Concordia here, as in all other teaching institutions of our Synod, the pure Word of God still leads the scepter today as it did in former times, is truly not something self-evident, but a great, wonderful, undeserved grace of God. That this jewel has been preserved in this institution, as in all ours, is therefore what must fill us above all with gratitude to God, but at the same time also move Christian parents to entrust their sons confidently and with joy to such an institution, in which they go out and come in under the shepherdship of Jesus Christ, enjoy his care and pasture, and are prepared under his, the good shepherd's, leadership for their high and important profession in the service of the church.

If we thus offer with the sacrifice of our intercession and our gifts also the sacrifices of thanksgiving for our institutions, then the Lord will let the sun of grace, of salvation and blessing shine also further on them and make true in them and in us his promise: "He that offereth thanksgiving glorifieth me, and this is the way that I will show him the salvation of God." Ps. 50:23.

Fort Wayne, October 23, 1890.

H. G. Sauer.

To the ecclesiastical chronicle.

I. America.

Concordia High School at Milwaukre. On September 17, Mr. C. Noss, heretofore pastor of the church at Willow Creek, Minn. was installed in his office as professor by Rev. H. Sprengeler.

Progymnasium zu Concordia. This rapidly flourishing institution of the Western District has received a third teacher in the person of Prof. E. Pankow. Since the Progymnasium has 80 pupils in three classes, the appointment of a further teacher was absolutely necessary. Now, however, this institution is also equipped with teachers in such a way that it meets all requirements,

which are demanded of such an institution. Parents in western service has been abolished. In the future, a prescribed morning Missouri, Kansas, and Nebraska, who were afraid to send their prayer is to be recited in Russian, and a choir of Russian students sons, still in their teens, to a distant synodical institution, now will from now on perform "Orthodox" spiritual songs. By higher have an institution near them, where their children are not only decree a collection has been opened to purchase a Greek image given a Christian education, but can learn all that is taught in the of the saints for the grammar school, and the Protestant grammar sexta, quinta, and quarta grades of a high school. F. P. school professors have been threatened with dismissal if they do

†**Prof. C. E. Häntzschel.** † Our institution in Addison has not contribute to it. The Russian Czar has thus joined the number been dealt a heavy blow. Prof. C. E. Häntzschel, a very talented of tyrants who have fought the Gospel of Christ with sword and and faithful teacher of this institution, died on October 21. Godforce, and has great cause to fear God's wrath.

comfort the bereaved family, and soon restore to the institution a **From the history of the exiles.** On September 7, the faithful teacher. F. P. community of Walldorf in Rheinhessen celebrated a rare feast:

In the old Synod of Pennsylvania there are still the bicentennial of the immigration of their ancestors, congregations in which the preacher is elected like a servant for Waldensians, from the valleys of Upper Italy. In the year 1690, a term, or hired "on notice." This is no honor to a synod that like these same people, like many others of their people, gave way to to call itself the "mother synod." Complaining about it at bloody persecution, left their home valleys and moved to Conferences, Conferences and Synod resolutions does not help. Germany. Landgrave Ernst Ludwig of Hesse accepted them into Such and similar nonsense would soon fall away if the people his country, and in September 1690 the much-tried people were were thoroughly instructed from God's Word. finally able to set up their huts, protected and safe, on the site of

A quarter of Roman Catholic priests belong to various the present Walldorf. monastic orders. 637 are Jesuits. **Methodists.** The statistics of the Methodist Episcopal Church

Jesuitism. Bishop Gilmour of Cleveland had banned the in Germany for the conference year 1889 to 1890 show great Catholic paper "The Catholic Knight" in his diocese. In revenge activity on the part of the sect, and impose upon us the duty of for this, the writer of the paper published a letter that Gilmour had watching more closely the doings of these people. Trial members are 2440 (increase 89), members in full communion 7791 written some time ago to Archbishop Elder of Cincinnati, in which (increase 210). On the whole, 1195 persons were admitted as he speaks quite freely about the Pope. In the same it says, among probationary members and 622 as full members. There were 34 other things: "I have no spark of confidence in the consistency of deaths of probationary members and 119 members; dismissals of 317 probationary members, voluntary resignations or Rome in regard to the law and its interpretation.... . Bishops are expulsions of 205 members. Children under 14 years of age treated like pupils. . . By the way, Rome must learn that someone other than Quigley must be consulted, and that a bishop is not a committed to the community numbered 3081. Baptized were 421 child nor a poodle." Bishop Gilmour could not deny the children and 3 adults. Preaching places were 519, served by 70 authenticity of the letter, and he therefore thought it advisable to preachers, who were assisted by another 38 local preachers and retract any words that might be interpreted as defamatory to 170 "exhorters." Sunday schools were 286 (increase 6), clerks and teachers 938 (increase 43), pupils 11, 322 (increase 875). Rome. As a good Jesuit he can keep his heart opinion.

The Papist Bishop of Three Rivers, Canada, Lafleche, has The total value of the church property is estimated at 1, 979, 833 issued an order that farmers in Catholic parishes must pay \$7.50 Marks, the no property at 1, 458, 237 Marks, or 61, 388 Marks to their priest for a certain amount of hay, or they will be denied more than in the previous year. In addition to 23 chapels without the Sacrament. The other bishops will issue the same order. Up a preacher's residence and 49 chapels with one, the church to now the catholic farmers were free of taxes for hay and only property also includes houses and land. The Methodist periodicals are widely distributed among the members of the had to tithe grain to the priest. In order not to have to pay such national church, hence the large circulation; the "Evangelist" has high dues, they grew less grain and more hay. Hence the new 7887 subscribers, the "Kinderfreund" 10, 630. arrangement. The income is said to be considerable.

II. foreign countries.

In the Russian Baltic provinces the persecution of the announcement: "Self-Denial Week of the Salvation Army. Lutherans continues unhindered. Pastor Tiling of Puffen in September 28 to October 4, 1890. 80 German officers of the Curland, for example, was recently removed from office and Salvation Army invite their German compatriots to unite with them sentenced to four months in prison for warning his congregation and their comrades from 34 countries to abstain during the said about "the false prophets" who "walk about in the congregation. week from the consumption of spirituous beverages, tobacco, A braggart had claimed that he had called the "Russian clergy" tea, cash, sugar, meat, or any luxury article, and to pray for false prophets, which was not the case at all, and without further Germany and the world on the evening of October 1 from 7-10 ado, without any investigation, the accused was found guilty. o'clock. The proceeds of the week of self-denial in Germany are Pastor Kestern of Lösern in Livonia was suspended for six to be used for the evangelization of the natives of Africa, and are months because he had married three couples, one of whom to be sent to Staff Captain J. Junker, Headquarters, Berlin." The belonged to the Greek Church. At the Lutheran grammar school Salvation Army has established a special division of its army for in Mitau, the Lutheran morning service has been suspended. the Rhine Province, the so-called West German Division, whose staff is quartered in Barmen. Barmen and Elberfeld are divided into three camps, each of which has a lieutenant and an ensign at its head. The Salvation Army has further quarters in Stettin, Kiel, Hamburg, Düsseldorf, Stuttgart, Esslingen and in other towns in Württemberg. The German people, no longer captive to God's word and doctrine, are now becoming a prey to the wildest swarm spirits.

Jesuitism. The "Free Church" reports the following perjury story from "Gotthold": On July 14, after a twelve-hour trial, the jury court in Straubing sentenced the Catholic priest Johann Hartmann of Krönungen near Schweinfurt to three years' imprisonment and ten years' loss of honor for the crime of perjury. He had taken into custody the 33,000 Mark fortune of a widow, who was also accused, but was acquitted because of an alleged mental disorder, and had induced her to swear the oath of manifestation in order to receive both these 33,000 Marks and another even larger sum of 66,000 Marks from the Jesuits. The latter were to go to two aunts after the death of their son, who had died in a Jesuit monastery in Holland, according to a decision of the Supreme Court in Munich. The Jesuits, however, refused to hand them over, and the widow was to pay compensation. The aforementioned priest Hartmann had educated the widow "to obey blindly, to stop thinking for herself, and to prefer the humility of obedience to the pride of understanding. Now he directed her to testify that she possessed nothing but the impounded chattels, and to give no answer to further questions, but to agree to take an oath of disclosure. After she had also sworn this, she was seized with fear, but Hartmann wrote to her: "Allelujah! Brav! I find nothing to blame. God was with it . . . The letters are burning; I feel as if a sudden attack were coming once more," etc. In this way he repeatedly tried to reassure the woman. But when she was arrested, Hartmann's letters were found during a search of the house. He, too, was arrested and brazenly denied for two hours until the letters were presented to him. Now he burst into tears and said that he had considered it his holy duty not to expose the Jesuits, to spare the Society of Jesus. He had deposited the 33,000 Marks with a friend in a sealed package with the inscription: "Property of Father Hartmann. To be given to the Society of Jesus after my death." He tells how the anguish of conscience had left him no peace day and night, how he personally had certainly not been concerned about the money, how he had already been about to send the entire bonds to the Jesuits and to shift the burden from his shoulders. When asked whether the Jesuits and especially Father Nix (in Dittonhall in England, who, according to the letters, must at least have known about the machinations) had been the movers and shakers of the whole affair, he starts to answer, then he is obviously overcome by other considerations, he does not directly admit that it was so, but now he does not want to lie any more, he keeps silent. The defender of the pastor Hartmann said in his closing words: If one wants to construct an accusation from the entanglement of religious things with secular affairs contained in Hartmann's letters, then it should be considered that this accusation of "Jesuitism" does not affect those who were educated in this direction, but those who tolerate this direction in state life and still want to spread it.

How the Lutheran doctrine found its way into the dominion of the Count of Regenstein in the Harz Mountains.

As is often the case, it was Lutheran songs that opened the door to the pure gospel. The old Count of Regenstein was completely devoted to the Papacy and was harshly opposed to the Lutheran preachers. He took great care that the "new doctrine" did not creep into his dominion. The priests and monks always told him that Luther's teaching was the worst heresy that had ever come to earth, even though the old man had neither read nor understood any of it. Now when a priest came to his

When the priest had the songs "Ein feste Burg ist unser Gott" etc. and "Es woll uns Gott genädig sein" etc. sung in the church for the first time, the enemies of truth brought this before the count and said that the priest had had two Lutheran rebellious songs sung which were full of error and heresy. The count summoned his councillor, the captain Hans von Lunderstadt, and ordered him to take the preacher by the head and send him to Halberstadt, so that he might be examined there for his outrage, because of the heretical songs, and be duly punished. The captain, a promoter of the holy gospel, exhorted the count to proceed cautiously; it might not have been evil songs; he did not believe that the priest would have anything unseemly sung in the church. The count answered: the songs may be as they wish, but they would be Lutheran and therefore also heretical; for which reason he would not tolerate them in his dominion. The captain asked whether his Grace actually knew what kind of songs they were. The count answered that one of them began: "Ein feste Burg ist unser Gott," etc., and the other: "Es woll uns Gott genädig sein," etc.; neither of which he could or would tolerate. The captain, who knew the content of both songs well, replied: "My lord, your grace is well aware of what you are saying; did your grace not want God to be your stronghold? Did you not want him to be confessed, praised, and glorified in your dominions? Would you not that God should be gracious to us, and that he should be asked and called upon? - Well, said the count, who shall be merciful to us? God keep us from the devil's mercy. - Then the captain told the count that the two songs were two psalms of David, which Luther had put into rhyme so that they could be sung, and that nothing was to be found in them but petition and prayer to God, along with teaching and comfort for us. And to show the Count the unchristian sense of those who brought this lament before him, he read to him the song, "Es woll uns Gott genädig sein," etc., word for word. Word for word. This calmed the Count and awakened in him the desire to read Luther's writings. The blessed consequences of this soon became apparent; the door was opened to the pure Gospel in his county.

Ordinations and Ginfüftrnngen.

- On the 20th Sunday after Trinity Cand. C. Schleicher, called by the congregations of Willow Hole and Kurten, was ordained and introduced by the order of Mr. Birkmann. F. Wunderlich. Address: Rev. O. Sekleielwr, Vkillow Hole, Ltactison 60th, Dexas.
- By order of Praeses Schmidt, Fr. W. Boritzki was ordained on the 18th Sunday n. Trin. Morning at Leland, Afternoon at Good Harbor by the undersigned. S. Schmidt. Address: liev. V7. Loritski, Inland, veeluiiLäv 6o., Lliek.
- By order of Mr. Praeses Birkmann, Rev. H. Sieck, formerly a member of the Texas Synod, was introduced from Buchschach er on the 19th Sunday after Trin. in Walburg, Texas. Address: Rev. ü. Sieek, Wulvur^, 1iVlllig.w8on 6o., Dex.
- By order of the Hon. Pres. of the Jllinois District, Mr.?. L. W. D orn introduced by the undersigned on the 20th of Sonnt, after Trin. at Pecatonica, Winnebago Co, Ill. Th. Kohn.
- By order of the honorable Mr. Präses Niemann on the 20th Sunday n. Trin. Mr. H. Diemer was introduced by me into the congregation at South Nidge. G. M. Zucker. Address: Rev. 8th Viewer, veüanee, Ollio.
- By order of Mr. President Wunder, Mr. P. P. N. Feddersen was inducted on the 20th Sunday n. Trin. at Bethalto, Madison Co, Ill, introduced byD . Lochner. Address: Lev. IN 8. ?oäüer8en, LetlwUo, Nuckison 6o., 111.



By order of our Honorable Presidency, on the 21st of Sunday, after Trin. Bro. Th. Moelling inducted into the parish at Hampton, Nebr. by the undersigned. J. G. Lang.

By order of Mr. Praeses Hilgendorf, Rev. Fr. Kühn ert was installed on the 20th Sunday n. Trin. in his parish near Lyons, Burt Co. nebr. was introduced byW . Harms.

Church dedications.

On the 17th Sunday n. Trin. the Lutheran St. Paul's congregation of St. Clair and Columbus Township, Mich. consecrated their newly built little church (24X36) to the service of God. Celebrant: Fr. H. W. Schroeder and undersigned (English).

Chr. Merkel.

On the 19th of Sunday, A.D., St. John's congregation at Washburn, Bayfield Co, Wis, dedicated their new church to the service of God. Festive preachers: F. Siebrandt and F. Randt.

O. H. Restin.

On 18 Sonnt, n. Trin. the St. Paul Lutheran congregation in Sterling Township, Macomb Co., Mich. dedicated their newly built church (34X65) to the service of God. Celebrant preacher: kk. G. R. A. Claus, Fr. Dreyer, G. Mühlhäuser.

Ad. F. W. Arendt.

On 21 Sonnt, n. Trin. the new church of the Lutheran Zion congregation at Tawas City, Mich. (LrlökveQeeriQA, 40X70 with 115 feet high tower) was dedicated. Celebratory preachers: ?. J. P. Partenfeller andC . L. Wuggazer.

Mission Festivals.

St. John's parish at York, Pa. celebrated the 14th of Sun. n. Trin. Mission feast. Collecte: -51. 65.

-H. Walker.

On the 15th Sunday after Trinity the congregation of the undersigned celebrated the Mission Feast. Collecte: -88.00. Festival preacher: P. Voit and

P. Hansen.

On the 16th of Sunday, A.D., the congregation at Clarinda, Iowa, celebrated a mission feast, in which members from the congregations at Corning and Craig, Mo. participated. Rev. I. A. Proft and undersigned preached. Collecte: -61. 68.

C. F. W. Brandt.

On the 16th of Sunday, A.D., the churches of Lincoln, Ellsworth, and Sylvan Grove, Kansas, celebrated mission feast. Speakers were:

H. Obermowe, J. M. Hahn and undersigned (English). Collecte: -49. 13. A. Bräuhahn.

On the 16th Sunday, A.D. there was a mission feast in South Bend, Ind. Guests came from Elkbart, Bremen, Mishawaka and Woodland. Preacher: UU. C. H. Lüker and H. Jungkuntz. Collecte: -58.00. Tr. Thieme.

On the 16th Sunday after Trinity the congregation of New Bielefeld, Mo. celebrated a mission feast. Festival preachers: Brandt and Landgraf. Collecte: -90.00. M. Meyer.

On the 16th of Sunday, A.D., the congregations of Lynnvikle, Rochelle, and Rockford celebrated Missionary Feast at Lynnvile, Ill. W. v. Schenck, O. Döderlein, and undersigned (English) preached. Collecte: -82. 66. L. W. Dorn.

On the 16th Sunday after Trinity my two congregations celebrated the Mission Feast. Collecte: 60.00. Festival preacher: Father Reinhardt and The congregation of the undersigned celebrated a mission festival on Sept. 21. Preacher: Mr. P. W. Bartling. Collecte: -32. 77.

H. Ph. Wille.

The St. Paul's congregation at Fort Dodge, Iowa, celebrated Mission Feast on September 21. Preaching were the Uk. L. Dornseif and Riedel. Collecte: -96.00. B. J. Ansorge.

At Trinity Church 1?. O. Hansers in St. Louis was celebrated on the 16th of Sonnt, n. Trin. Mission feast was celebrated. Yield of the Collecte: -205. 75. Preachers: kk. Br. Erdmann and Louis Lochner.

On the 16th Sunday after Trinity the congregations of Frohna, New Wells, Uniontown and Altenburg celebrated a mission festival in Altenburg, Mo. Festival preachers: Prof. Gräbner and P. Matthes. Collecte: -281. 25. P. Th. Rösener.

On the 16th of Sunday, A.D., my congregations at Cape and Egypt Mills celebrated a mission feast in the latter congregation. Festival preachers: Gümmer and J. A. Mayer. Collecte: -44.00. O. R. Hüschén.



On Sept. 21, the congregation in Ruma, Ill, celebrated Mission Feast.
Festival preachers: I'l. L. Knief and C. Schink. Collecte: -53. 23.
C. Schrader.

On the 16th Sunday after Trinity our congregation celebrated the
mission feast. Festival preachers: I?I?. O. v. Gemmingen and no one.
Collecte: -56.00 for inner mission. W. Harms.

On the 16th of Sunday, A.D., the Martini and St. John congregations
of Belle Plaine, Wis. celebrated a mission feast in their churches.
Celebrant: S. Kollmorgen. Collecte: -22. 55.
W. Hudtlöff.

On the 16th of Sunday, A.D., the congregation of the undersigned
celebrated! Mission feast. Festival preachers: UU. Kauffeld, H. F. Eggert
and C. F. Gräbner (English). Collecte: -34. 50.
C. A. Eberhardt.

On the 16th of Sonnt, n. Trin' the congregations at Moltke, Rogers City,
and Belknap, Mich. celebrated mission feast in the church at Rogers City.
Collecte:-36. 14. festival preacher: Br. Potzger.

On the 16th Sunday after Trinity my congregation in Peru, Ind.
celebrated a mission feast. Father G. Schumm and Prof. Zucker spoke.
Collecte: -60. 30. H. Diemer.

I. Catenhusen and Tr.Häßler preached at our mission festival on 21
Sept. Collecte: -50.00. S. Meeske.

On the 16th Sunday after Trinity the congregation of the undersigned
celebrated the mission feast with the congregation of Father Heumann.
Festival preacher: ?? Hild and Fritze. Collecte: -80.00.
C. G. Schuricht.

On the 16th of Sunday, A.D., my local congregation at Ellinwood, Kans.
celebrated Mission Day. Guests from the branches attended. Collecte: -
40.00. Aug. Hering preached.

On the 16th of Sonnt, after Trin. the congregations of the U. Hoyer and
the undersigned mission feast. Festival preachers: UU. H. Grupe and C.
R. Kaiser. Collecte: -110.03.
G. Polack seu.

On the 16th of Sunday, A.D., the two congregations in Indianapolis
celebrated Mission Feast. Festival preachers: UU. A. v. Schlichten and
H. Hiller. Collecte: -170. 61. P. Seuel.

On the 16th of Sunday, A.D., my congregation celebrated a mission
feast at Swiss Alp, Texas. Preachers: UU. G. J. Müller and A. Wenzel.
Collecte: -47. 80. A. Schupmann.

On the 16th Sunday after Trinity a mission feast was held in Monroe,
Mich. The congregations of Sandy Creek, Waltz and Jda, as well as
guests from Petersburg, participated. Speakers: UU. G. Seemeyer, G.
Spiegel and J. Harsch. The donations were for the inner mission -145.00,
negro mission -50.00, English mission-11.00. C. Franke.

The Lutheran Jmmanuels congregation near Wakefield, Nebr.
celebrated the 16th of Sonnt, A.D. Trin. Mission feast. Festival preachers:
UU. Wind and H. Wehking. Cdllecte:-60.00. C. Gutknecht.

On Sept. 21 the congregations of the UU. Weller, Leimer, Lübker and
the undersigned celebrated a mission feast in the latter congregation.
Speakers were UU. Luebker, Leimer and Weller. Collecte: -93. 75 for
Inner Mission. Herm. Bohl.

On the 16th Sunday n. Trin. my church in Magnolia, Iowa, celebrated
mission feast. Celebration speaker: UU. C. F. Herrmann andA. Ehlers.
Collecte: -23. 90. I. F. Nuoffer.

On the 16th of Sunday, A.D., my congregation in Battle Creek, Nebr.
celebrated a mission feast. Guests from the surrounding area attended.
Festival preachers: UU. Merkel and Bremer. Collecte:-63. 10.
I. Hoffmann.

On the 16th of Sunday, A.D., my congregation in Renault, Ill.
celebrated a mission feast. The preachers were UU. Br. Erdmann, C.
Schrader and Br. Schwefel. Collecte: -48. 70. G. Erdmann.

On the 17th of Sunday, A.D., my congregation at Coal City, Ill, and
vicinity, celebrated Mission Feast. Collecte: -14.00. undersigned
preached. C. Kueffner.

On the 17th of Sunday, A.D., the congregation celebrated the mission
feast at Alma, Kans. Festival preachers: C. F. Gräbner and E.
Müller.
Collecte: -71.00. Fr. Pennekamp.

On the 17th of Sunday, A.D., the Kansas City congregation, with the
Argentine, Leavenworth, Atchison and St. Joseph congregations,
celebrated Mission Day. Guests from Concordia and Alma, Mo. and from
Corder were present. Festive preachers were Rev. C. C. Schmidt and
Dir. H. Käppel. Collecte: -141st 28th E. Jehn.

On Sept. 28 the congregation of the undersigned celebrated a mission feast at Lockport in the church. The sermons were preached by ???. Engelbert and Kuss. Collecte: -23.00. S. Glaser.

On the 17th of Sunday after Trinity my congregation celebrated a mission feast. The sermons were preached by ???. F. H. Iahn and W. Brakhage. Collecte: -42. 56. F. Düver.

On the 17th of Sunday, A.D., the congregation of El Paso, Ill., celebrated missionary feast with guests from Secor and the branch of Gridley. The following preached: ???. L. Zahn and Pissel. Collecte: -61. 55. S.

On the 17th of Sunday, A.D., the two Lutheran congregations at Quincy, Ill., celebrated Missionary Feast. Preachers: ???. M. H. Feddersen, I. H. Haake, W. C. H. Oetting, G. Wolf. Collecte: -143. 59. W. Hallerberg.

On the 17th of Sunday, A.D., my congregation celebrated a mission service. The undersigned preached. Collecte: -52. 50. Alex. v. Schlichten.

On the 17th of Sonnt, n. Trin. the congregations of ???. Lüker and Fischer at Hepler, Kans., mission feast. Festival preacher: ???. H. C. Senne and Stemmermann. Collecte: -36.00. Jos. H. Fischer.

My congregation celebrated mission feast in the church. Collecte: -38.00. Speakers: P. C. Böse and G. F. S ch i l l i n g. (continued solgt.)

Election Announcements.

Since Pastor Succop could not decide to accept the call to Springfield, a new election has now become necessary. Therefore, a request is hereby made to all synodal congregations, to the members of the electoral college and to the supervisory authority together with the faculty of the institution in Springfield to nominate candidates for the vacant professorship at Concordia Seminary in Springfield within the next four weeks from today's date.

All letters containing nominations must be in my hands by November 27 at the latest.

Fort Wayne, October 30, 1890, C. Gross, Secretary of the Electoral College.

Due to the death of Prof. Häntzschel, a professorship at the seminary in Addison has become vacant. The undersigned, therefore, having been instructed to do so by the supervisory authority there, hereby issues an invitation to all synodal congregations, to the members of the electoral college and to the teaching staff together with the supervisory authority of the seminary in Addison to nominate candidates for the vacant professorship within the next four weeks from today's date.

Fort Wayne, October 31, 1890, C. Gross, Secretary of the Electoral College.

More news from Milwaukee.

In the previous issue of the "Lutheran" it was reported that God had afflicted our local institution with serious illness and had taken one of our students from us by death. It was also mentioned that three other students had been affected by the same serious illness and that one of them was not yet out of danger. It must now be reported that the latter has already gone home on October 19, after 12 days of illness. The father of the latter, Mr. Past. Th. Krumsieg, at Waseca, Minn. who had just had to accompany a daughter of 18 years to the grave, was able, to the great joy of his son, to arrive here in time to be with him for the last days, to feed him and to hear from his mouth the confession that he was indeed a poor sinner, but that the Lord Christ was his Saviour and Beatificator. "Christ's blood and righteousness, that is my ornament and garment of honor," were his last audible words. The two deceased disciples are now resting next to each other in the local St. Johannis churchyard until the day of the joyful resurrection.

Since the two others who had fallen ill had already recovered to such an extent last week that they were able to start their journey home, and since there have been no further illnesses among the remaining students or in the institution, classes will begin again on Wednesday, November 12, as already announced. All of our students are therefore hereby requested to be here the day before w'ederum. May God, according to his mercy, heal the wounds he has inflicted, protect us from severe affliction and, out of pure grace, continue to give us blessings and prosperity.

Concordia College, Milwaukee, Oct. 28, 1890. Ch. H. Löber, Dir.

Proceeds to the Treasury of the Illinois District:

(Conclusion.)
Synod Building Fund: Fr. Schroeder's congregation at Squaw Grove, 20.00. Fr. Schmidt's congregation at Crystal Lake, 12. 16. Fr. Scküßler's congregation at Joliet, 37. 60. Mrs. Huwald through Fr. Wagner, 2.00. ?. Jben's Gem. in Prairie Town, 1st payment, 33.00. P. Sapper's Gem. in Bloomington, 1st payment, 110.00. P. Mary's Gem. in Danville, 1st payment, for Springfield 130. 70. H. Bormann of ?. Wunders Gem. 2.00, Wittwe Dieckmann 5.00, Mr. B. Schneidewind 5.00 by P. C. Schroeder for Springfield. (S. -357. 46.)
English Mission: mission festival coll. from the Gemm. Pleasant Ridge, Collinsville and Troy 9. 22. Lynnville, Rockford and Rochelle 18. 19, El Paso 11. 55, the ???. Willner and Hallerberg 5.00, the ????: Hartmann 8.00, Behrens for New Orleans 10.00, Merbitz 5.00 and the Gemm. to Bishop, Lucastown and Uniontown 5.00. (pp. -71. 96.)
Poor students in Springfield: P. Schwartz'Gem. for Schönow 14. 75. F. Schulz, Fr. Nobde, H. Karscknieck 1.00 each, H. Pipho 2.00 by P. Reinke for TreSkatz. Missionsfestcoll. of the Gemm. of ???. Willner and Hallerberg 5.00 and for Schwagmeyer 10.00. N. N. durck ? Mezger 1.00. From Mr. E. Will, Jr. coll. at birthday party of ss. Father in Luverne, Iowa, by Fr. Budaä) 7. 35. Fr. Sckrader's congregation in Ruma 3.00. Mission feast coll. in Fr. Merbitz' congregation 10.00, for Drögemüller 10.00 and for Friedmann 15.00. Fr. Germann's congregation in Fort Smith for Kirschke 20.00. J. Heidbreder 8. 50 and from the mission treasury in Fr. Hallerberg's parish for Sckwagmeyer (board money) 8. 50. Coll. at P. F. Daberkow's hock time durck P. C. Schröder for Eifert 7. 60. Out of the collection bag in his parish for C. Schröder 5. 75. From Mrs. Hoffmann in Jacksonville for Hugo Grimm 1.00. (p. -132. 45.)
Orphanage in Addison: P. C. Noacks Gem. 11.00. Jda Nitz by P. Wagner . 15. P. Röders Gem. 18. 47. Mrs. G. Ehrlich by P. Sapper 5.00. P. Sapper for verk. Orphan reports 1.00. P. Sckraders Gem. in Ruma 3.00. P. Pissels Gem. 5.00. (p. -43. 62.)
In defense of the compulsory school attendance law: By Kass. H. H. Meyer from the Westl. District 21.05.
Poor students in St. Louis: Fr. A. Wagner's congregation for Preckcl 15.00. Mission feast coll. of the congregations of ???. Willner and Hallerberg 5.00. Fr. Sckrader's congregation in Ruma 3.00. Mission feast coll. in 1'. Mariens' congregation for Nuoffer 5.00. Mission feast coll. in Fr. Merbitz' congregation 10.00.' (p. -38.00.)
Poor Sck students in Addison: "Virgins", in Fr. Succop's parish for O. Lütke 27.00. Women's club in 1'. Wagner's congregation for Scheer 15.00. Mission feast coll. in Fr. Willner's and ?. Hallerberg's parish 5.00 and for Knikf 5.00. Women's club in ?. Eißfeldt's congregation for holiday 10.00. Mission feast coll. in Fr. Mariens' congregation for Hacker 5.00, in ?. Merbitz'Gem. 10.00, forBuszin 5.00. (S. -82.00.)
Seminary budget in Addison: P. C. Schroeder's Gem. 5.00. For Fort Wayne College enclosure: P. C. Schroeder's Gem. 3. 50. (S. -8. 50.)
Poor students in Milwaukee: Fr. Sckurickt's congregation for Naber 18.00. Mission festival coll. in 4". Willner's and?. Hallerberg's congregation for Hallerberg 10.00. Coll. at the Talge-Deykmann wedding by Fr. Lochner for Palaschka 26th 28th ?. Sckrader's congregation in Ruma 3.00. Mission festival coll. in Fr. Merbitz's congregation 10.00, for Dallmann 5.00. (p. -72. 28.)
Comm. in Belle Plaine: P. SaupertsGem. 1.00.
For?. Weyel: By W. Kolb, Niles, 5.00.
Sick pastors and teachers: Mission Festcoll. d. Gemm. der???. Willner and Hallerberg 10.00.
Household in Springfield: P. Sckraders Gem. 1. 50. Gem. in Shuyler: 4". A. Wagner's Gem. 10.00.
Brusts Gem.: W. Thorburg durck P. F. Bergen 5.00.
Milwaukee building fund: P. C. Schroeder's comm. for building and land purchase 4. 50.
Poor Schüler in Fort Wayne: Missionsfestcoll. der Gemm. der ???. Willner and Hallerberg for Knies 5.00, P. Mariens' Gem. for Rätz 5.00, J. Müller 5.00, I". Merbitz' Gem. 10.00 and for Krief 5.00. (S. -30.00.)
Springfield, Ill, Oct. II, 1890.J. S. Sim on, Cassirer.

Proceeds to the treasury of the Kansas district:

Inner Mission: By Fr. Eggert's congregation in Carson -2. 55. ?-Klingmann's congregation in Argentine 2. 92. Fr. Lüker's congregation in Pittsburgh 5. 35. Fr. Mähr's congregation in Spring Valley, Missionfestcoll. 24.00. By Fr. Eberbardt, Strong City, from N. N., Thank Offering, 2nd 50th P. Sennes congreg. in Block 30.00. P. Ludwig's congreg. in Berne 3.05. P. Eggert's congreg. in Carson, Mrssionfestcoll., 31st 45th P. J. M. Hahn's congreg. in Lincoln 4th 24th P. A. Smith's congreg. in Onaga, Missionfestcoll., 40.00. By ?. Möller's congregation at Cbeptow by F. Killmann 5.00. P. E. Müller's congregation at Lincolnville, mission festival coll., 40.00. P. Stemmermann's congregation at Humboldt, mission festival coll., 30.00. P. Bräuhahn's congregation at Sylvan Grove, mission festival coll, 40.00. P. Herring's congregation at Ellinwood, mission festival coll., 40.00. P. Eberbardt's congregation at Strong City, mission festival coll., 24. 50. By P. Jos. H. Fiskcer, mission festival coll. of Hepler & Pittsburg congregations, 20.00. (p. -345. 56.)
Englijcke Mission: Through Fr. Jos. H. Fischer, mission feast coll. of the congregations in Hepler & Pittsburg 5.00.
Negro Mission: By?. cousin at Atckison by Mrs. Thaten 1.00. Fr. Ludwig's congregation at Berne 1.00. Fr. Mäbr's congregation at Spring Valley, mission festival coll., 16.00. Fr. Senne's congregation at Block 8.00. Fr. Allenback's congregation at Independence 10. 37. Fr. E. Mueller's congregation at Lincolnville, mission festival coll., 12. 55. ?. Stemmermaun's congregation at Humboldt, missionary festival coll., 13 90th ?. Bräuhahn's congregation at Sylvan Grove, mission festival coll., 9. 13. ?- Eberhardt's congregation at Strong City, mission festival coll., 8.00. By ?- Jos. H. Fiskcer, mission festival coll. of congregations at Hepler & Pittsburg 8.00. (p. -87. 95.)
Jewish mission:?. Stemmermanns Gem. in Humboldt.OO.
Orphanage near St. Louis. Louis: By?. Cousin in Atchison from Mrs. Thaten 1.00.
Widows' and Orphans' Fund: P. A. Sckmied's congregation at Onaga 4. 50. P. Gräbner's congregation at Topeka 9.00. P. Mencke's congregation at Herrington 6. 18. By Cass. P. Groß from the Allg.

Provident Fund 50.00. R. F. Möller in Chepstow from Mrs. Söller 5.00. (S. K74. 68.)

Deaf and Dumb Institution atNorris, Mich.: By R. Keller from Mrs. M. M., thank offering, 1.00.

New construction in Concordia, Mo.: R. Obermowe's congregation in Ellsworth 63.00. R. Hoyer's congregation in Hanover 19. 70. IN Kaiser's congregation on Clarks Creek 11. 50. R. Kaiser's branch congregation in Skiddy 7.00. Pres. Pennekamp's congregation in Alma 9.00. IN Hafner's congregation in Leavenworth 10.00. R. Vetter's congregation in Atchison 20. 50. (S. G110. 70.)

School building in New Orleans, La.: By IN Eberhardt in Strvng City from N. N., Thank Offering, 1.00. IN Eberhardt's Gem. in Strong City 2.00. (S. P3.00.)

Synodical treasury: by the congregation at Millwood 4. 61. by IN Kaiser by the congregation at Lyons Creek 3. 40. IN Stemmermann's congregation at Humboldt 3. 90. (P11. 91.)

Poor Students in St. Louis: By IN Rauh in Denver, Col. from the Woman's Club there 5.00.

Poor students from Kansas: by the congreg. at Millwood 1. 30. by IN Eberhards at Strong City from N. N., thank offering, 2. 50. by IN Drögemüller, Hockzeitcoll. at Franz Geyer 5. 50. by IN Allenbach at Independence from unknown 1.00. (S. tz10. 30.) Total: G661. 10.

Atchison, Ks, l.Oct. 1890. A. Mangelsdorf, Cassirer.

Proceeds to the Western District treasury:

Progymnasium in Concordia: IN Bundenthal's Gem. in Augusta 3.00.

New construction in Concordia : IN Richters Gem. in Washington, 2nd Sdg., 36.00. By Kassirer Mangelsdvrf 30. 50. By IN Purznrcr in Jofferson City nachtr. 2.00. IN Flachsbar's Gem. in Cape Girardeau, 2nd Sdg., 15.00. (S. H83. 50.)

Inner Mission of the District: Mission Festival Coll: IN Schmidt's congregation at St. Louis by Mr. Sieving 150.00; IN Germann's congregation at Fort Smith 41. 50; IN Meyer's congregation at New Bielefeld by Mr. Poggemöller 50.00; R. Brandt's congregation at St. Charles 27. 50. IN Müller's congregation at Beaufort by IN Richter 8.00. R. Pfaffe's congregation at Iron Mountain 13. 50, at Pilot Knob 15. 75. By IN Hüschen of N. N. at Hanover . 50. (S. H306. 75.)

Negro Mission: Missionsfestcoll.: R. Schmidt's congregation in St. Louis through Mr. Sieving 30. 75; IN Germann's congregation in Fort Smith 20.00. IN Meyer's congregation in Neu-Bielefeld through Mr. Poggemöller 12. 25; IN Brandt's congregation in St. Charles 15.00. R. Richters Gem. in Washington 1. 40. IN Purzners Gem. in Jefferson City 4.00. By IN Matuschka v. IN Buszin 5.00. For New Orleans, resp. school construction: IN Gaßners Gem. in Stringtown 9.00. By IN Friedrich in Chattanooga, Coll. on the Hochz. Lieb-Hinsinger 7. 65. IN Pfaffes Gem. in Iron Mountain 13. 50, in Pilot Knob 10.00. IN Möllers Gem. in Mora 2. 45. (S. K131.00.)

English Mission: By IN Obermever in St. Louis for the school in New Orleans by Mrs. Pörtner 2.00 and by Mrs. Büsing . 25 IN Meyers Gem. in Neu-Bielefeld by Mr. Poggemöller, mission festival coll., 25.00. (p. H27. 25.)

Jewish Mission: R. Brandt's congreg. in St. Charles, Mission Festival Coll., 10 a.m.

Emigrant Mission in New York: R. Demetrios Gem. in Emma 6. 20.

Support fund: P. Bundenthal's Gem. in Augusta 2.00. IN Mattbes' Gem. in Perryville 8. 65. By R. Matuschka, Kindtaufcoll. at D. M., 2. 55. IN Mevers Gem. in NeuBielefeld d. Mr. Poggemöller 17. 00. IN Jehn's Gem. in Kansas City 17. 50. (S. G47. 70.)

Orphanage near St. Louis: R. Richter's Gem. at Washington for the Studying Orphan 1. 40. IN Mattstes' Gem. at Perryville 8. 70. (S. GIO.IO.)

Hospital in St. Louis: By IN Obermeyer in St. Louis pvn Mrs. D. 5.00.

Poor students in Springfield: By teacher Wukasch in Frohna by his students for Friedmann 10.00.

Gem. inDubuque, Iowa:?. Schmidt's comm. in St. Louis d. Mr. Sieving 17. 75.

Congregation in Belle Plaine, Minn.: IN Wangerin's St. Louis comm. 20. 30.

Poor churches in Nebraska: by IN Friedrich in Chattanooga from Mrs. F. Sienknecht 1.00, Job. Mueller 1.00, Miss. M. Sienknecht 1.00, B. Windorf. 50th (S. G3. 50th).

St. Louis, October 28, 1890. H. H. Mener, Cassirer.

2314 N. l4tti 8tr.

Schmidt from comm. in Crystal Lake v. several Gldrn. 2. 25, I. Bohl 1.00, N. N. 1.00, N. N. 1.00, Karl Kruse . 50, Karl Pinnow . 25, J. Kröger . 25,'H. Brüdigam . 30, Karl Rahn . 25, Karl Burmann . 50, K. Siegmeier . 25, Collecte of the Gem. in McHenry 8.00 and Coll. of the Gem. in Woodstock 5. 72. by IN Th. Kohn of the Gem. in Pecatonica 6. 35. by Joh. Harmening of Minna Lewerenz 1.00. (S. K2503. 88.)

From congregations, etc., outside Illinois: by the synod assizes: D. W. Roescher at Fort Wayne, Ind. 2.00, Chr. Schmalzriedt at Detroit, Mich. 4.00, H. Tiarks at Monticello, Iowa, 13. 20, J. C. Bahls at Lincoln, Nebr., 5. 40, H. H. Meyer at St. Louis, Mo., 1.00, G. Renfer at Wellesley, Ont., 3.00. By C. Lutze at Sheboygan, Wis., 2.00. By IN W. Mönkemötlr v. Gust. Unrath and his children, 5. 75. By IN G. Spiegel in Jackson, Mich. of K. & A., 3.00. (S. P39. 35.)

From children: From Chicago, Ill: Christian Teaching Collects by IN H. Engelbreckt 50.00 and IN H. H. Succop 21.00; by the pupils of Lebrer: Treide 1. 36, Böcher 2. 65, Riemer 5. 20, Ruhland 12.00, Eckbardt 2.00, A. Müller 8.00, L. J. Richter 5. 44, C. Appell 6.00; by Miss Lossau of her pupils 8.00, Caroline Welcher . 50, Johanne Huwald . 40; by IN Löber's school 1. 30; by teacher F. Schackameyer of his pupils 7. 50, and by Miss Schachameyer . 85. From the piggy bank of teacherM. b. Ahrens' pupils at Ludington, Mich., 2. 10. By Lebrer Beinke's pupils at Blue Eartb, Minn., 1. 35. By Cass. D. W. Roescher at Fort Wayne, Ind. v. s. pupils 2. 01, teacher Hormel's sck pupils 2. 80. By IN Spiegel at Jackson, Mich. of the school children 7. 60. By teacher H. Waltke's sck pupils at St. Louis, Mo., 3. 25. By teacher F. Klee's sck pupils at Freeport, Ill, 5. 27. Of Teacher P. Rupprecht & s. pupils at Aurora, Ill., 4. 70. Of Teacher Ch. Brase's pupils at Crete, Ill., 4. 80. Of Teacher F. Militzer's pupils at Arlington Heights, Ill., 7. 25. (p. GI73. 33.)

In board money: From IN Trautmann Jr. in Columbus, Ind. for A. Wagestcr 3.00. From Joh. P. Hansen in Lake Linden, Mich. 50.00. From Otto Spalding in Fullersburg 16.00. From Mrs. Anna B. Brake! in Haldena, Ill, 10.00. From Chicago, Ill: from Heinr. Stein 22.00, Mrs. Louise Nowotny 8.00, Adam Wurst 10.00, Louis Heinke f. Selma Heinke 3.00, Joh. Steffens 10.00, W. Truback for Kiedeisch 5.00. (S. HI37.00.)

Addison, Ill, Oct. 27, 1890; H. Bartling, Cassirian.

For the Martin Luther Orphanage in Wittenberg, Wis,

have been received since June:

By Mr. IN Fuhrmann 7 sacks of potatoes, by Mrs. I?. Pftenhauer, Lewiston, Minn, by the sewing club there 9 dresses, 5 petticoats, 15 aprons, 7 boys' jackets, ll boys' trousers, 2 girls' trousers, l girls' trousers, 2 boys' trousers, l bed sheet, l Pr. stockings, 6 dresses, 2 petticoats, l shirt, 3 aprons, l Pr. stockings. From Mrs. Rickmann, Wausau, l dress, 3 straw hats, 3 collars, l Pr. stockings. From Mr. Renk, New London, l barrel of bread and biscuit, sugar and till, each worth one dollar. From Mrs. Moll, Milwaukee,-L dresses, 2 aprons, 4 waists, 2 pr. shoes, 9 girls' trousers, 3 shirts, l vest, 2 boys' trousers. From Mrs. Ode there 2 waists, 2 boys' trousers, l dress, l apron, 3 Pr. stockings. Mrs. Holiday l Pr. Schube. From Unknown, Clintonville, l S. Flour. From the Maidens' Association at Lake Geneva 3 Pr. boys' boscn, 3 Pr. stockings, 5 aprons, 6 waists, 6 girls' hoscnc. By Mrs. IN F. Wolbrecht of N. N. 4 Pr. stockings. By Mrs. Brägr in Wausau l quilt, l dress. Mrs. Barteld this. ll Aard Calico. From Mr. Derleder in Oshkosh 8 pard trouser stuff. From N. N. this. l P. Stuff. From Mr. Fr. Kokn in Sheboygan l K. ger. Fish. From Mr. IN H. Dicke 5 p. apples.

H. Dittke.

For the orphanage at Wittenberg, Wis, cold: By N. N. & N. N. at

Millard, S. Dak. each hl.OO. By IN Dicke 2nd 50th and 3rd 81st, by dens. sent to Köppen-Lemke's wedding, 5.00. Mrs. IN Pftenkauer of the Woman's Club at Lewiston, Minn. 5th, 5.00. IN Heike at Antigo by Mother Böttcker . 50. N. N. in Wa'vside 6. 25. surplus of orphans' feast at Oskkosh 423. 57. surplus of orphans' feast at Wittenberg 825. 61. by K. Runge in Merrill . 50th Lekrer Lifts Schoolk. in Hancock 3, 50th Ges. on IN Aug. Mueller's wedding in Lewiston, Minn. 20th Dec. R. W. in S. . 50. Merrill, Wis. 21 Oct. 1890, H. Daib, Cassir.

Receipts from July 30 to Sept. 30, 1890.

1. for the pilgrims' house.

H. Nabor H3.00, N. N. 5.00, Kass. C. Spilman 11. 50, Anna Schmidt . 25, Kass. D. W. Röscher 6.00, IN Th. Engelder 1.00, N. N. 2.00, Kass. C. Spilman 20.00. Total: H48. 75.

2. for emigrant mission.

I. Villmow 2.00, Mr. King 1.00, Frd. Spatz 1.00, Frida Keil . 25, IN Aug. Gräbners Gem. 5.00, Pk. Albrecht . 50, R. G. Reinsch 5.00, Ernst Halm 1. 50, F. G. Höppner 1.00, Mich. Pröhl 5.00, Kaff. C. Spilman 38. 90, Babette Pfäffle 5.00, Kass. D. W. Roscker 24. 60, W. Hinrichs 6. 75, Carl Wehking 5.00, H. Hartmann 5.00, Jobanna Schmidt 2.00, Friederike Altvater 1.00, A. Richter 5.00, Minna Spiegelbcrg . 50, J. G. Esthardt 2. 36, Mrs. Huber 2.00, H. Schenkel 2. 75, R. J. G. Mösta 5.00, G. W. Hinz 1.00. Total: tzl29.ll.

Of non-interest bearing loans received H350.00, reclaimed HI07l. 50. S.

Keyl.

New print vision.

The Nativity. A picture book to put up.

Published by J. F. Schreiber. Available from Concordia Verlag. Price: 31.00.

This sinful invention will be welcome to those who like to see a pictorial representation of the Christmas story placed under or near the Christmas tree. If one unfolds this folder, then the figures attached to it come apart by a simple device, and one then puts the folder up in such a way that the figures can be seen.



their three sides forming a back wall, the pieces of cardboard cover folded in before, their edges brought close together, forming the floor, so one asked a group rich in figures before one, the inn of Bethlehem, in the part used as stable Mary and Joseph, in addition the child lying in the manger; Shepherds who have come from the field; domestic animals; a few strangers who have just stopped at the inn with their camels and shall probably mean that salvation has appeared to all nations in the little child at Bethlehem, the Saviour has been born. If one wants to keep the group for later use, one folds in the bottom again, folds up the folder and has thus packed the entire pictures and figures without effort and protected them from dust, so that the colors remain fresh and everything is well stored until one wants to put it up again.

Is the Holy Scripture really God's Word or does it merely contain God's Word? By Heinrich Lenk, Lutheran pastor. Zwickau i. S. Published by Johannes Herrmann. In commission with Heinrich J. Naumann in Dresden. 1890.

Published by the same publisher:

Toward the True Lutheran Church! A faithful and heartfelt obituary to all righteous Lutherans of Saxony. By Heinrich Lenk, until now pastor in Bohlen near Leipzig.

The author of these two writings is Fr. Heinrich Lenk, brother of Fr. E. Lenk, formerly a member of our Synod, now a member of the Saxon Free Church. It has already been reported in this newspaper that Fr. Heinrich Lenk has resigned from his office in the Saxon Regional Church for reasons of conscience and has left the Saxon Regional Church. Since the Saxon Free Church is fully supplied with pastors, he has decided to emigrate to America and place himself in the service of our Synod, and will arrive with his family in New York in these days. The first-mentioned little paper is a separate reprint of a series of articles which Lenk published in the "Pilger aus Sachsen" (Pilgrim from Saxony), which he edited for some time. Here he clearly and convincingly proves from the Bible itself that the entire Holy Scripture is God's Word from beginning to end, a truth that has almost been forgotten over there and that is denied by German theologians, who even fight against it with diligence and zeal. In the second little book, Lenk shows how the Saxon church is in a sorry state, how all discipline in doctrine and life has been lost, and inculcates in his fellow countrymen who still want to be Lutheran the duty to leave such a corrupt church. Unfortunately, this testimony of truth will probably have the same fate as earlier testimonies of a similar kind, namely, that it will be preached to deaf ears. But all those who hold God's Word and Luther's teachings dear will rejoice with all their hearts that God is always raising up new witnesses who hold up light and reproof to the apostate stain of God's presence. We warmly recommend these two writings to our readers.

G. St.

"Glory to God in the Highest!" Festive Hymn on Christmas for Mixed Chorus by W. Burhenn, No. 112 West 21st St., Chicago, Ill. Price: single 20 cents; the dozen \$1. 50.

The piece has the following parts: Introduction in G major: Glory to God in the heavens; Soprano solo in 6: Praise God, you Christians all at once; Duet for soprano and alto in 0: Er kömmt aus seines Vaters Schooß. Chorus in 0: Hallelujah. Gelobet seist du, JEsu Christ; Duet for soprano and alto in 0: O komm, mein Heiland; Final chorus in 6: Drum stimmt an mit der Engel Chor. - Since the text consists throughout of familiar song verses, the listener will also be able to understand what is being sung, which is not always the case with unfamiliar texts. Mr. Burhenn is too well known by earlier compositions, especially by the "Chorbuck," to still need praising. His compositions do not belong to the strictly ecclesiastical, so-called classical matters. But under the present circumstances, we must also have, rehearse and perform "lighter" things. The present choral piece can be called good; it is correctly worked through in all parts; the melodies are pleasing, yet nickt amerikanisch süßlick. Take a look at it and practice it; you will not be deceived. It can be obtained directly from the composer.

H.

Changed addresses:

Rev. 6th Lartll, ReecksburK, 8auk Oo., Wis.
 Rev. B. Lirkver, 290 8llavvmut ^ve., Boston, cckass.
 Rev. B. Baserockt, 1337 1) 8tr, Daooma, Wasll.
 Rev. ck. B. Rarrer, Zunclusk^, 8auk Oo., Wis.
 Rev. Oll. B. lck6)'6r, Balmclalo, Bos ^"Aoles Oo., Oal.
 Rev. B. Ltuellvr, Wooclllur^, Wusllln^ton Oo., IVlinv.
 Rev. X. Br. Nueller, Bemlook, 8 "Aivatv Oo., IVlioll.
 Rev. Ollas. Rellallu, Box 98, Oadool, Dexas Oo., Llo.
 Rev. Lrnst Rollert, Oenevu, Rollerts Oo., 8th vak.
 Rev. B. Rupprecht, Rlk River, lckinn.
 Rev. R. ck. 8tallike, Bovvarcl Bake, Wri^llt Oo., kckinn. ck. 8. b. DeSNer, e. o. Rev. O. Rnnrner, ckekkerson Oitz?, IVlo. lleinriell Ririell, 3660 8outll Baulioa 8tr., OlliesM, Ill.
 L. Ooepkartll, Box 102, Waverl^, Bremer Oo., lorva.
 ck. Bl. Barrens, 336 Oapp 8tr., 8an Rraneiseo, Oal.
 ck. B. Rackemaeller, 943 Binman 8tr., OllieaKO, Ill.

The "Lutheran" is published every fourteen days for the subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where the same is brought to the house by porters, the subscribers have to pay an extra 25 Lents porter's fee.

To Germany the "Lutheran" will be sent by post, postage paid, for P1. 2S. Letters containing business, orders, cancellations, monies, c., are to be sent to the address: Cutk. ConoorMn-Verlax (cl. 6th Sartiel, ^vent-, Corner of klium Str. L Inllium"-Vve., 8t, Bouis, Cologne, to.

Lutereck at tile Bost OKe at 8t. Bouis, Llo., as seoncl-class matter.



Vol. 46.

(Submitted.)

For the post celebration of the Reformation

"Of all gifts, the gift of the divine word is the most glorious, which, if any man take away, he taketh away the sun out of the world." So wrote the Reformer Dr. Martin Luther in his interpretation of the 122nd Psalm. What the sun is in the earthly, God's Word is in the spiritual. Just as the sun illuminates, warms, and enlivens everything so that it can grow and flourish cheerfully, so that we human beings in particular can see, act, and walk rightly in its light, so we can also see and recognize spiritual, divine, and heavenly things rightly in the bright light of God's Word, the spiritual sun, and the fruits of the spirit and of faith, the right good works, grow and flourish cheerfully and delightfully in this light and through the enlivening power of God's Word. When, on the other hand, the sun is hidden or withdrawn, everything becomes dark, cold, dead, and dead; and when God's word is taken away, men sit and walk in spiritual darkness, cannot rightly know and find themselves, nor the true God, nor the way to heaven, remain in spiritual death or sink back into it again, nor can they bring forth any fruit pleasing to God, nor do any truly good works. Thus all the life, happiness and salvation of men depend on this spiritual sun, on God's word.

The devil knows this very well. That is why this wicked enemy has sought from the beginning to snatch the word of God from men. Ever since he began in Paradise, he has been tirelessly engaged in this pernicious work, either to deprive men of the Word of God altogether, or to make it uncertain and doubtful to them, so that they may be led astray from its truth. What dreadful success the devil has ever had and still has in this, to the ruin of men, is only too evident.

His most faithful and successful accomplices in this wickedness were the Roman popes, and still are. They, as the true and right sons of the prince of darkness, hated him.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., Nov. 18, 1890.

No. 24.

They have always rejected the light of God's word and loved darkness, for their kingdom and nature, their doings and activities, were and are evil. Under the appearance and name of Christ, they sought to cast Christ from his throne and put themselves in his place. In name, they may have called him Lord and head of his church, but in truth they sought to rob him of all honor and to usurp it for themselves. They sat down in the temple of God, in the church of Christ, as if they were God, and made themselves the head of Christendom. Everyone was to acknowledge the pope at Rome as Christ's representative and submit to him in all things, as to Christ himself. Whoever would not do so was persecuted with fire and sword. In order to achieve

The papacy tried to keep the holy word unknown in order to protect the people from error. When later translations appeared in various national languages, the popes tried to suppress them in every way, even through so-called concilia or church assemblies, and to prevent their distribution. It is well known how the pope and his creatures raged against Luther's translation of the Bible. The Concilium of Trent (1545-'63) decreed: "No Bible shall be held or read except by priests; no Bible shall be sold without permission, without the seller being guilty of sin, which cannot be forgiven, either in this world or in the next. Cardinal Hosius (1561) said: "To give the Bible to the laity is to cast pearls before swine.

this satanic purpose, it was necessary to take the Word of God, the Bible, from the Christian people. This sun had to be taken out of Christendom, if possible; this light had to be suppressed, and that the poor Christians might not recognize the devil and his black companions. And how was it begun to take the Word of God from the Christians? What was done afterwards to palliate and justify this shameful robbery? They attached, as Luther says, a "rag of shame" to the Bible; for they claimed that the Bible was dark, that the common man could not understand it, that it was therefore more harmful than useful for him to read the Bible; indeed, they called it a source of all heresy. Therefore they said: Away with the Bible! Listen to it and believe what the pope and his bishops tell you; then you will have all you need, and you can be sure that you will not be deceived and defrauded; for the pope is Christ's governor, and what he says, Christ has spoken through him.

Already Pope Gregory VII determined (1080) that the Bible could only be read in the Latin language, making this language the sole language of the church. Thus the Bible was closed to all Christians who did not understand this language. . To the Duke of Bohemia this pope - Hildebrand, called Hellbrand by the German people - wrote with a very pious countenance that it had pleased God to make in some places his

But surely Rome now has a different attitude to the Bible? Now, surely, the Roman popes and bishops are satisfied with it, indeed, they like to see the Bible spread among the people and read by them? Far from it! Can even a Moor change his skin, or a parder his spots? The papacy would have to cease to be the papacy if it were no longer an enemy of the Bible. No, as long as the Roman papacy remains the kingdom of the Antichrist - and it will remain so until Judgment Day - it will and must suppress the Bible with all the means at its command and withhold it from the people. When at the beginning of this century the Bible societies arose, the pious (?) representatives of Christ were quick at hand with their prohibitions, yes, with their curses against the distribution, the reading and the possession of the Holy Scriptures in the national language. Pope Pius VII cursed the Bible Societies as a pestilence of Christendom, and Pius XI said in 1846: "Cursed be the devious and deceitful societies, called Bible Societies, which put the Bible into the hands of inexperienced youth! Yes, where Rome thinks it can dare, it still burns the Bible today, as in the past. So Rome stands by the Bible, now as in former times. Christ cries out to all men, "Search the Scriptures!" Paul writes admonishingly to the Christian congregations, "Let the word

The Antichrist, on the other hand, warns his "believers" most solemnly and earnestly against reading the Bible, and curses all who give it into the hands of the people. So it is with the Roman church. Unhappy, wretched people!

And what about us? Different, however, from the Romans. In so-called Protestant Christianity one will not easily find a young person of twenty who has never seen a Bible, as was once the case with Luther, and, like Schreiber, recently met a Catholic virgin who had just immigrated from Germany, and to whom the Bible was a completely unknown book. The Bible is widely distributed nowadays; Luther has unchained it from the chain to which the Pope had bound it, and there are comparatively few families to be found in Protestant Christendom who do not have a Bible in their possession; in most Lutheran homes there will probably be more than one Bible. But as widespread as the Bible is, as many people have it - should not Luther's complaint still be justified, even among us: "But there are few who have it - God's Word, the Bible - right"? What about the right use, the reading of the Bible in our homes? Are there not many families who have a Bible, often even splendid, precious copies, but leave it unread on the table or in the cupboard? Week after week, if not month after month, passes, and the householder has no desire or finds no time to gather his own around him, take the Bible in his hand, and read to them the Word of life. While the cases just mentioned belong to the exceptions among us, it is to be feared that the number of such families in which the daily reading of the Word of God is omitted is not small.

The Bible was not only the powerful means by which Luther carried out the work of the Reformation in the power of the Lord, not only the unresist-

The Bible is not only the most precious weapon with which he victoriously overcame all obstacles and all enemies who confronted him, but it is also for us the most delicious fruit of the blessed Reformation, the most glorious booty from those victorious battles. And how can we better show our gratitude for this unspeakably glorious blessing of the Reformation than by faithfully using the Bible that has been given back to us, by diligently reading it daily in all our homes? To this end Luther himself exhorts, encourages, and entices us in all his writings. "All Christians should have this book in daily use," he writes. And after he has spoken of the great grace which God shows us by giving us his Word, the Bible, he adds admonishingly: "Therefore let his book, in which he speaks to you, be commanded to you. For he wrote it not in vain, that it should be left lying there, as though he spake with the mice under the bench, or with the flies upon the pulpit. Let us read it, think it, speak it, and do it, and be sure that he himself (not angels nor creatures) speaks to us in it." Nor must anyone think that he has read the Bible often enough; that it is no longer so necessary for him to read it over and over again. "No," says Luther, "it is certainly not enough to have read it a hundred times.

and has read a thousand times." Whoever reads the Bible properly, that is, with heartfelt prayer and right devotion, will certainly experience the truth of the following words of Luther: "The more and diligently you read something, the more it pleases you and the more sweet it becomes to you. Therefore, you Lutheran Christians, not only listen diligently and regularly to the preaching of the Word of God, but also read the Bible diligently and daily in your homes. For "the word of God is the precious treasure that brings all blessedness, both in this life and in that." York.

(Submitted.)

A disputation on the doctrinal position of the IowaSynod and the booklet: "Doctrines of Distinction," etc.

Some time ago a booklet was published with the title: "The Doctrines of Distinction of the Principal Synods Calling Themselves Lutheran, as well as of the Most Notable Sectarian Churches in the United States of North America. In this book it is first shown what position the most important of the synods in America, which bear the Lutheran name, take on the Lutheran doctrine. This examination reveals that, unfortunately, most of these synods either do not rightly profess the symbols of the Lutheran Church, or they are contradicted and denied by false doctrine that is openly practiced and tolerated in their midst. As was to be expected from the outset, the correctness of this assessment has now been denied from various sides, and a case in which this has also happened, but in which, as in other cases, the proof that the booklet says the untruth has been owed, is to be presented here to the readers of the "Lutheran".

Not far from the Nebraska state capitol is a congregation of the Iowa Synod. The pastor of this congregation had for some time been operating in such a way that he accepted those who had been lawfully excommunicated by a congregation of the Missouri Synod (not that of the undersigned) or had excluded themselves, as well as other discontented members, and thus founded a small branch with them under his own hand. The pastor of the Missourian congregation could not, of course, stand quietly by and watch these goings-on, but set out as a faithful shepherd to seek the erring. So he goes to those who still belong to his flock and gives them out of his own pocket the book by Past. Great: "Doctrines of Distinction" and so on. They willingly accept the gift, read it, and at the next opportunity ask the pastor of the Iowa Synod to clear his synod of the accusation of false doctrine. But the latter is content with the statement, "There are gross falsehoods in the book concerning the Iowa Synod, which have been refuted for years." This statement was again reported back to the Missouri congregation, whereupon they called upon that pastor to either prove or retract his assertion. He agreed to the former, and so on October of this year, in the church of the Missourian congregation, a meeting took place which was numerously attended

of members of both congregations together with the above-mentioned branch took place to hear the attempt of the promised proof. The Iowa pastor had also joined with two comrades from the preaching ranks of his synod. On the Missouri side, five pastors besides the local pastor appeared, two of them at the special invitation of the congregation. The task of the Iowa pastor was thus to prove "that gross untruths about the Iowa Synod were contained in the Great Book." After he had first expressed his surprise at the fact that a Christian meeting was to begin here without the reading of a passage of Scripture, and after he had been given the necessary explanations, all those assembled expected that he would now give his proof. Instead, he came to the floor with the demand that no minutes be kept of these proceedings. He was told that he could have taken it for granted that the congregation wanted a record of the proceedings. And this was not such an unusual, surprising demand; nowhere was such a meeting held without minutes. When he then expressed the fear that the minutes could be falsified by his opponents, he was offered the opportunity to hire two secretaries, one of whom he could choose from among his colleagues. This, however, he did not accept, as his synod would not allow him to do so. Finally he declared that if his demand that no minutes be taken was not granted, he had spoken his last word. It was roundly explained to him that his demand could not and would not be acceded to. If he made such dodges, it would be tantamount to a disgraceful defeat. If he had a pure cause, he should only be pleased if it were advertised and made as public as possible. But he remained silent. Finally the assembly decided by an overwhelming majority to ask him through the chairman whether he would be satisfied with one or two secretaries, of whom he himself might choose one. On condition that he be given back his word to speak no more until his demand was granted, he replied that even if he wished he could not get a secretary, as his two colleagues refused to serve him in that capacity. It was now decided that a copy of the minutes, drawn up by the chosen secretary and accepted by the whole assembly, should be handed over to him as soon as possible. Even with this he was not satisfied, but also demanded the secretary's notes, from which the minutes would be made. It was declared, however, that these notes were not the minutes, and that he would not therefore receive them. When he finally saw that all his excuses were of no avail and that he was steadily sinking in the esteem of the assembly, he was satisfied with the last resolution.

Over this skirmish the morning had passed. A lunch break was therefore taken.

In the afternoon the defender of Iowa first took the floor by reading the whole passage from Große's book concerning the chiliasm of the Iowa Synod and then claimed that it was not true, since the Iowa Synod did not teach or tolerate such gross chiliasm. This assertion he sought to support with citations from the



Writings of the Iowa Synod. (Synodal Report of his of the years 1864 and 1873). But it was replied that in these citations the Synod did indeed reject this or that grossly exaggerated idea of the millennial kingdom, but that it did not emerge from any of the citations that the presentation of the said book was grossly untrue. On the contrary, the citations read clearly prove that the Synod does tolerate chiliasm in its midst. Nothing further had been asserted in the book.

The defender of the Iowa Synod was then forced to confess that his Synod tolerated in its midst the doctrine of a double bodily resurrection of the dead, which, however, is gross chiliasm. He was further asked what the Iowa Synod understood by chiliasm when it said in the citations given in Grosse's book, "The chiliasm which we hold." Further, "It (this doctrine) must also, where it is in place, be openly confessed and testified to." Further, "Chiliasm is one of the theological opinions to which the Synod of Iowa gives place in its midst." He admitted that in these passages chiliasm was to be understood to mean the doctrine of a "millennial kingdom or reign of the saints," but added: "But nothing further is said how, when, or where." This concession, together with the preceding, was sufficient to strike him himself, and to convince every one that the Iowa Synod "leaves room in its midst" for both gross and subtle chiliasm.

He was now asked to put his finger on the "gross untruth" contained in the book. He was unable to do so. In order to help him a little, they wanted to read the relevant passage sentence by sentence and ask him to say at each sentence whether it was true or untrue. But they got stuck at the first sentence. This reads, "Chiliasm is called the false doctrine of an imminent millennial kingdom of Christ on earth before the last day." (S. 12.)

Missouri: "Is that sentence true or untrue?" Iowa: "I don't understand what you mean!" Missouri: "I mean: 'Is the sentence, 'Chiliasm is called,' etc.-true or untrue?"

Iowa: "I don't know what you want!"

Missouri: "I want to know if the sentence: 'Chiliasm is called' etc. - is true or untrue?"

The answer was not forthcoming.

It was now in order that the champion of the Iowa Synod should retract his severe charge. The congregation urged him to do so. He did not, however. But whether he did or not, it was clear to everyone that once again one who dealt in falsehood had been defeated. It was not the Missouri preachers who put him to shame, no, he did it himself. H. F.

The winning Kamps around our community schools.

The turbulent days, weeks, and months which came to a joyful conclusion on November 4 of this year, days, weeks, and months of hot struggle for our parochial schools, are now over, and with thankful hearts thousands of Lutheran Christians look back on the outcome of this struggle, on the victory which

God has given us in undeserved grace. Yes, God has given us of which they are members, especially in Wisconsin, made the this victory and has given it to us out of unmerited grace, and school question a matter of party politics. What an army of therefore we may and should also rejoice over it from the heart, dangers lay in wait for our congregations! How easily could the but in humility of heart, as over a bestowal of grace, and with peace in the congregations, the good understanding between sincere thanksgiving to God, who has heard our petitions, has pastors and congregations, between synod members and whole blessed the battle work of those who have done it, above petition synodical districts and synods be disturbed, deeply and seriously and expectation. damaged! How hot was the political struggle that was forced upon

Yes, we have much more reason to thank God than it might thousands of our Lutheran Christians, and how easily does it seem at first glance when we look back on the recent past. A happen that in the heat of the struggle, perhaps out of the best of great good that God has given us Lutheran Christians in this opinions, even wrong things happen, individuals or whole groups country was in great danger. It is largely due to our parochial of people are harmed?

schools that the orthodox Lutheran Church in this country has They are hard and fierce when they should be lenient and experienced such a glorious upswing in fifty years, that the pure patient, in short, they sin in many ways. Now the heat of the teaching of the catechism in our parishes is a power that can battle is over and our congregations have remained firmly united, nowhere has division and fragmentation appeared; those who stand against the cunning attempts of Satan, against the nowhere has division and fragmentation appeared; those who were faithfully united brethren before are still so today. Even if it onslaught of the spirit of the age, against all kinds of insanity and fanaticism. was hard here and there

Victory after victory, that great multitudes... past the cliff, yet it passed. Through God's gracious preservation We have seen that many faithful preachers and teachers have it did, and for that we should be grateful to Him.

come out of our congregations who love the heritage of the pious So we have looked backwards with joy and thanks to the fathers, that old and young Christians flock to their sermons and recent past. Let us now take another look forward. What the offer in one choir the sacrifices of their lips to God's praise and future will bring, God knows; but what we want for the future, glory, and that many thousands of open hands are ready to help what we resolve to do, trusting in God's distant help, we can and others to learn the doctrine which has surrounded them from should know. What do we want? Do we want to be more faithful their youth and which has been the daily bread of spiritual life to from now on with the goods we have in our dear parochial the generation that has grown up among us. Let us ask schools; do we want to care for them more carefully, promote ourselves, have we always rightly recognized and considered them more vigorously, guard them more vigilantly? Will we this? Have we valued our schools as such a treasure through always be mindful that the spirit of this world and time is bitterly which God has done and is still doing great things? Have we hostile to Christian schools, and will we therefore stand firm always joyfully accepted the sacrifices that were necessary for against this spirit, lest we ourselves be infected by it and in the the establishment and maintenance of our schools? end even lay a destructive hand on the jewel which we have now

never offered them with displeasure? Have we done what we fought and encouraged ourselves to fight to protect? Will we ask God to do the best for us and our schools and congregations, more effective in achieving their purpose? Have church and for our entire Lutheran Zion, with protection and protection, with school leaders always shown the right fidelity in caring for the blessing and prosperity for our planting and watering? God grant great good entrusted to their special care? Have not here and us a joyful yes! and to the will the accomplishment according to there members of the congregation looked disdainfully over his good pleasure. A. G.

their shoulders at these schools, and entrusted their children to other schools, believing that in this way they would be able to serve their

children and to secure temporal advantages for themselves?

And if every one of us is in some way guilty of having sinned against this gift of God, have we not great cause for humble thanksgiving that God does not deal with us according to our sins, that he has not allowed the deprivation of this good, which the wicked enemy had in mind, and which we would have deserved by our unfaithfulness, to succeed?

It is true that God has also made use of human instruments in this bestowal of grace; means and measures of human institution are used in the process.

have been made. This was partly connected with not insignificant dangers for our congregations. Various interests came into contact with one another, and also in opposition to one another. In the political sphere the spirit that is hostile to our schools had become effective; in the political sphere it had to be fought. It even came about that the great political parties of our country, both of which were also in the ranks of our Lutheran brethren, had to fight against it.

The dedication of the new Luther College in Decorah.

Twenty-five years ago, October 14 was a day of thanksgiving and joy for the Norwegian Synod, which on that day was able to inaugurate its institutional building in Decorah, which had been erected at great expense. The previous year brought a day of sorrow, when on May 19 this stately building was destroyed by fire, and this at a time when the Synod, thus afflicted, had not only been affected by heavy, painful losses of members and brethren, but also already had to bear the heavy costs of a new seminary building. But when in this year the 14th of October, the anniversary of the old Luther College consecration, returned, it came again as a day of joy; for out of rubble and ashes, under industrious hands and God's protection and blessing, a new, more beautiful, larger building than the first had been had risen,

and the weather being fine, a stately procession, the teachers and pupils of the institution, the speakers of the day, preachers of the synod in large numbers, the schools of the town, the citizens of Decorah, and guests upon guests from far and near, marched from the church through the main street of the town toward the new institution building, and gathered, between 4000 and 5000 persons, as a festive congregation around the large stage which was erected for the speakers and singers. "Great God, we praise thee," sang the assembled multitude in tremendous chorus, whereupon the local pastor, Father Plvisaker, greeted the assembly and offered a prayer. After a second song, Rev. Ottesen delivered the first festive address on the words of 3 John 4: "I have no greater joy than this, that I hear my children walking in the truth." The congregation then sang a hymn composed for the occasion, and now the first and oldest teacher of the Institution, Professor Larsen, who had grown gray in the service of that school, delivered the consecration speech proper, following Joshua 23:14-16. in which, after a survey of the history of the Institution, he referred to a document inserted in the cornerstone of the Institution on the 30th of June, 1864. June 1864, he explained the purpose of this school and the importance of the classical studies for the future teachers of the church and concluded with the wish that the institution may be worthy of the name "Luther-College" also in the future. - After a choral song Prof. L. S. Reque held an English speech, and after the end of it the assembly sang standing "Ein feste Burg ist unser Gott". After a speech by Mr. A. K. Bailey, and a beautiful dedicatory hymn by a choir, the Rev. T. A. Torgerson closed the morning's celebration with prayer and benediction. A collection resulted in H500.00.

After the midday rest, the celebration continued as follows: Congregational singing: "Praise the Lord, the mighty King of Glory." English address by Prof. H. Stub of the theological seminary in Minneapolis on Hagg. 2, 9. Choral singing: "The heavens tell the glory of God," by Haydn. German speech by Prof. H. Wyneken, who, at the special invitation of President Preus and the festival committee, took part in the festival as a representative of our Synod and had chosen Ps. 66, 8-12 as the text. Reading of a series of congratulatory telegrams from friends of the institution and the synod, such as from the teaching colleges of our institutions in Fort Wayne and Addison, from the Fort Wayne Pastoral Conference, from former students of the institution from New York, Boston, New Orleans, and others. Congregational singing, "Now give thanks all to God." In the evening illumination of the building and concert music. - The following day the celebration was brought to a worthy conclusion by a morning service in the church, in which President Koren preached a serious, deeply moving sermon on 2 Cor. 4:13-5:1.

Following these festivities, two more meetings took place in the new building of the institution, which we must mention; and it is appropriate that we give the floor here to Prof. Wyneken, who reports on them as follows.

1. one afternoon all the pastors who had been in our Concordia were assembled, a Concordian - Reunion; with Prof. Larsen and myself there were 69. there were various speeches made in memory of "Concordia", and I was given the task of giving the warmest greeting

of the Concordians assembled there to the faculty and students both at St. Louis and Springfield, and to all Concordian pgstors in our Synod.

During the eight days following the dedication ceremony, a general conference of the pastors of the Norwegian Synod was held in the college auditorium. The principal paper was delivered by Father Koren on the question, "Whence is it that in our day men are so slack in their demands concerning pure doctrine?" The proceedings bore witness to great earnestness and unity of spirit with us. At the end of the conference the following resolution was passed, which the chairman gave me in writing:

"The Conference here assembled expresses its pleasure and thanks to Prof. H. Wyneken for his participation in the dedication of our reestablished Martin Luther College and in our Assembly, and asks him to convey our fraternal greeting to the dear German Missourians and to tell them that it is our heartfelt wish and prayer to God that He may further strengthen and abundantly bless them in all their endeavors to promote the glory of God and the welfare of His Church.

Unanimously adopted by a vote of the Conference members.
Luther College, Decorah, Iowa, 22 Oct. 1890.

T. A. Torgerson,
chairman p. t."

We all, to whom these greetings of brotherly love and loyalty are addressed, have good reason not only to return them with sincere love, esteem and gratitude to the Norwegian brethren, as warmly as we can, but also to be moved to give thanks to God through such signs of brotherly love, just as we have every reason to rejoice with these brethren over the rich blessing that God's Fatherly goodness has showered upon them after a time of hard struggle for the jewel of pure doctrine, for which we, their German brethren, have also been allowed to fight. May the same rich, strong God continue to bless them, let them take grace for grace from His abundance, keep them, their institutions, preachers and congregations in the truth, promote the work of their hands, and finally let them and us, after our work is done, enter by grace into the eternal, blessed holiday before His face.

A. G.

To the Ecclesiastical Chronicle.

I. America.

General Synod. The news we brought the other day that a member of the Maryland Synod was about to sue the Rev. Butler of Washington, D. C., who belongs to that Synod, for impudently denying Lutheran doctrine, is not confirmed. - So, no one dares to impeach this man, and - it would do no good. The "Hausfreund" of Chicago calls Butler's outrageous speeches merely "careless remarks".

Negro Mission of the Episcopal Church. There are 62 white and 44 colored preachers in 132 wards. 116 Sunday schools are attended by 8, 248 pupils; 65 parochial schools are attended by 4, 383 pupils, and 12 industrial schools by 771 pupils. 674 were confirmed. The number of communicants is 6, 179.

The colored people contributed to the support of the work \$14,369. 27.

Japanese. There are about 3000 Japanese living in the Ber. States, of whom 2000 are Christians who were either baptized in their home country by Christian missionaries or since their arrival in America.

The rift in the evangelical (Methodist) community is getting bigger and bigger. One part is trying to outdo the other in scolding. One party is suing the other in court. And men who are at the head of the fighting have confessed that they have already attained perfect sanctification, and have called upon others to confess it. But in the papers in question one reads nothing now of perfect sanctification. Thus the delusion is actually refuted.

The Seventh-day Adventists are extremely active. In Minnesota alone, their (English) colporteurs sold about 1700 dollars worth of books each week last summer. Their German colporteurs also report success. Last winter 50 Scandinavians (Norwegians, etc.) attended their school at Battle Creek, Mich. to be trained for colporteur and missionary work. In the month of September they distributed Scandinavian writings for nearly 6000 dollars.

II. foreign countries.

The Free Church writes: As is well known, among the modern means and devices with which it is now believed in many places that the decaying church can be helped up are the so-called "children's services" with their "group systems," "helpers," and "assistants," and so forth. In the last few days we have even received a sample issue of a new magazine founded for this purpose, which was published with the cooperation of Professor v. Achelis in Marburg, Konsistorialrath D. Dibelius in Dresden, Professor P. Haupt in Halle, Pastor Jakobi in Bremen, Professor P. Knoke in Göttingen, Pastor Nüegg in Zumikon and Pastor von Seidewitz in Leipzig, is to be published by Pastors Tiesmeyer, Bolkmann and Zauleck in Bremen. The sample booklet suffices to show even more clearly the thoroughly un-Lutheran, Union-Pietist nature of this method imported from Reformed England. It is admitted that the Lutheran church has had the right way of children's service in its children's teaching from the beginning. Why, then, does one not stick to the well-tried Lutheran simplicity and sobriety? It is complained that "the congregations are vast", that the "congregational bodies and the spiritual office do not take care of the matter", that "an extreme liberalism in church and school is alien to the children's service", and so on. Thus again and again the unrighteous state-church system stands in the way of the right development of the Christian church. And in the absence of the right doctrine of church and ministry, of ministry and profession, one falls into such professionless activity, which is all the worse when those who want to teach others have not learned even the most necessary things for salvation, as is usually the case with the "helpers" and "assistants. And not with them alone, but also with the masters who have set themselves to train them. To mention only one thing, we read on page 7 of the above-mentioned sample booklet that the children are to be "reminded that through baptism they are called to become children of God, disciples of Jesus, temples of the Holy Spirit". "Called" - "to become." As if children did not become all this through holy baptism, and by it of all things. However, for those who do not understand anything about baptism, the word that is written applies first and foremost: "Do not let any man



be received" (Jac. 3:1.), - a word of God, which, properly heeded, should, in general, be somewhat sobering in regard to modern children's services and other ecclesiastical experiments.

From Russia. The "Pilgrim from Saxony" writes: "Valuable for the evaluation of the outrageous oppressions which our Lutheran co-religionists now have to suffer in the Russian Baltic provinces is a statement by Dr. Bernh. Riegenbach about the impression which he gained of the person of the Czar during the international prison congress held in Petersburg last June. He expresses himself as follows: "The newspapers impudently lie about the Czar. The same enjoys the greatest veneration even among those of his subjects who disapprove of the measures of his government in the highest degree, because of his personal virtues, his moral purity, and his great zeal for everything that he once recognized as right. A very eminent man, who knows the circumstances very well, declared to me: "Alexander III. is the first moral prince on the Russian throne! Even his most bitter opponents will not be able to say that he has ever violated marital fidelity."/ The best proof of his unimpeachable conduct of life is the fact that he is called 'le bourgeois' by his relatives, some of whom, by the way, have dissoluteness written on their foreheads. What struck me about him, on the other hand, was a fanatical fire in his eyes, such as I have hitherto observed only in ecclesiastical or sectarian party leaders. When I communicated this perception to one of our Russian colleagues, he confirmed it by all means. The Emperor was indeed a religious fanatic. He did not regard any part of his task so tragically as his position as head of the Russian Church. And one finds him much more willing to be lenient when it is a statement against his person than when it is a criticism of the Orthodox Church. Quite of his own accord, and not, as is generally asserted, merely because the Chief Procurator Pobedonoszeff influences him, he is implacable against the enemies of his Church." The fact that the Russian Czar is a pure ruler, a white raven among the princes of Europe, and that he fights the Lutheran Church of his country out of foolishness and religious fanaticism, does not release him from the heavy guilt which he bears on his conscience as a despot and true tyrant of the faith, as a persecutor of the Church of God.

From England. At the Anglican Church Congress in Hüll on October 9, the well-known proposal of Archdeacon Farrar of Westminster to introduce monastic brotherhoods in the English state church formed one of the main subjects of the negotiations. Farrar gave reasons for his plan, which had come up as early as 1847 in the Church Parliament at Canterbury, and had found the support of some of the most distinguished bishops. Had there been such brotherhoods, he thought, neither the Methodists nor the Salvation Army would ever have arisen. In South London, barely 5% of the members of the state church communicated, and less than 10% attended services at all. The state church had lost Newman because it lacked generosity and courage. A spark of enthusiasm was worth more than whole wagonloads of caution. The Bishop of Liverpool and Lord Norton agreed with Farrar. The Rev. W. H. Hutchings likewise regarded such brotherhoods as the best means of bringing the masses under the influence of the Church. Into the brotherhoods could be admitted both those who would commit themselves for their whole life and those who would commit themselves only for a certain period of time to the three monastic vows: poverty, chastity and obedience. Bishop Smythies explained that there was a merchant among those present,

who had sold his business, which had brought him £1,000 a year, and had placed himself at the disposal of the Bishop of London for the entrance or foundation of such a brotherhood. - The ecclesiastical authorities declare that St. Paul's Cathedral, London, is desecrated by a recent suicide there. No acts of worship may therefore be performed there until after a desanctification. - The "War Cry," the organ of the Salvation Army, announces the death of Mrs. Booth as follows:-"Mrs. General Booth, beloved mother of the Salvation Army, was conveyed from Clarton-on-Sea to Glory, October 4, 1890." The body was followed on its way to the grave by 4000 Salvationist officers dressed in red vests with white sashes or armbands. White is the mourning color of the Salvation Army. The funeral service in "Olympia" on the evening of October 6 was attended by no less than 24,000 Salvationists.

(A. E. L. K.)

Also a sign of the times. In European cities, meetings have recently been held to express indignation over the "persecutions of the Jews" in Russia. Some of the meetings have an official air, in that high "dignitaries" of the church, representatives of universities, municipal officials, etc., take over the leadership of such meetings. The Lord Mayor of London, as reported in the Telegraph, has called a general meeting for November 24 "to consider the question of the persecution of the Jews in Russia". Behind this meeting are said to be the Archbishop of Canterbury, the head of the English state church, Cardinal Manning of the Pabst Church, dukes, many members of parliament, university professors, and so on. Now it is certainly commendable to take care of the oppressed Jews, even if the Jews have given rise to the violent measures through objectionable charges and usurious exploitation of the Russian people. But it is strange that the same people who take such friendly care of the Jews have not yet convened meetings to express their indignation at the fact that for several years the most peace-loving citizens of the Russian Empire, the German Lutherans in the Baltic provinces, have been subjected to the most brutal rape. Whence may this difference, which is made in favor of the Jews, come? F. P.

Jesuit Order. The ultramontanes in the Rhine Province have resumed the agitation for the repeal of the Imperial Law concerning the expulsion of the Jesuits from the German Empire, because they believe that the present composition of the Imperial Diet and the prevailing currents in the highest Prussian government circles are favorable to such a project. It remains to be seen whether and to what extent this ultramontane speculation can be expected to succeed. The motive of the demand for the recall of the Jesuits is at least peculiar; it is asserted that the struggle against Social Democracy requires it, for the Jesuits would be most able to cope with the Social Democrats. The movement was initiated on October 5 by large meetings in Cologne and Krefeld. In Cologne, at a meeting of the Centre Party, the mass petition to be submitted to the Reichstag for the recall of the Jesuits was established. The mood was a very elevated one. Bachem, a member of the Landtag, said, among other things, that sixty to one hundred Jesuits should be recalled to Cologne, so that the next time not half of the Social Democratic votes would be cast there compared to the most recent elections, and another member of the Landtag, Fuchs, declared: "And if one says that the Jesuit Order is not a necessary part of the Catholic Church, then we declare ourselves solidly in favor of the Jesuits."

...with the order. We are all Jesuits. The petition to the Reichstag should be a salvation of honour for the Jesuits. We live and die for the Jesuit Order, we let ourselves be beaten to death for the Jesuit Order." The speaker recommended the active participation in signing the petition with the words: "It is the intention that every Catholic in the German Empire puts his name under the petition. If a Catholic is too cowardly to put his name under the petition, then we will print it in our papers, so that it will become known" (A. E. L. K.).

From Belgium. The Belgian clerics use the word "freedom" at every opportunity. But this does not prevent clerical fanaticism from showing itself on every occasion. On the night of September 27, a three-month-old child of Protestant parents died in the village of Bouchout, just outside Antwerp. The latter sent their maid to the mayor, Moretus, on the morning of September 28, to report the death of the child and to order its burial. The mayor immediately stated that since the child was not Catholic, it could only be buried in the evening at dark after 7 o'clock and in the presence of only the gravedigger and the field officer. The maid flatly refused to give this information to the grieving parents and urgently asked for other measures. Although the parish secretary said that the priest would be unhappy about this, the mayor finally allowed the child to be buried early on September 30 in the unconsecrated part of the cemetery. - The miraculous healing power of St. Hubert for rabies has recently been expressly recognized by the Belgian government. The clerical majority of the Antwerp Provincial Diet, despite the objections of the liberal minority, has decided to grant the same support from the provincial treasury to patients from rural communities who make a pilgrimage to St. Hubert in the Ardennes when they believe they have been bitten by mad dogs as to those who travel to the Pasteur Institute in Paris. The "Moniteur Belge" of September 10 of this year publishes a ministerial decree which expressly approves the above decision. (A. E. L. K.)

The German Social Democrats and Religion. The Socialists of Germany held a "congress" in Halle. At this congress the question was also discussed as to how a right, genuine Socialist should position himself with regard to religion. Some insisted that anyone who wanted to belong to the Socialist party must be a denier of God. Others, on the other hand, among them the well-known spokesman Liebknecht, still wanted religion to be regarded as a "private matter" of the individual and did not want any obligation to deny God to be undertaken. Liebknecht and his comrades did not speak in this way because they still wanted to know something of God and his words, but because they feared that, if they were committed to the denial of God, some who had hitherto adhered to the Socialists might turn away from them. Liebknecht, however, expressed the hope that "science" would gradually do away with religion altogether. Unfortunately, it has come to pass that in our time so-called science is partly openly, partly covertly in the service of unbelief. Nevertheless, the Church of God will continue to exist in spite of socialism and "science," for He who dwells in heaven and is the Lord of the Church laughs at socialism, "science," and all the enemies of the Church.

F. P.

The greatest and best treasure which God entrusts to parents is their children; therefore they should diligently take care of this treasure; for God will one day keep exact account of how they have dealt with this treasure. (J. Gerhard.)

<div>Ordinations and introductions.</div> <div><p>On the 21st of Sonnt, n. Trin. was ordained Mr. Cand. Aug. Müller, called by the congregations at Prosser, Adams Co., Nebr. and at Lowell, Kearney Co., Nebr. was ordained and inducted by order of Mr. Praeses Hilgendorf. F. Düver.</p><p>Address: Bvv. Llrieller, Bro88 "r, ^ckams Oo-, Hebr.</p><p>By order of the Hon. Mr. President Biltz, Mr. B. A. Schupmann was inducted on the 21st Sunday after Trin.. at Wentzville, St. Charles Co, Mo. byH . Grefe.</p><p>On behalf of our Honorable President Schmidt, B. K. F. G. Müller on the 21st of Sonnt, after Trin. at Hemlock, Saginaw Co, Mich, inducted by the undersigned. J. F. Müller.</p><p>Address: Bev. X. Br. lVlueller, llemloelr, SaKinarv Oo-, dkiell.</p><p>On the 21st of Sunday, A.D., the undersigned, by order of the Presidium of the Eastern District, installed Father H. Birkner, assisted by BB. Kanold and Schumm into his office at the Zion congregation in Boston. Br. König.</p><p>Address: Uov. 8. BEILner, 290 8llurvmut ^.ve., Boston, dluss.</p><p>On behalf of Mr. Sievers, President, Mr. B. P. Rupprecht was inducted at Burns, Anoka Co. on the 22d of Sonnt, n. Trin. Minn-, by the undersigned. J. Fackler.</p><p>Address: liov. B. Ruppreellt, Bill River, LUvn.</p><p>On the 23d of Sonnt, n. Trin. Mr. B. Bro. Jesse, formerly a member of the Texas Synod, was introduced into his congregation at Farley, Platte Co, Mo, by order of the Hon. Mr. President Biltz, assisted by Mr. B. M. Große, by the undersigned. C. Hafner.</p><p>Address: Bev. Br. 36886, Burl6^, Blutto Oo., Llo.</p></div>	<div><p>The congregations at Bishop, Uniontown and Lueastown, Ill, celebrated the 17th of Sonnt, A.D. Trin. Mission feast in the church at Lueastown. Festival preachers: BB. L. Schwartz and E. Will. Collects: -28. 50. Joh. Heyer.</p><p>On the 17th of Sun. after Trin. the churches at Omaha and South-Omaha, Nebr. celebrated mission feast. There were also guests from Council Bluffs and Papillion. Festival preachers were BB. Bendin and Th. Steege. Collecte: -100. 20. E. J. Frese.</p><p>The congregations of BB. Lauterbach, Kuhlmann and that of the undersigned celebrated the 17th of Sonnt, n. Trin. Mission feast in Accident. The two first-named preached. Collecte: -55.00. G. W. Wolter.</p><p>On the 17th of Sunday, A.D., the churches at Arcadia and Tipton, Ind. celebrated mission feast at Arcadia. Festival preachers: BB. P. Seuel and W. J. Kaiser (English). Collecte: -65. 44. C. A. Huxhold.</p><p>On the 17th of Sunday, A.D., the congregation of Wartburg, Ill, celebrated the mission feast. Festive preachers: Prof. A. Gräbner and B. I. Bergen. Collecte: -45.00. F. Bergen.</p><p>On the 17th of Sunday, A.D., my congregations in Hutchinson County, S. Dak. celebrated Missionary Feast. Festival preachers: BB. Buescher and H. Meyer. Collecte: -146. 35. Alb. Brewer.</p><p>On the 28th of September my congregation at Logan Creek, Nebr. celebrated a mission feast, in which families from B. Flach's congregation took part. Collecte: -10. 60. Preached by B. M. Adam and Ad. Bergt.</p><p>On the 17th Sunday after Trinity my congregation celebrated a mission feast, for which guests from neighbouring congregations had also come. Festival preachers: BB. Süß and Krenke. Collecte: -67. 55 (one third for Negro School in New Orleans, two thirds for Inner Mission). C. 8. Geyer.</p><p>On 17 Sunday after Trinity the congregation at Waao, Nebr. celebrated the tenth anniversary of the consecration of the church and the mission feast. The congregations of BB. Gans, Bohl and E. Meier. Festival preachers: BB. Frincke and Baumhöfener. Collecte: -80. 26. G. Jung.</p><p>On the 17th of Sun. n. Trin. the congregation at Leslie, O., celebrated Missionary Feast. Collecte: -33. 83. festival preachers: S. F. Stock and C. Strafen, Jr.</p><p>On the 17th of Sunday, A.D. my congregation celebrated the Mission Feast. Festival preachers: BB. H. Kilian and A. Schupmann. Collecte: -68. 35. G. Buckschacher.</p><p>On the 17th of Sunday, A.D., the congregation celebrated a mission feast at Martinsburgh, Nebr. Festival preachers: BB. J. Trinklein and I. Hoffmann. Collecte: -23.00. P. Schulte.</p><p>(To be continued.)</p></div>
<div><p>Ktve Inaugurations.</p><p>On the 20th Sunday a. Trin. the Lutheran congregation of St. Paul in Ashland, Ky. consecrated their enlarged church to the service of God. B. G. R. Herbst and Th. Horst preached.</p><p>On the 21st Sunday a. Trin. the Lutheran congregation of St. Paul in Friederichsburg, Iowa, dedicated their newly built church to the service of God. Celebrant preachers: BB. J. Horn and H. E. Jacobs (English). H.E. Jacobs.</p><p>On the 22nd of Sonnt, n. Trin. the Lutheran Trinity Church at West Union, Fayette Co, Iowa, was dedicated. Festive preacher: BB. R. Beer and undersigned (English). H. E. Jacobs.</p><p>On the 22nd of Sunday, A.D., the Lutheran congregation of St. Paul's, near Haven, Reno Co. Kans. dedicated their first church (32X50, with an addition of 20X24, and 75 feet high steeple) to the service of God. Celebrant preacher: BB. Aug. Rehwald (German and English) and J. V. Kauffeld. H. Voß.</p><p>On the 22nd of Sunday, A.D., my congregation in Monroe, Minn. dedicated their newly built church to the service of God. Preaching were the BB. H. Dahlke and H. Nitschke. F. W. Daberkow-</p><p>On the 22nd Sunday after Trinity the Lutheran Zion congregation near Wellfleet, Nebr. consecrated their newly built church (16X30) to the service of God. Festive preacher: BB. C. H. Seltz and A. Merz.</p></div>	<div><p>Conferenz - Ads.</p><p>The first mixed conference of the pastors of the Missouri and Minnesota Synods in Minnesota will assemble, w. G., from the 18th to the 20th of November, at Stillwater, Minn. H. Sieck.</p><p>The mixed pastoral conference of Manitowoc and Sheboygan counties, Wis. will meet, s. G. w., Nov. 18-20, at the home of Mr. B. J. M. Hieber, in Sheboygan Falls. Registration called for. I. Herzer.</p><p>Notice.</p><p>If the candidates left over from the last election for the professorship in Springfield are also to remain as candidates for the new election advertised in the last "Lutheran", then the congregations or members of the electoral college from which the nominations originated are hereby requested to report this to the undersigned immediately, so that no error will exist in the next list of candidates. C. Great, Secretary of the Electoral College.</p><p>Notice.</p><p>Of the non-interest bearing shares of the township of Kansas City, Mo. the first tenth have been struck by lot for redemption, namely, numbers 1-15. The holders of these numbers will kindly send their shares to the undersigned, who will promptly send them the amount. Rev. B. ckekn, 610 8. 16Ui 8tr, Xun8L8 Oit^, Llo.</p></div>



Another request for help.

By order of the Honorable Presidency of the Kansas District, the undersigned have investigated the distress of the brethren in the northwestern part of Kansas, especially in Decatur, Rawlins, and Cheyenne Counties, and, in accordance with the order received, now make an urgent appeal for aid, especially to the congregations of the Kansas District.

Quick and powerful help is necessary if real famine is not to occur among these brothers of ours. In the communities near Ludell, Herndon and Traer there is indeed a lack of everything. The wheat has not been harvested; there is no grain, potatoes or hay. There is a lack of bread for the people, of fodder for the cattle and of all necessary seed grain. But what makes the hardship especially great is the fact that most people are already so much in debt that they cannot borrow any more, even if they wanted to. Already in the two preceding years the harvests have been very small, and the people have been compelled to borrow money at monstrous usurious rates (24-36 per cent). There is no other income in these areas either, and so bitter hardship stares them in the face.

Now with what can these brothers be helped? First of all they need wheat and grain and seed corn, and then some money. Some wheat and grain should be sent immediately.

Pastors Hafner and Gräbner will endeavor to obtain free transportation of the offerings from the railroads. All freight should be sent either to P. J. M. Maisch, Ludell, Rawlins Co., Kans. or to P. Ludw. Brauer, St. Francis, Cheyenne Co., Kans.; but all monies to the District Treasurer, Mr. A. Mangelsdorf, 424 Commercial St., Atchison, Kans. from where they will be distributed.

We would also like to remind you of what the Commission of the Nebraska District mentioned, that requests for help from individuals should be heeded.

Well then, brethren in faith, let not your brethren knock at your door in vain. Remember the words of the Scriptures, "Break bread for the hungry," and "Give to him that asketh much," and remember that the Lord said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Kansas District Temporary Commission:

I. Geo. Häfner. Andreas
Hauptmann. Henry Kastens.
I. M. Maisch.

Proceeds to the Treasury of the Illinois District:

Synodal fund: Mijscionscoll. from IN Castens' parish, Gilmer, -10.00. IN Döderlein's parish in Homewood 6. 46 and 9. 50. Harvest festivalcoll. in P. Brauer's parish in Niles 23. 40. ?. Hansen's church in Worden 4. 35. Evensong in?. Schuricht's parish 15.00. IN Traub's parish in Peoria 16. 40. Evensong coll. in Fr. Zahn's parish 5.00. Michaelmas feast coll. in IN Brueggmann's parish, Nashville, 6.06. IN Kuehn's Gem. in Staunton 8. 60. Out of the Synodal Box in P. Ustenbeck's Gem. 3.00. Harvest Festival Coll. from P. Dietz's Gem. in Seester 11. 70. 8. Ottmann's Gem. 3. 95. P. W. Heinemann's Gem. 12. 20. Bro. Bramer in Glencoe by IN Matthias 2.00. IN Link's Gem. in Springfield, Reformation Festival Coll., 23. 55. (p. -161. 17.)

Wasch lasse in Springfield: From werthen Creter Nähverein by Frau IN Brauer 5.00.

Jewish Mission: Mission festival coll. in Fr. Castens' congregation in Gilmer 10.00 and in ?. Schuricht's parish, St. Paul, 6. 68. ?. Strieter's congregation, Proviso, 4.00. Mrs. M. Zink by ?. Schuricht 2.00. Fr. Traub's parish in Peoria 5.00. Fr. Oetting's parish in Golden 5.00. (p. -44. 68.)

Deaf and Dumb Institution: Mission Festival Coll. in P. Castens' Parish 10.00. Mr. J. Eeltmanns from IN L. Winters Parish 5.00. Part of Harvest Festival Coll. in IN Steeges Parish in Dundee 5.00. (S. -20.00.)

Emigrant Mission: mission feast coll. in IN Castens' Gem. 10.00 and in IN Schuricht's Gem. 6. 66. P. Traub's Gem. for New Pork 5.00, f. Baltimore 5.00. IN Oetting's Gem. 5.00. (p. -31. "III.)

Orphanage near St. Louis: Harvest Festival Coll. in IN Brunns Gem., Strasbourg, 9. 25.

Widows' and orphans' fund: Mission festival collection in ?. Castens' Gem. 10.00. D. Nietfeld through IN Dvderlein 2.00. Through dens. at H. Bramstädts wedding ges. 6. 50. IN Th. Bünger 13. 40. teacher J. Brase in Crete 3.00. IN P. Hansen, Worden, 4.00. IN Steege 3.00. P. Großes Gem. in Addison 53.06. Through Hr. Louis Lange jun. of 3 pastors 12. 50. Communion -- Coll. in IN Zahn's Gem. 5.00. O. C. Brauer 4.00. ?. Hiebers Gem. 7. 65. IN L. Hölter 5.00. Hochzitscoll. by Mr. J. Baumann of Mt. Pulaski's Gem. 4. 40. Mrs. Riemenschneider by IN W. Heinemann 1.00. IN Mangelsdorfs Gem. 11.00. (p. -145. 51.)

Negro Mission: For the Negro School Building in New Orleans: Mission Festival Coll. in IN Castens' Gem. 10.00. N. N. through IN Th. Bünger 1.00. Harvest Festival Coll. in IN Müller's Gem. in Schaumburg 48. 50. P. H. Sieving's Gem. 16. 62. Mrs. A. Mell through ?. Engelbrecht. 50, Mrs. B. Mueller's that. . 25, found in the bell-bag in whose church 1.00, A. Schröder and HiMann the. 1.00 each. IN Gerkens Gem. in Burton 4. 20. Crcter Sewing Society by Mrs. IN Brauer 5.00. IN Traub's Gem., Peoria, 13.00. IN Oetting's Gem. 13. 24. Of the school children Teacher Lückes jn Troy 4.00. P. Leeb's Gem. 10. 72. Part of the Harvest Festival Coll.



of Eagle Lake 16. 90. For Negro Mission in general: Mission Festcoll. in IN Eastens' Gem. 10.00. Fr. Bensemann through IN Döderlein 10.00. F. Rank from IN Wunders Gein. 3.00. IN Brauer's Gem. in Crete 40.00. IN Domsch's Gem. in Btshop 4.00. Women's Association of the Gem. in Beardstown 5.00. D. Brauer's Gem. in Beecher 14. 51. IN Rabe's Gem. in Warsaw 5.00. Mission Festivalcoll. in D. Schuricht's congreg. 8 p.m. IN Strieter's congreg. 4 p.m. D. D. Lochner's congreg. in Dorsey 7 p.m. Mrs. M. Zink by IN Schuricht 3 p.m. IN Wangerin's congreg. II p.m. D. Oetting's congreg. 10 p.m. Mission Festival Coll. in IN Dear's congreg. Wine Hill, 30.00. Mission Festival Coll. in IN Mevers Gem. in Lincoln 8. 75. by IN Succop by F. Wackendorf 2.00, N. N. 5.00, F. Schröder 1.00. Mrs. Födc & Mrs. Merkel & A. Barnekow each 1.00 by D. Hölter. IN Hansen's congreg. in Worden 28.00. Mission feast coll. d. Jehovah's congreg. at Vera 4. 30. Mrs. Caroline Grässel by D. Uffenbeck . 75TH (S. K388. 24.)

Studying orphans: From the piggy bank of IN Steeges children 1. 50. Wittwe Henk 1.00, Wittwe Bode . 50, H. Parasces 2.00, C. Wollnhaur 1.00 by IN Reinke. F. Wakendorf 2.00, Mrs. L. Messmann 1.00 by IN Succop. C. Labahn by P. J. E. A. .Muller 5.00. (S. K 14.00.)

Synod a l b a u k asse: IN Schroeder's comm. in Squaw Grove, 3rd plat., 32.00. I?. Schröder himself 2.00. IN Brauer's Gem. in Crete, J. Zhlg., 78. 25. D. Pfotenbauer's Gem. in Palatine, 2 Zhlg-, 10.00. J. Lange I. by IN Reinke 1.00. IN L-chwartz' Gem. 16. 40. From IN C. Brauer's Gem. by H. H. Steege, Wittwe Behrens, J. I. Rincker, J. Kuhlmann, J. Waßmann jun. each 5.00, Pd. Jördcning 4.00, H. Rusche 1.00, J. Henricks . 50th IN D. Steege's comm. part of the Harvest Festival coll. 9.00. P. HUD's comm. Altamont, J. Zhlg , 51. 65. IN Mangelsdorf's Gem. in Venedy 46.00. W. Kolb for Springfield 10.00, for Milwaukee 10.00. IN Schieferdecker's Gem. for Springfield 18.00. C. F. Landwehr from IN Hornung's Gem. also 1.00. P. C. Noack's Gem. eb. 23.00. IN Beck's Gem. in Jacksonville eb. 10. 15. IN Hansen's Gem. in Worden, J. Zhlg, eb. 12. 35. IN W. Dorn's Gem. at Eollinsville, J. Zhlg. eb. 32.00 (p. K393. 30.) Subscribed further by versch. Gem. 1100.00.

(Conclusion follows.)

Springfield, Ill, Nov. 4, 1890. J. S. Si m o n, Cassirer.

Income to the Iowa district treasury:

Synodal treasury: By IN F. W. Heinke, Coll. sr. Gem. bei Bauer, H5.00. By IN J. P. Günther, Abendm.-Coll. sr. Dreieinigk.-Gem., 7. 48. By IN F. v. Strohe, Reformation coll. sr. Gem. at Monticello, 22. 85. by D. B. J. Ansorge, communion coll. of sr. Congreg. at Fort Dodge, 17. 50. (S. H52. 83.)

Building fund: By I?. J. G. Schlicpsiek from sr. Gem. in Pomeroy 15. 42. by H. Wchking of sr. Gem. for building in Springfield 12. 60. By IN C. W. Baumhöfener of sr. Gem. at Homestead 21.00. By IN G. Haar of sr. Gem. at Hubbard 10.00. By IN F. Brust at Dubuque from N. N., member sr. Gem., 5.00. By IN C. F. W. Brandt, one-third of the missionary feast coll. sr. Gem. at Clarinda for building in Milwaukee, 18. 89. By IN J. H. Brammcr of sr. Gem. at Lowden, J. Zhlg. 29.00. By IN Fr. Brust, Reformation Fest^, sr. Congreg. in Dubuque, 15.00. (S. H126. 91.)

Heathen Mission : By Fr. L. W. Dornseif, thank offering by E. F. Krug, 1.00. By IN C. F. W. Brandt by N. N. 5.00, by little W. Hüsemann . 50. by IN E. Schüßler from Mrs. C. Rudloff 2.00. (S. K8. 50.)

Jewish Mission: By IN J. P. Günther in Boone from his school children 1.00. By D. M. Herrmann, part of the mission festival coll. of sr. Gem. at Jda Grove, 10.00. By IN Ph. Dornseif at Wilton, part of the Mission Festival Coll. sr. By IN L. A. Mueller, Odebolt, part of the Mission Festival Coll. 5.00. By IN W. Mallon of the Coll. at Covn Rapids 2.00. By IN E. Zürrer of H. Richter, Sr. 1.00. (S. H26. 85.)

Inner mission in Iowa: By John Borchers, part of the mission festival coll. of the Wiota congregation, 40.00. By IN I. P. Günther, part of the mission festival coll. of the Boone congregation, 20.00. By? Boone congregation, 20.00. By? B. J. Ansorge, communion coll. sr. Cong. at Fort Dodge, 7 p.m. By D. Ch. F. Herrmann, Tbeil of the Mission Feast Coll. sr. Gem. at, 8.00. By John Dorr, mission festcoll. of Ik. Hesses Gem. south of Marcus, 22. 26. By IN A. Ehlers, part of mission festcoll. sr. Gem. at Gray, 36. 45. by D. E. Zürrer, communion coll. sr. By IN F. S. Büngrer from his congregation, 3. 75. Christus-Gem. 10.00. By IN F. A. Reinhardt, Van Horn, mission festival coll., 60.00. By IN Karl Schmidt, mission festival coll. sr. Gem., 24. 38. by IN J. Horn, part of mission festival coll. sr. Gem., 50. 25. by IN M. Herrmann, part of the Missionsfestcoll. sr. Cong. at Jda Grove, 20.00. By D. A. C. Dörffler, part of the mission festival coll. of sr. Jmm. comm. at Aston Tskp. at 20.00. By IN C. W. Diederich, part of the missionary festival coll. of Sr. By IN Ph. Dornseif, part of the mission festival coll. sr. Gem., 15. 75. by D. A. Ehlers by Mr. Gust. Nudnick 3.00. By IN Bro. Ehlers, part of Mission Feast Coll. sr. both congregations, 45.00. By TH. Händschke, "Thanksgiving Feasts"!!!, sr. By IN W. Brandes, What Cheer, two-thirds of the mission feast coll. of Sr. Gem. with the Gem. at Guernsey, 29. 25. by IN C. F. W. Brandt, one-third of the missionary festival coll. sr. By IN L. A. Müller, part of the missionary festival tax, 35.00. By IN J. F. Nuoffer, part of the missionary festival tax, 10.00. By IN C. F. W. Brandt, one-third of the missionary festival tax, 18.00. By IN F. Busse, mission feast coll. sr. Congregation at Ogden, 16.53. By IN J. H. Brammer, part of the mission festival coll. of sr. Cong. at Lowden, 30. 16. by P. Th. Mattfeld of sr. By IN H. Wehking, part of the missionary feast, 47.00. By IN J. Seßlcr, part of the missionary feast of the congregation at Shcridan, 15.00. By IN B. J. Ansorge, part of the missionary feast, 50.00. By P. A. D. Greif, part of the missionary feast of the congregation at Davenport, 22.00. By IN J. H. Brammer, part of the missionary feast of the congregation at Davenport, 22.00. Congregation at Davenport, 22.50. By IN Pb. Studt of sr. Gem. at Luzerne 20. 60. by IN P. Meinecke of sr. Gem. at State Centre 9. 79, N. N. 1. 21, sr. Gem. at State Centre 2. 50. (S. H759. 46)

Negro Mission: By IN 8. W. Dornseif, from the savings bank of Georg, Marg. and Maria Bastian, 5.00. "By IN I. P. Günther from sn. School children 1. 70. by John Borchers, Tbeil of the missionary feast coll. of the Gem. at Wiota, 10.00. by IN I. H. Brammer from Wittwe Otte 1.00. by IN J. P. Günther, Theil of the missionary feast coll. sr. Gem. in Boone for N. M. in

New Orleans, 5.00. By Fr. Ch. F. Herrmann, part of the Mission Festcoll. sr. Congregation, 6. 13. By P. A. Ehlers, part of the Mission Festival Coll. sr. Gray's congregation, 18. 25. by P. F. S. Bunger of his congregation. Christ Church, 3. 25. by P. J. Horn, part of the Missionary Festival Coll. From N. N. in Sherrill for the building of a Negro school in N. Orl. 2.00. From Fr. Brust, Dubuque, from N. N., member of his congregation, for the new school in N. Orl. Gem., for the new school at N. O. 3.00. By Bro. M. Herrmann, part of the Mission Festival Coll. of sr. Congregation at Jda Grove, 20.00. By ?. A. C. Dorffler, part of the mission festival coll. of sr. Jmm. congreg. at Aston Tshp-. 10.00. By P. C. W. Diederich, part of the Mission Festcoll. sr. Gem., 7. 75, also for Negro schools in N. Orl. 5.00. By P. Ph. Dornseif, part of the Mission Festcoll. sr. By P. Fr. Eblers, part of the Mission Festival Coll. of both churches, 15.00. By P. Tb. Steege of H. Reese for negro mission in N. O. 1.00. By P. W. Brandes, What Cheer, one third of the mission festival coll. of his congregation and the congregation at Gu. Gem. and the Gem. at Guernsey, 14. 60. By P. C. F. W. Brandt, one-third of the Mission Festival Coll. sr. By P. J. Aron of Fr. E. K. for the Negro school in N. O. 1.00. By P. L. A. Muller, Odeblvt, part of the Mission Festival Coll. I. F. Nuoffer, part of the missionary festival bill, sr. Gem., 10. 90. By ?. J. Deckmann of his congregation. Cedar Rapids, 5.00. By ?. I. H. Brammer, part of the missionary festival coll. of sr. By P. H. Wehking, part of the missionary feast coll. 5.00. By P. W. Mallon of the congregation at Coon Rapids 3.00. By ?. B. J. Ansoerge, Fort Dodge, part of missionary festival bill, for negro mission in N. O. 14.50. By P. A. D. Greif, Davenport, part of missionary festival bill, his parish, 14.00. By P. W. Mallon of the parish at Coon Rapids, 14.00. Congregation, 14.00. Durck I?. I. H. Brammer, communion coll. sr. Jmm. congregation, for Negro schools in N. Orl. 3. 32. by Fr. Th. Wolfram for the negro mission in N. Orl.: from sr. Gem. in Waterloo 3.00, from the "Jesus-Kasse" of Karl, Hermann, Marie and Martha Kretzschmar 3.00. By ?. Bro. Brust, Dubuque, from G. Vogel for Negro schools in N. O. I.OO. Through P. Pb. Studt from Bro. Volz for a Negro school house I.OO. By Mrs. W. Wiegner from a small piggy bank for school extension 2.00. By P. P. Meinecke, Centcollecten der Sonntagsskule in State bentre, for negro schools in N. O. 2. 50. (p. K274. 42.)

(Conclusion follows.)

Monicello, J. Nov. 1890. H. Tiarks, Cass.

Entered the Michigan District Caste:

Synodalkass: parish in Lisbon K8.00. parish in Norris 3. 50. parish in Ludington 7. 27. D. P. C. Franke of Mrs. M. S. 5.00. parish in Arcadia 5.00. G. Minkus Jr. in Caledonia 1.00. parish in Unionville 4. 25. (S. K34.02.)

Negro Mission: from the mission feast of the congregation at Monroe 50.00. congregation at Clay Bank 1. 53. congregation at Montague 7.09. teacher Meyer's pupils 4.00. teacher Harbeck's pupils 3. 25. D. P. J. Schmidt of N. N. . 50th Gem. in St. Clair 16th 89th Gem. in Riverton 1st 69th D. I?. Fackler from Mrs. Holzinger 2.00. congreg. in Pvrt Crescent 3.00. aftertrr. from mission feast at Sand Beach 2. 85. D. P. Franke from G. Finzel Sr. 2.00. teacher Braun's pupils I.OO. N. N. I.OO. D. P. Hugli from E. Kunding 10.00. comm. at Port Sanilac 4. 80. (S. Kill. 60.

Negerskule in New Orleans: D. P. Beyer at I. Betzer's infant baptism ges. 2. 50th Gem. at Reed City . 50. comm. at Richville 14. 75. D. P. C. Franke by Mrs. M. S. 5.00 and 5.00 (for Springfield). Gem. at Sebewaing 15. 35. Gem. at Manistee 25.00. D. P. Fuerbringer, sent on J. F. Roth's wedding, 10. 83. (S. K78. 93.)

For E. Vurthlong : D. P. Furbringer by J. M. Beyerlein sen. 2.00. Taubstu m men-Anstalt: Gem. in Sebewaing 10.00. Gem. in Frankenmuth 22. 84. D. P. J. Schmidt of N. N. . 50. D. k. C. Franke by Mrs. M. S. 5.00. N. N. I. OO. (S. K39. 34.)

Poor Michigan sophomore: D. P. Fackler, sent to Bach's wedding, 7. 25.

Inner Mission: From the mission feast of the congreg. in Monroe 145.00. D. P. Hahn from Mrs. M. B. in Ill. 2. 50. D. ?. Link from Mr. P. in Mt. Clement I.OO. Gem. in Port Crescent 3.00. Nachtr. from mission feast in Sand Beack 2 85. D. P. C. Franke from Mrs. M. S. 5.00. N. N. I.OO. D. Mr. Bro. Knorr from widow A. Maul in Detroit 2.00. Gem. in Lansing 4.05. (S. K166. 40.)

Support fund: congregation in Sebewaing 10.00. congregation in Bau City 17. 20. Trinity congregation in Detroit 7.00. congregation in Montague 8. 31. congregation in Saginaw City 20. 50. P. Trulzsch 5.00. D. P. Franke from Mrs. M. S. 5.00. teacher Helmreich 5.00. mason I.OO. Braun 2.00. P. Harsch 4.00. Parish in Arcadia 5. 80. Parish in Muskegon 2. 25. D. P. Fink, on Abendroths Hockzeit ges., 8.00. D. P. Bvhn of G. L. Wolkensdorfer I.OO. Meeting in Frankentrost 14.ao. M. in Frankenmuth 14. 90. ?. Schwartz 4. 50. D. dens. by G. Dreher 1. 50. (p. K137. 26.)

Building Fund' Gem. in Sebewaing 16. 50. and 6. 50. Gem. in Manistee 150.00 and 125.00. Gem. in Sturgis 4.00. Gem. in Royal Oak 6. 25. D. P. Hagen of W. T. I.OO. Gem. at Saginaw City, J. Zhlg. 40.00. Gem. at Beaver 5. 70. D. ?. Mueller Jr. sent to W. Pahl's wedding, 4. 80. (p. K359. 75.) (Conclusion follows.)

Detroit, Oct. 31, 1890, Chr. Schmalzriedt, Cassirer.

Entered the Middle District caste:

Building Fund: P. Sieving's Gem. in Fairfield Centre K26.00. ?. Ernst's Gem. in South Euclid 11.00. P. Engelder's Gem. in & near Logan 14.00. P. v. Schlichten's Gem. in Cincinnati 142. 50. By Stud. Sieving v. Mrs. Muller from d. Gem. b. Sherwovd 5.00. P. Lienhardt's Gem. in North Amherst 2. 50.

Jox's Gem. in Lvgsansport 72nd 35th (S. K273rd 35th).

Synodal treasury: From Fr. Preu' congregation in Auburn K1.OO. I'. Michael's congregation at Goeglein 8. 78. P. Mertz's congregation at Columbus 9. 85. P. Strasen's congregation at Glenmore 3. 77. P. Schust's congregation at Florida 2. 80. I>. Link's Gem. at La Porte 28. 32. Hiller's Gem. at Minden 10.00. Seuel's Gem. Indianapolis 42. 49. P. Franke's Gem. at Fort Wayne 11. 48. k. Querl's Gem. at Toledo 17. 68. p. Hassold's Gem. b. Huntington 1. 73. p. Jox's Gem. at Lvgsansport 13.00. I?. Diemer's Gem. in Peru 10. 64. P. Luker's Gem. in Bremen 9. 75.

?. Franke's Gem. b. Fort Wayne 8.00. P. Trautmann's Gem. at Columbus 13. 33. P. Stock's Gem. at Fort Wayne 25.00. ?. Sallmann's Gem. at Pomeroy 9. 50. (p. K227.12.)

Inner Mission: Part of the Mission Festival Coll. Fr. v. Schlichten's congregation in Cincinnati K25.00. By Fr. Kahler in Farmers Retreat from Mrs. Rullmann sr. 5.00. Desgl. part of the mission festival coll. that. 70.00. Fr. Strasen's congregation in Glenmore 20.00. Nachtr. v. Missionsf. in South Bend . 50. from Fr. Wambsgan' congregation in Newburgh 27. 50. Fr. Ernst's congregation in South Euclid 9.00. part of the mission feast coll. of St. Paul and Trinity congregation in Indianapolis 100.00. Desgl. Fr. Jungkuntz' congregation in Columbia City 29.01. by Fr. Mohr in Inglefield from Chr. Bohne 2.00. Fr. Schlechte's congregation in Otis 19. 65. Dess. Gem. in Porter 10. 57. whose Gem. in Westville 10. 36. Fr. Mueller's Gem. in Lanesville 6.00. part d. mission festival coll. P. Praetorius' congregation at Louisville 30.00. Desgl. of Columbus & Clifty congregations 40.00. By P. Sauer, coll. at Coldwater Noad b. Fort Wayne 4. 76. (p. K409. 35.)

Negro mission: part of the mission festival coll. Fr. v. Schlichten's congregation in Cincinnati K25.00. Mrs. Chr. Schneider in Liverpool (for Berkhalter) . 25. from Fr. Wambsgan' congregation in Newburgh 27. 50. Fr. Ernst's congregation in Soutb Euclid 20.00. part of the mission festival coll. of St. Paul and Trinity congregation in Indianapolis 35. 11. Durck I?. Heinicke of the congregation in Darmstadt 7. 75. part of the mission festival coll. P. Jungkuntz' congregation in Columbia City 29.00. Eickstadt congregation in Canton 7. 25. Will). Keler through ?. Preu at Auburn I.OO. N. N. by P. Rupprecht in North Dover 2.00. Same for Burthlong I.OO. Part of the mission feast coll. of Fr. Praetorius' congregation in Louisville 10.00. Desgl. of Columbus-Clifty congregations 16. 30. Filial congregation of Fr. Eickstadt in Orrville 2. 35. Fr. Berg's congregation in Adams Co. 6.00. For New Orleans: Fr. Kaiser's congregation in Liverpool (Schulh.) 5. 62. By Kahler, part of the Mission Festival Coll. at Farmers Retreat, desgl. 42.00. Desgl. P. Strasen's Gem. at Glenmore 13. 83. Desgl. from the Mission B. P. Franke's Gem. at Fort Wayne 10.00. Desgl. P. Sieving's Gem. at Fairfield Centre 10. 40.

Mohrs Gem. in Inglefield 5.00. Teacher M. Conzelmann in Julietta 5.00. Durck Frau Haker v. d. Kinder in d. Sewing School ?. Zorn's parish in Cleveland 10.00. N. N. by P. Rupprecht in North Dover 2.00. (p. K294. 36.)

Jewish Mission: Part of the Mission Festival Coll. P. v. Schlichten's congregation in Cincinnati K2. 50. Desgl. d. St. Paul and Trinity congregation in Indianapolis 25.00. (p. K27. 50.)

English mission: part of the mission festival coll. in Farmers Retreat K10.OO. Desgl. Fr. Praetorius' Gem. in Louisville 5.00. By Fr. Sauer, collect. a. B. H. Succop- K. Riedel's Hochz. at Fort Wayne 17. 85. (S.' K32. 85.)

Emigrant Mission in New York: Through Fr. Kahler Theil d. Missionsfestcoll. in Farmers Retreat K10.OO. Desgl. ?. Praetorius' congregation in Louisville 5.00. (S. K15.00.)

Common in Belle Plaine, Minn.: By ik. Jungkuntz in Columbia City K3.00.

Gem. in Webster, S.Dak.: P. Ouerl's Gem. in Toledo K3.00. G. M. from his. Gem. 3.00. (S. K6.00.)

2nd comm. in Toledo, O.: P. Rupprecht's comm. in North Dover K10.OO.

Needy Faith B r. in Nebraska: Jox's Gem. in Lvgsansport K14.00.

(Conclusion follows.)

Fort Wayne, Ind. the 31st of October, 1890.

D. W. Roscher, Kassirer.

Entered the caste of the Eastern District:

Synod treasury: from the congregation of P. Sanders, Otto, K 10. 53, Little Valley 5. 63. congregation of P. Weidmanns 10.00. congregation at Wellsville 4.00. anniversary coll. of Allen Centre congregation 5.00. Thanksgiving coll. of P. Grossberger's congregation 4. 65. congregation of Ebendicks, Sr. 9.00. (S. K48. 81.)

Building fund: Gem. P. Henkels 10.00. Gem. P. Kretzmans 18. 50. (S. K28. 50.)

Building fund in Springfield: Comm. P. Dubpernell's 10.00. Comm. P. F. Konigs, 3rd Sdg., 35. 50. Comm. P. H. Schroders 70.00. (S. K115. 50.)

Progymnasium in New York: Gem."?. Stiemenke's 27.00. Sunday meeting of OttoHanser's congregation 5.00. Missionary festival meeting of congregations in New York and vicinity 125.00. congregation k. Kretzmans 7.00. A. M. and M. M. each I.OO. (S. K166.00.)

Emigr.-Misst on in New York: Kassirer Schmalzriedt 12. 75. Mission Festcoll. of the Gemm. in Wellsville u. Allen Centre 5.00. Part of the Mission Festcoll. of the Gemm. in Buffalo 35. 50. (p. K53. 25.)

Emigr. Mission in Baltimore: From the Cassirians": Meyer 17. 50, Schmalzriedt 6. 25, Renfer 7. 50. (p. K31. 25)

Inner Mission in the East: congregation in Mortons Corner I.OO. Mission feast coll. of congregation by P. Wolters 25.00. By I?. F. Konig by H. Schafer 5.00. Missionary Festival Coll. of the congregation in Wellsville and Allen Centre 10.00. Jubilee Coll. of the congregation in Allen Centre 2. 85. congregation of P. Dahlkes 8. 80. Missionary Festival Coll. of the congregation in New York and environs 75.00. Desgl. congregation?. Kuhlmanns 5. 58. (p. K133. 23.)

English Mission: Mission feast coll. of the congregations in Wellsville and Allen Centre 5.00, also for Fr. Hugli's congregation, New Orleans, 2.00. (p. K7.00.)

Heathen Mission: Missionsfestcoll. of the parish P. Wolters 9.00.

Jewish mission: Kass. Meyer 84. 31. Schmalzriedt 2.00. Missionary festival bill of the congregation of P. Wolters 6.00. From the welfare fund of the Matth. congregation in New York 25.00. Missionary festival bill of the congregation in Wellsville and Allen Centre 5.00. Desgl. of the congregation in New York and surrounding area 25.00. Through P. Sieker from T. Steinbuhler. 50th Cass. Meyer 10.00. (p. K157. 81.)

Worcester, Mass. congregation: Fr. Kvpchen's congregation 18. 50th mission festival coll. of Wellsville and Allen Centre congregations I.OO. Cong. Fr. Henkels 9 a.m. Cong. Fr. Kretzmans 7 a.m. Cong. ?. Otto Hansers 6 p.m. (p. K53. 50.)

(Conclusion follows.) Correction.

In my receipt of 30 Sept. it reads for Negro mission by ?. Ebendick jr. by Unnamed 20.00 instead of 2.00.

Baltimore, Oct. 31, 1890, C. Spilman, Cassirer.

Income to the Western District coffers:

Synodal funds: IN Mayer's congregation at New Wells - 10.00. P. Ahner's congregation at New Haven 3. 45. IN Germann's congregation at Fort Smith, "Reformation Feast"! 14. 90. P. Fackler's congregation at Harvester 3. 20. I*. Obermeyer's congregation at St. Louis by Mr. King 15. 25. IN Schmidt's congregation at St. Louis by Mr. Sieving 70. 70. (p. -117. 50.)

New construction in Springfield: IN Grefes Gem. in New Melle 20.00. By IN Jelm in Kansas City v. Br. 1.00. P. Wesches Gem. near Orrville 7. 65. (S. -28. 65.)

Progymnasium in Concordia: IN Schwankovsky's congregation in Baden 4. 45. Praeses Biltz's congregation in Concordia 25.00. IN Holls congregation in Honey Creek 10. 15. IN Nething's congregation in Lincoln 14. 25. IN Roschke's congregation in Freistatt 10. 50. By Kassirel Mangelsdorf 3.00. (p. -67. 35.)

New construction in Concordia: President Biltz's church in Concordia by Mr. Kröncke 28.00. By IN Nething in Lincoln by Wittwe Eckhoff 1.00. Church in West Ely by C. Kruse 5. 50. IN Winkler's church by Mr. Kieffer 2. 25. By Kass. Mangelsdorf 39.00. IN Rösener's congregation at Altenburg by Mr. Meinhold, 3rd inst., 57th 75th IN Umbach's congregation at Prairie City, post. 1st 25th (p. -134th 75th).

Inner Mission of the District: By IN Nething in Lincoln by H. Keuper, Sr. 2.00. IN Ahners Gem. in New Haven 6. 30. IN Pröhls Gem. in Feuersville 4.00. IN Grefes Gem. in New Melle 10.00. IN Röseners Gem. in Altenburg by Mr. Kühnert 14. 75. IN Facklers Gem. in Harvester 3. 60. By Ü. O. Hanser in St. Louis by Klügel L Poppitz 2. 50; (p. -43. 15.)

Negro Mission: Through Fr. Nething in Lincoln by H. Keu per sen. 2.00. IN Albrecht's congregation in Perry Co. for school in New Orleans 8. 60. Through IN Schwankovsky in Baden by Ch. Lowes sen. 8.00, as annual contribution G 1.00 for 1883-90. U. Ahner's congregation in New Haven 6. 30. IN Pröhl's congregation in Feuersville 3. 85. by President Biltz in Concordia from A. B. 2. 50. IN Wangerin's congregation in St. Louis by Mr. Umbach for New Orleans 53. 38. by IN Wangerin from Bro. Jutzi . 50. IN Grefe's congregation in New Melle 10.00, for school building in New Orleans 3. 35. IN Holls' congregation in Honey Creek 5. 35. by IN O. Hanser in St. Louis by Wittwe Summer 1.00. (P. -104. 83.)

English Mission: By IN Nething in Lincoln by H. Keuper Sr. 1.00. IN Albrecht's Gem. in Perrn Co. 1.00. By Praeses Biltz in Concordia by A- B. 2. 50. (S. -4. 50.)

Jewish Mission: By P. Holls in Honey Creek v. Wittwe Beck 1. 50. Emigrant Mission: IN.Zschoches Gem. in Frohna through Mr. Meinhold 11. 75.

Support Fund: St. Louis Teachers' Conference 7. 25. by IN Wangerin in St. Louis from Mrs. S. Meyer 5.00. by IN Fackler's congreg. in Harvester 4. 20. by IN Roschke's congreg. in Freistatt 4. 50. by P. O. Hanser in St. Louis by Klügel L Poppitz 5.00, by Wittwe Scheifelen . 50. (S. -26. 45.)

Sick pastors and teachers: By IN O. Hanser v. Klügel L Poppitz 2. 50. Orphanage near St. Louis: IN Dautenhahn's Gem. in Antonia3.00. Teacher Franke's pupil in St. Louis 4.00. By Praeses Biltz in Concordia by H. Ziegelbein 50.00. By IN Grefe in New Melle by Fr. Schiermeier 2. 50. By IN Ahner in New Haven, Coll. on the Wed. Wolf-Rödder 4.00. By IN Winkler from Marie Seibert 2.00. By Teacher Paul in St. Louis Coll. on the Fritz-Rickter wedding 5. 28. Teacher Wilks pupil in Concordia 9. 30. By IN Umbach in Prairie City, ges. on Joh. Fischer's silb. Hochz. 3.00. By P. O. Hanser by Miss. Gödeker 1.00. (p. -84.08.)

Hospital in St. Louis: By IN O. Hanser by Miss. Gödeker 1.00.

Poor students in St. Louis: By Praeses Biltz in Concordia from Mrs. Flandermeyer for Viets 2.00. By IN Umbach in Prairie City from the Young Men's Association 3.00. (S. -5.00.)

Poor students in Springfield: by IN Albrecht in Perry Co. sent at wedding of J. Magwitz 5. 65. by IN Wangerin in St. Louis sent at Meyer-Podeyn wedding for H. Krieteirmeier 15.00. by IN Wesche at Orrville from Z. Blum . 50. ^S. -21. 15.)

Poor seminarians in Addison: By I?. Steinmann in Babbtown, Coll. on the wedding Müller-Schulenburg for Pröhl 5.00.

Poor students in Concordia: By IN Steinmann in Babbtown, Coll. at Mueller-Schulenburg wedding f. Pröhl 5.00. By IN Mayer in New Wells, Coll. at Schmidt-Roth wedding for H. Lorenz 9. 10. (L> . -14. 10.)

Gainesville, Ark. congregation: IN Zschoches Frohna congregation 5.00.

Poor parishesinNebr. :IN Zschoches Gem. in Frohna 66. 35. by IN Schwankovsky in Baden from Ch. Lowes sen. 3.00. teacher Peters' pupil in Concordia 9. 50. by IN O. Hanser by Th. Jörn 5.00, by S. Kinder 1. 50. (S. -85. 35.)

St. Louis, November II, 1890. H. H. Meyer, Cassirer.

2314 N. I4tü 8tr.

Proceeds to the treasury of the Wisconsin District:

Springfield Laundry Fund: Surplus of Collecte of Sheboygan Pastoral Conference -3. 25.

Household in Springfield: P. E. G. Hähnels Gem. 15.00.

Deaf and Dumb Institute: God! Laudon. 25th IN C. S trasens Gem. of Watertown, 26th 63rd By IN W. Hudtloff, wedding coll. at W. Möde, 4th 50th Bequest of the widow F. I. Flöter, Racine, 300.00. J. Pritzlaff 50.00. IS. -381. 38.)

Poor Students in St. Louis: N. N., Milw., 2.00. Coll. on Treus silb. Hochz. 6. 55. Women's V. of St. Stephen's congreg. 9.00. IN J. Karrer's congreg. at Reedsburg 3. 30, Loganville 6. 85. IN J. C. Heyner 7.00. Albany 16.05, Modena 10. 30. (S. -61.05.)

Poor students at Fort Wayne: wedding collectives: at Karl Schreiber 7. 26, at H. A. Ahrens 15. 21. (p. -22. 47.)

Poor students in Milwaukee: N. N. 2. 50. IN A. Luebkeermann's Gem. 6. 77. IN J. Karrer's Gem, Lavalle, II.00. By.

IN G. S. Löber, Hockzeitscollecte bei Kaliede-Rahn, 7.00. W. Lüdtk, Milw., I.OO. (S. -28. 27.)

Orphanage in Wittenberg: G. Semmann and his children Lilli, Emil and Emma each I.OO. P. Chr. Neuschels Gem. 1.09. IN C. Strasens Gem. 26. 62. Lebrer F> H. Meyers pupil 2. 75, FrI. Elise Mayer 3.00. By P. P. Plaß, wedding scoll, 8. 33. bequest of the Wittwe F. J. Flöter, Racine, 300.00. IN J. Karrer's Gem., Richland Co., 3. 54. EmanuelsGem., Milw., 6. 15. IN F. Leyhe's upper Gem. 10.00. W. Lüdtk, Milw., I.OO. I?. H. Erck's gem. 15. 98. IN F. Wesemann's gem. 6.00, N. N., Grafton, I.OO. A. G. in Erfurt I.OO. (S. -390. 46.)

Inner Mission of the District: Mission Festival Coll. in IN E. Theels Gem. 30.00, in IN A. Lübkeermanns Gem. 10.00. N. N., Milw., 3.00. W. Lüdtk I.OO. IN H. Ercks Gem. 50.00. Casp. Lindenschmidt, Milw., 2.00. IN G. F. Schillings Gem. 15.00. (S.-III.00.)

Jewish Mission: Bequest of the widow F. J. Flöter, Racine, 100.00. W. Lüdtk, Milw., 1.00. (S. -101.00.)

Sch ulkasse: IN Chr. Reuschels Gem. 6. 20. IN E. Roller 2.00. IN Osterhus' Gem. 13.00. P. G. F. Schillings Gem. 8.00. (S. -29. 20.)

Support fund: women's club in New London 5.00. IN G. J. Bürger 2.00. IN Ledeburs Dreieinigk.-Gem. 6. 54. N. N., Milw., 4.00. Kreuz-Gem. 15.00. Gem. in Plymouth 20. 50. IN A. E. Winter 2.00, whose Gem. in Waterford 6. 70. IN Chr. Reuschel 2.00., whose Gem. 8. 20. P. A. Lübkeermann . 50. IN M. Bürgers Gem. 12. 50. IN E. Bäses Gem. 6. 70. By IN H. Feiten of N. N. 2. 50. Kaspar Lindenschmidt, Milw., 2.00. Wedding coll. at Grosskreuz, Belle Plaine, 4. 25. IN H. Rathjens Gem. 10.00. IN G. F. Skilling's Gem. 5.00. Members of the Gem. at Portage 5. 25. Wedding coll. at Barhes-Kundo 7. 50. (S. -128. 14.)

Negermission: IN G. J. Bürgers Gem. 9. 50. IN H. Daibs Gem. 8. 25. N. N. 1.00. Bequest of the Wittve F. I. Flöter, Racine, 100.00. W. Lüdtk, Milw., I.OO. P. H. Ercks Gem. 12. 65. Fr. Prowatzke 2.00. IN G. F. Schillings Gem. 10.00. ' (S. -144. 40.)

Negro Mission in New Orleans: IN Ledeburs Joh.Gem. 5. 30. IN C. Jobst's congregation, Glenwvod, 2.00, Deer Park 2. 50. IN A. Luebkeermann's congregation 10.00. Women's club of Em.congregation, Milw., 17. 60. Coll. at foundation feast 8. 50. IN F. Leyhe's upper congregation 15.00. Casp. Lindenschmidt, Milw. 2.00. 2 members of the Gem. at Portage 1. 50. Gem. at Lewiston 2. 51. IN C. Jobst's Gem. at Shell Lake 1. 20, Turtle Lake . 40, Hudson 5. 50. (S. -74.01.)

Building fund: IN G. Kochs Gem., Orihula, 10. 55. INF. Leyhe's upper comm. 39.00, lower 22. 50. P. C. A. Bretscher's comm. 36.00. U. M. J. F. Albrecht's comm. 31. 75. (S. 139. 80.)

Synod Fund: IN J. M. Hieber's congregation, Sheboygan Falls, 10.00. IN F. L. Karth's congregation 20. 55. P. H. Diehl's congregation 10. 50. (S. 41.05.)

Brethren in Faith, Nebraska: Wed. coll. at L. Rosenberg, Milw., 10 a.m. College household in Milwaukee: IN J. Karrer's Gem., Sandusky, 5th 83rd IN F. Wesemann's Gem. 5th 87th P. Ph. Wambsganß's Gem. 22.00. (S. -33. 70.)

Milwaukee, Oct. 31, 1890.

C. Eißfeldt, Kass.

Received for poor students: From the local women's association -2.00 for the washing fund; also from the same 2.00; from Mrs. Blöchle in Chatham (?) for the washing fund; from Mr. IN Kössel donated to Laue-Zallmann's Hockzeit 5. 85; from Mr. Oehlschläger 14. 25, final discount 14.00 for Kronmeister; from Mr. IN Zahn from the women's association sr. Gem. 20 Pr. stockings, 16 towels, 12 sheets, 16 pillowcases, 2 pillows, 2 comforters and 2 ouilts; by the local Women's Association 2.00 for the laundry fund; by Mr. IN Rauh from the Women's Association sr. Gem. 10.00 for Stöckel; from Mrs. Nürnberg here 2.00 for the washing fund; by Mr. IN C. Engelder jr. donated to the Hockz. PetermannGroth 24. 80 for Swierse; by Mr. IN A. Bergt 19^00 for Degner; by Mr. IN Hornung 75.00 for Maschger; by Mr. IN Groß from the Liebeskaste sr. Gem. 10.00 for Düsseldorf; from the local women's association 2.00 for the washing fund; by Mr. P. Theo. Bauer Coll. sr. Gem. 8.84 for Swirse; from Mrs. Sell here 5.00 for the washing fund; by Mr. IN Groß from the love fund sr. Gem. 10.00 for Richter.

Since the small contributions for the laundry fund are by no means sufficient for our many poor students, I would like to urge the dear brothers to think more diligently of this fund, since the general support fund, from which the necessary subsidies must be taken, is itself still almost exhausted, because unfortunately my admonishing words to the old stupid citizens from the same have remained ineffective to this day.

A. Crämer.

For poor students the undersigned received with heartfelt thanks: from Mr. IN W. Moll of N. N. in Kirkwood -I.OO; from Mr. Herrmann of the local Trinity congregation 5.00; from Mr. Schäperkötter of the Zion congregation 10.00; from the Women's Association and the Young Men's Association of Mr. IN Erck, Oshkosh, Wis. 20.00 (especially for Stud. Delctzke). From the Women's Club of the Bl. Cross, 16 box covers, 12 towels, j doz. Pr. stockings.

F. Pieper.

Thanks!

Many thanks to the Ladies' Association of the community of Mr. K. Link in Springfield, III. Link, Springfield, III, for procuring seven quilts for poor students. God bless the dear givers, and awaken more hearts to similar gifts of love. J. S. Si in v n.

I hereby extend my heartfelt thanks to the gentlemen pastors of the Northern Illinois Pastoral Conference for raising my salary during the time I was out of office.

God bless them for it!

Ph. Bonnoront.



New printed matter.

Dr. C. F. W. Walther.

Life portrait,

Martin Guenther.

With 11 pictures.

St. Louis, Mo. - Luth. Concordia Publishers. 18W.

256 pages in cloth binding. Price: -1.00.

Although this biography of the blessed Dr. Walther by the hand of our dear colleague Prof. Günther has already been published as an "honorary memorial" in the "Lutheraner", certainly not a few will welcome its appearance in book form with joy, as certainly a detailed biography of Walther is worthy not only to be made accessible to those who have not yet read it through the book trade, but also to be read again by those who have already read it. Among the latter, even those who keep the volumes of the "Lutheran" for later use will gladly reach for this edition of the "Lebensbild", not only because of its greater handiness, which makes it possible to quickly open a particular passage, but also because of the additions that are missing in the first printing, in that this edition is not only adorned with pretty pictures of Walther's parents, Walther in 1843, Walther's wife, the Concordia-Collegium of 1850, etc., but is also adorned with the most beautiful pictures of Walther's life. etc., but is also increased by a number of Walther's letters and poems, the latter partly set to music by himself. The whole book is so finely and pleasingly furnished that it is excellently suited for gifts, and that with the delicious contents it is a pleasure and joy to read in it. May it be read by many, and blessed to all who read it!

A. G.

Minnefota calendar to the year 1891 A.D.. Published by the Lutheran Synod of Minnesota and other states. Price: 10 Cts. To be obtained from Rev. H. Sieck, 019 W. Pine St., Stillwater, Minn.

This calendar is from pp. 1 to 12 and from pp. 25 to 4S of the same contents as our Synodal Calendar, while on pp. 13 to 24 are found the following articles: History of the Lutheran Synod of Minnesota, &c.; Dr. Martin Luther College at New Ulm, Minn., with picture; Remain faithful to the pure Lutheran Church, a word to new immigrants; Vengeance is mine, I will repay, saith the Lord; The acorn, or oak tree; Education of children; On the service of a Christian maid and servant; Sleeping in church; A poem to a lodge brother; Have not love the world; The new dress.- These articles are also worth the 10 cents and more to those who have our calendar, and if our dear Brother Sieck also receives quite a lot of orders from our Synod, we shall be heartily pleased.

A. G.

Tales for the Young:

Volume 9: The misfortunes of the city of Leyden. Tenth volume: The Battle of the Huns.

11. Bündchen: The Prince Robbery.

Volume 12: Treu in der Noth.

With these four volumes, our Concordia publishing house again offers to our young people and also to those who were once young, four courageous stories which, in the form in which they are presented here, can be put into the hands of young and old Christians without hesitation. They are all historical stories. According to their content, all four are suitable as gifts for boys, and No. 9 and 10 are excellent for girls. Also the earlier issued volumes No. 1-8 are still available. The prices are: Single 25 cents, the dozen -2. 40. For greater convenience in ordering, we enclose the titles of the earlier volumes here.

First volume: The Easter Eggs. - Mic and Never.

Volume 2: Gottfried, the young hermit. - Heinrich von Eichenfels.

Third volume: The Sea Feather. - Jerry Creed.

Fourth volume: The Negro Boy Cuff. - The Water Flood on the Rhine.

Volume 5: The Rock Child. - The Two Treasures in the Forest.

6th volume: Der Lumpensammler.- Dic Gründungs von Bockau.

Volume 7 : The Siege of Freiberg during the Thirty Years' War.

Eighth volume: Gustav Wasa.

The receipts of Messrs: J. F. Geyer, Dir. Löber and A. Aehnelt will follow in the next issue.

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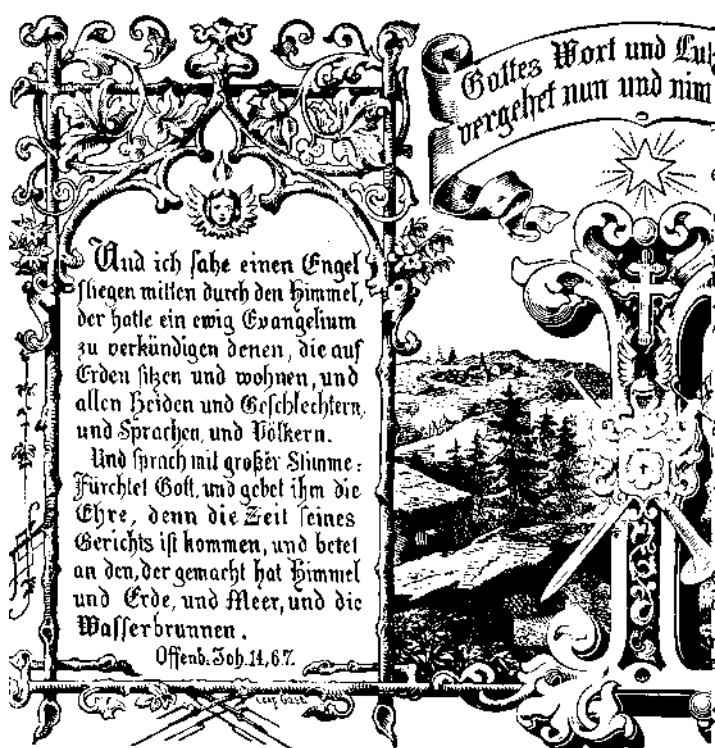
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To this end, a supplement, d''

Lubereck ab bleo kost OKee st 8b. Dorets, llo." as seeemck-elass matter.



Herausgegeben von der Deutschen Evangelischen Allianz
Redigiert von dem Lehrstuhl für Evangelische Theologie

Vol. 46

Of the Incarnation of God.

Christmas, which is just around the corner, and Advent, which prepares us for Christmas, remind us again of the great work of God: the Incarnation of the Son of God. The Son of God came down from heaven to earth. When the time was fulfilled, God sent his Son, born of a woman. God so loved the world that he gave his only begotten Son. The Son of God took the seed of Abraham and became partaker of the flesh and blood of the children of men. The eternal Word, who was with God in the beginning, became flesh. But the Son, whom the Father sent into the world, is in nothing less than the Father, and is of the same nature, power, and glory with the Father. We believe that JESUS Christ is truly God, born of the Father in eternity. The eternal Word is Himself God. Christ says, "I and the Father are one." John 10:30. St. Paul calls Christ "God over all, praised forever. Amen." Rom. 9:5. St. John testifies of JESUS Christ, "This is the true God, and life eternal." I John 5:20. And so we Christians sing and say of the Incarnation of God. "God become man, unto thee man for good." The Church has from time immemorial beatified the Mother Mary, not only as the Mother of Christ, but as the Mother of God.

The prophet Isaiah once stood before Ahaz, the king of Judah, and offered him a sign in the name of his God. "Ask thee a sign from the LORD thy God, whether it be in hell below, or on high above." And when King Ahaz had rejected the gracious offer of God, the prophet declared, "Therefore thus shall the LORD Himself give you a sign." A sign the LORD, of His own free will, would give to the house of David, a sign which no man had ever dared to ask or demand of God. And what is this sign of all signs, this wonder of all wonders? "Behold, a virgin is with child, and shall bring forth a son, and shall call his name Immanuel." Is. 7, 14. Christ, the virgin-



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No. 25.

Immanuel the son: this is the greatest miracle of all times. Immanuel means: God with us, God in our flesh and blood. The apostle Paul once spoke of a great, godly mystery, a mystery that has not entered into the mind or heart of any man, but which God has now made known to us. What is this mystery of godliness? "God is manifest in the flesh." 1 Tim. 3:16. God appeared in the flesh and blood of men, and became flesh Himself. This is proclaimed to us in the gospel, but it is and remains a mystery that we can never reach and fathom with our senses and thoughts.

Truly, we Christians, we human beings, should not pass by this great sign and miracle as dully, coldly, and indifferently as King Ahaz once did. The angels are eager to see into this mystery. 1 Pet. 1, 12. So we men should only listen with the greater desire and eagerness to what is told us of the mystery of godliness. For this sign, this mystery, is very near to us. For God did not become an angel, but God became man, one of us, and took on the order and seed of men.

Yes, what does this mean: God became man! God is the great, majestic God. God sits in heaven. From his throne he looks down on all who dwell on the earth. All the heavens cannot contain him. God is the immeasurable, the infinite. God is the "Blessed and only Potentate, the King of kings and Lord of lords, who alone has immortality, who dwells in a light no one can approach, whom no man has seen or can see." 1 Tim. 6, 15. 16. Yes, even the holy angels, the cherubim and seraphim, cannot look him in the face, but cover their faces when they sing Holy, Holy, Holy. And this great, unapproachable God has now come so close to man, has become man, and allows himself to be seen, grasped, felt, and touched by man. The infinite, immeasurable God, the only Mighty One, is a poor, small, limited man.

has become. He alone has immortality, the eternal God, who has no beginning and no end of days, took a beginning in time. At the time when the emperor Augustus ruled the world, God was born man. "The eternal light enters in," dwells in a man's womb. The blessed one, who has had enough of his own blessedness, of himself, comes into the valley of tears, becomes a guest on earth. In Christ "dwelleth all the fulness of the Godhead bodily." Col. 2, 9. All the infinite fullness of the Godhead and divine glory dwells in the body of this man JEsus of Nazareth. "God sinks the majesty, his incomprehensible being into the body of a man." The manger in the stable at Bethlehem, that is the throne of God. There God dwells and sits enthroned, the God who sits in heaven. The child in the manger is the King of kings and Lord of lords.

God is the Creator of heaven and earth. He made heaven and earth and sea and all that is in them. He made us, and not we ourselves. God sustains all things. In his hand is the soul of all that liveth, and the spirit of all flesh to every man." Job 12:10. He is the God of our life, in whom we live, weave, and are. God governs all things, and is marvelous in how He governs. And behold, this God, the Creator of all things, Himself became man, creature. He prepared for Himself in the virgin the body that was now to be His, the Creator's body. "O Lord, Creator of all things, how art thou become so small!" "Whom all the world's circle did not make, He lies in Mary's bosom, He became a little child, Who alone sustains all things." Yes, this little child sustains and carries all things with his powerful word. The faint, gentle breath that comes from the mouth of this child is the breath of the Almighty, who gives life and breath to everyone. The dominion over all is on the shoulders of this child. This little child, who accepts food and drink from his mother Mary, who allows himself to be nurtured and cared for by his mother, who places himself in the care of his foster father Joseph, who is nursed by the

This child, who of course is now no longer bedded on hay and straw, but is crowned with glory and honor, is the one who gives clouds, air, and winds their way, course, and course, who has all things in his power and hand, who provides us with all necessities and nourishment of body and life abundantly and daily, shields us from all danger, and protects and preserves us from all evil.

God is the God of our life. It is all created by him and for him. God is the origin and the goal of our life. In God, in God alone, our soul comes to rest, in God it finds peace, joy and full satisfaction. Our soul thirsts for God, the living God. "The LORD is my portion, saith my soul," and is satisfied. We men say to God, "If I have thee only, I will ask nothing of heaven and earth: though my body and soul languish, yet thou, O God, art the consolation of my heart, and the portion of my soul." Ps. 73:25, 26. And this God, our God, became man. "In our poor flesh and blood the eternal good is disguised." And conversely, this man, JESus Christ, is God, the God and refuge of our life. If, therefore, we know and have JESum only, it is enough for us, we have all that we need. In JESUS the soul finds its home, its rest. In Christ, "where Godhead and humanity are united in one, where all perfect fullness appears, there is the best and most necessary part, my one and only, my most blessed salvation.

God is God above all, praised forever and ever. Amen. God is the one to whom alone honor, praise, glory, and worship are due. The angels, the mighty heroes, praise the Lord. The heavens tell the glory of the LORD, and the firmament proclaims the work of his hands. Sing to the LORD, all the earth! Sing to the Lord, all the earth! All the earth fear the Lord! "Ye nations, bring hither unto the Lord, bring hither unto the Lord glory and power." Let every living thing praise the Lord! Men cry to one another, "Come, let us worship and kneel and fall down before the LORD who made us. For he is our God, and we the people of his pasture, and sheep of his hand." Because God is supreme, therefore we owe God honor, worship, fear, and obedience, therefore we are to fear, love, and trust Him above all things. And this God became man. And this man JESus Christ is now "God over all, praised forever. Amen." So we turn all that we owe to God to this Man JESu, the Son of Mary. To him we give our hearts. To Him we surrender ourselves wholly. Him we fear and love, in Him we build and trust. To him we say: My Lord and my God! To speak with Luther, we do not want to know of any other God, neither in heaven nor on earth, but only of the child who clings to his mother's breasts. To whom we live and to whom we die, and speak as long as we live and when we die: Blessed be Jesus Christ for ever and ever. Amen. G. St.

(Conclusion follows.)

(Submitted.)

The heathen mission. *)

Within the last fifty years the Lord, by undeserved grace, has built up a faithful Lutheran church in our America and made it a strong leaven and an effective salt for many a community which, through lukewarmness in doctrine and life, had already come close to complete shipwreck in the faith. Yes, the gracious God helped the fathers of the Missouri Synod and our Synodal Conference, so that the promise of the Lord was fulfilled in them: Where thou cleavest to me, I will cleave to thee, and thou shalt be my preacher. And where thou teachest the righteous to separate themselves from evil men, thou shalt be my teacher. And before thou shouldest fall unto them, they shall fall unto thee. (Jer. 15, 19.)

The Lord has given our community a rich, abundant blessing, so that today a large group of congregations of the right confession with more than 1300 pastors and more than 700 "church school teachers" is active for the building of the Kingdom of God. The opponents, who once in their arrogance had prophesied an imminent downfall of the church of the pure Lutheran confession, have become disgraced with their prophecy; on the other hand, the Lord has given his small group in the West, which with Psalm 20:6. We boast that you have helped us, and in the name of our God we raise up our banners, so that they exclaim with thanksgiving and jubilation: "The Lord has done great things for us, and we rejoice in them. (Ps. 126, 3.)

But if our thanksgiving is to be a pleasing sacrifice to the Lord, we must also prove it by deed, that is, we must first of all present our bodies, that is, ourselves, as an offering to God, living, holy, and pleasing to God. For Christ died for them all, that they which live should not live unto themselves, but unto him which died for them, and rose again. In particular, it must be our earnest endeavor that our congregations and houses remain in the right appreciation of the treasures of the Reformation inherited from our fathers, and therefore be found to be faithful fighters for the preservation of the delicious freedom of religion and faith of this our new fatherland.

But then we must always be diligent workers in the vineyard of the Lord and put all our efforts into it, so that the pure teaching of the Word of God may break through more and more, both among the comrades of our German people and also among the people of the English tongue. We must not, therefore, disregard the nominal Christians with whom we live together in a civil community, but of whom we unfortunately perceive that they have turned to the gospel of

*The editors have printed this article at the special request of our readers, as it may serve as a reminder of our duty to the Gentiles who live farther away, while our first task is to take care of the missionary territories in our own country, as we, in addition to our internal mission, also carry out the mission to the Negroes, which is to a large extent also a mission to the Gentiles. In this way we follow the example of the apostolic church, which, according to Christ's instruction, began to preach the gospel among all nations in Jerusalem.

The Lord is the Lord of all things, and the Lord is the Lord of all things. Into these spiritual wildernesses of neglected Christianity we are to bring the bright light of the Gospel, seek to lead the lost to the knowledge of their sins and of our one Savior Jesus Christ, and thus carry out the work of inner mission.

But with all this, our Christian duty has not yet been fulfilled, but another duty awaits us, if we want to be thankful children of God in a different way, and that is the duty of the mission to the Gentiles, not only among the Gentiles in our immediate surroundings (the Indians, the local Negroes, Chinese, Jews and other unbelievers), but also among the distant heathens in other parts of the world (the East Indians, the Chinese, the Japanese in Asia, the Negroes in Central Africa and other regions of the dark part of the earth, as well as the heathens in Australia and New Zealand).

Here are great fields of labor which the Lord is just now enticing us to undertake. May we all unite in the heartfelt desire and resolution to bring the light of the gospel of Christ to the poor heathen world (whether in the Indian nation of this country or in the more distant countries of the earth), and thereby bring many souls to the kingdom of God!

For some time to come it will be our main task to take care of the neglected people and new immigrants, but nothing can release us now and always from the duty to think seriously about bringing the poor heathen world to their and our salvation through the word of divine preaching. The second petition of the Lord's Prayer: "Thy kingdom come" um-

The same principle also embraces the Gentiles, even the most distant ones, that they should all be called to come to the delicious banquet of the Lord. This was also recognized by our fathers when they founded the Missouri Synod. Although at that time they still had to struggle with much hardship and lack and had their hands full both with the raising of their own flock and with the building of churches and schools in the still small congregations, they not only immediately decided to establish a seminary for preachers, but they also courageously took up the mission to the Gentiles by appointing a commission to carry it out, first among the Indians. This joyful courage of our fathers in the faith should always serve as a strong reminder to us not to let our hearts become so narrow that the concern for the conversion of the poor heathen world in the various parts of the earth can no longer find room in them. Let us not anxiously ask, "Where shall we get the means to train and maintain so many missionaries as to help build, besides the inner mission, the great field of the outer mission among the Indians and the other more distant heathen?" No, we will cheerfully trust God to give us everything we need to carry on the inner and outer mission; we will not stand idly by the marketplace when it is a matter of preaching the gospel to the heathen; we will joyfully proliferate with the pound of pure doctrine, with which the Lord has so graciously entrusted the Lutheran Church, even in the heathen world, and carry on the work of the heathen mission as long as it is daytime for us here. The Word of the



Let the words of our Lord Jesus, when he says, "I must work the works of him that sent me, while it is day: for the night cometh, when no man can work," be a voice of alarm to us, and our guiding star. If he himself, the highly praised Saviour, goes before us in holy zeal to work the works of his Father, should we not willingly be his followers and joyfully extol his perfect redemption to all the Gentiles?

No one should be concerned that the work of the inner mission should be impaired and suffer as a result of the zealous pursuit of the mission to the Gentiles. On the contrary, experience teaches that faithful Christians who take the mission to the Gentiles into account as their dear divine duty, become all the more willing to help the neglected people, so that they can be won back to the enjoyment of the beatific Word of God and His sacraments.

Let no one be challenged by doubting whether the fruits of the mission to the Gentiles might not be so small that the expenses incurred by the latter might be better applied elsewhere, where they would bear more fruit.

The fruits of heavenly preaching are not to be measured by outward and visible success; the kingdom of God does not come with outward gifts, and the kingdom of heaven is like an inconspicuous mustard seed. All work done in faith and in the name of the Lord, even if its fruit does not come to light on earth, is nevertheless not in vain, but brings forth glorious fruit for eternal life, and is crowned, moreover, with a delicious reward of grace for eternity.

F. Sievers sen.

From the Hanover Free Church.

"Our Position on the Hermannsburg Mission" is the title of a booklet that was recently published in Germany, written by Pastor W. Wöhling in Groß-Oesingen, and which explains in a simple, sober, but fresh and powerful way why a faithful Lutheran not only cannot belong to the Hanoverian Regional Church as it exists today, but also cannot cooperate with those who hold the same ecclesiastical position as the Hermannsburg Mission. And this writing receives even greater value from the fact that, in addition to the author, four other pastors, the kk. Wetje, Meyer, Dierks, and Schulze, from the Hermannsburg Synod, have signed their names to it. The occasion and cause of their joint declaration became the sad relationship between the Hermannsburg Mission and the regional church. Under Theodor Harms, since he had left the regional church, the mission under his leadership had also separated from the regional church. Also in the mission house no pupil was accepted for training for the heathen mission who still belonged to the national church. This has now changed. Young Harms has once again reached out to the regional church. According to the agreement with the Consistory, it is a rightly existing order in the mission that all those who belong to it are free to celebrate Holy Communion in the Evangelical Lutheran Regional Church of Hanover, and again that

members of the Hanoverian Regional Church have access to the Sacrament in the congregations founded by the Hermannsburg Mission in Africa, etc., so that in this way there is communion between the Hanoverian Regional Church and the Hermannsburg Mission. Communion, however, is church fellowship, an actual mutual recognition of church fellowship. By such a recognition, people who have separated from a church, separated ecclesiastically, if both parts have remained the same as they were at the time of separation, enter into contradiction with themselves, those who have left confess themselves guilty of the sin of separatism, they deny the divine justification of their separation, if their separation was the right thing and their present ecclesiastical recognition of the other part is consequently the reprehensible thing, they cause annoyance to others who, with right knowledge and right conscientiousness, should also leave, and by proclaiming war and peace to the same people at the same time they only cause hopeless confusion. The five men mentioned above have also recognized this, and they act in accordance with this recognition when they publicly announce what position they take under the circumstances now prevailing, and declare: "As long as the Hermannsburg Mission recognizes the Regional Church of Hanover as Evangelical Lutheran and maintains the most intimate ecclesiastical fellowship, communion, with the same, we can no longer work on the same; also the ecclesiastical fellowship with the members of the Missionary Institution is cancelled, so that they have no access to our altars; the pupils are forbidden to hold missionary hours in our congregations."

They then add their reasons to this declaration, and in doing so, they give a beautiful testimony not only against the mischief that E. Harms and his are doing with their new policy, but also against the national church system, as it is now to be lamented over there in Germany, and for the divine right and the holy duty of separation. We will certainly give our readers pleasure if we communicate some of this testimony of truth here verbatim.

After Fr. Wöhling has shown how the leaders of the Hermannsburg Mission actually recognize the Hanoverian Regional Church as Evangelical Lutheran, he continues: "Is the Regional Church of Hanover Evangelical Lutheran? Every Free Churchman who did not run away from the Landeskirche into the Free Church, but left the Landeskirche for reasons of conscience, will immediately answer: 'No, the Hanoverian Regional Church is not Evangelical Lutheran, for it was precisely because I recognized this that I resigned.' Such a one will also be able to justify this realization himself. Nevertheless, we want to briefly point out why the Landeskirche of Hanover is no longer Evangelical Lutheran." Wöhling then briefly demonstrates what the characteristics of the orthodox, the Evangelical Lutheran Church are, namely, the pure preaching of the Gospel and the Scriptural administration of the holy sacraments, and then goes on to say:

"Neither is found in the Landeskirche of Hanover. The two directors themselves admit that in the Landeskirche there are Ritschlians and Protestant Unificationists in public preaching office, that is, those who do not preach the Word of God according to pure understanding. That there are pastors in it who deny the literal inspiration of the Holy Scriptures is also evident. Now a church does not immediately become a false believer because one or more false teachers appear in it, if the church then only obeys the commands of Christ to expel or avoid such after fruitless admonition. Matth. 7, 15: 'Beware of false prophets. Tit. 3, 10.: -Shun a heretical man, if he be admonished once and again.' Our Concordia formula says to this: 'Because it is also necessary for the preservation of pure doctrine, and for thorough, constant, godly unity in the churches, that not only the pure wholesome doctrine be rightly conducted, but also that the gainsayers, who teach otherwise, be punished.' (1 Tim. 3. Tit. 1.). Then faithful shepherds, as Luther speaks, should do both, feed or feed the little sheep, and ward off the wolves, that they may flee for the strange voices, John 10:12, and: 'Separate the delicious from the vile, Jerem. 12, 19.' But the Hanoverian Regional Church does not put these very public false teachers out of their fellowship,' notwithstanding all Christ's commands, but tolerates them in principle;....

"The second characteristic of the true church is also lacking, namely, the scriptural administration of the sacraments. For at many altars of the national church false believers, unrighteous, living in manifest sins, thus evidently unbelievers, are admitted to Holy Communion,*) against Matth. 18, 15-18: -But if your brother sins against you, go and punish him between you and him alone. If he hears you, you have won your brother. If he does not hear you, take one or two more to you, so that the whole matter may rest on the testimony of two or three witnesses. If he does not hear them, let the community know. And if he will not hear the congregation, count him a heathen and a publican. Verily I say unto you: Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven'; 1 Cor. 5:11-13.: -But now I have written unto you, that ye have nothing to do with them: namely, if any man be called a brother, and be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber; with him neither shall ye eat. For what have I to do with them that are without, that I should judge them? Judge ye not them that are within? But God will judge them that are without. Put out from among yourselves them that are evil'; 2 Thess. 3:6: -But we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the statutes which he hath received of us.'

*) However, when the Augsburg Confession refers to the administration of the holy sacraments in accordance with Scripture as a characteristic of the true church, it does not mean that the sacrament is not administered to those who are obviously unworthy; but the abuse of Holy Communion mentioned above is certainly also one of the abominations condemned by God's Word, which should make the present German national churches too close to every righteous Lutheran. G.

If now, in spite of these openly obvious facts, the Hermannsburg Mission presents this regional church as Evangelical Lutheran, this is against the truth.

"The mission has entered into communion with this national church. According to the principles of the early church, according to 1 Cor. 10, 17 (there is one loaf, so we are many, one body, because we are all partakers of one loaf), communion is church communion. But is it right to enter into church fellowship with a false church? No, but God's Word commands 1) to avoid all manifest false teachers, Rom. 16, 17: "But I exhort you, brethren, that ye take heed of them which cause division and offence, beside the doctrine which ye have learned, and depart from them? 1 Tim. 6, 3-5: "If any man teach otherwise, and abide not in the saving words of our Lord Jesus Christ, and in the doctrine of godliness, he is darkened: be thou removed from such. God's word reckons 2) All who remain in fellowship with the false teachers as those who share in the sins of the false teachers and are drawn into their punishment: Gen. 19, 15: 'Depart from the tabernacles of these ungodly men, etc., lest peradventure ye perish in any of their sins?' - Then the judgment takes place, and the earth swallows up the actual rebels and "all the people who were with Corah". Because they did not separate themselves from Corah according to God's command, they met the same punishment. 1 Cor. 5, 6. and Gal. 5, 9.: Do you not miss that a little leaven leaveneth the whole dough? Therefore purge out the old leaven.' So long as the Corinthians had fellowship with the impenitent incestuous man, or the Galatians with the false teachers, they themselves were 'leavened dough.' 2 John 10 & 11: If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works? Revelation 18:4: "Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues.

"The Hermannsburg Mission therefore acts against God's Word by not fleeing a fellowship which consists partly of those who obviously teach falsely and who obviously allow themselves to be taught falsely, - partly of those who are in the closest connection with these false teachers and make themselves partakers of their sins, although God's Word commands them to separate. Through the communion of the Lord's Supper the Hermannsburg Mission has again become one body with the national church according to 1 Cor. 10, 17.

"It is obvious that we Free Church members cannot go along with this turn of events. For if the national church is still Evangelical Lutheran, that is, the true church, then our separation from it is sinful according to Hebr. 10:25: -Let us not leave our assembly? If we now profess again the national church as the true church (which it is not), Gal. 2, 18. applies: But if I build again that which I have broken, do I make myself a transgressor?

"The injurious consequences which would ensue if we were to associate with a false-believing church at

The reasons for this are easily discernible. We will only point out a few of them: 1) We encourage the members of the national church in the dangerous delusion that their church is still orthodox and that it is not necessary to leave it. (2) We foster indifference to pure doctrine. For we must not bear witness against the corruption in the national church, because otherwise peaceful cooperation is impossible. Where would peace remain, for example, if a pastor of a free church called upon his brethren of the national church at a mission festival to leave their national church as a false believer? Working together is only possible if we free church pastors renounce 'confessing'. But what does Jesus say, Matt. 10:33: "Whosoever shall deny me (the truth) before men, him will I also deny before my heavenly Father?" 3. We are working into the hands of the Union, which emphasizes 'love' at the expense of pure 'doctrine.' 4. 4. we act against true love, which punishes the sin of the brother, but does not conceal or gloss over it. Deut. 19:17: 'Thou shalt not hate thy brother in thine heart; but thou shalt punish thy neighbor, lest thou bear guilt on his account.'" -

Just as strikingly, the honored author of the present little paper also rejects some objections. He writes:

"So it is said: -The communion of the Lord's Supper with the national church is not to be understood in such a way that we want to hold communion of the Lord's Supper with the whole national church, but only with those who are real Lutherans? But why is this not stated in clear words in the first point? Because then the Consistory would not have gone into it. Besides, this principle: -Each pastor is to be considered with his own congregation, without connection with the whole national church' fits very well to the whitewashing of the present missionary position. But this principle has only one fault, that it is wrong. For the Hanoverian Regional Church is not a collection of individual congregations that have nothing to do with each other, but all congregations form one body, because they are all in the most intimate connection with each other that there is: in communion. Moreover, all congregations are under the same consistory, and are represented by one synod; pastors of the national church are appointed indiscriminately from one congregation to another; members of the national church may partake of Holy Communion at all altars of the same church, etc.

"Further, it is said: -If you free-churchmen separate yourselves from the mission, will you thrust it entirely into the national church? But we cannot add to the debt of something that is already there: the mission has in fact already become a national church through the communion with the national church. The mission is responsible for that. It is incomprehensible to us how a director who was a free church member, and how disciples who left the national church, now so lightly reject their first step. How weak must be the knowledge! -

"It is further said, -Will ye Free Churchmen then starve your brethren outside? Will you let the poor heathen be lost?' That is not our intention. The former depends on the faithfulness of the brethren outside. And then: We do not want to do evil, so that good may come out.

We do not want to pull on the same yoke with a false fellowship against Christ's word in order to convert the heathen. We want to continue to do missionary work, and the Lord will certainly show us the ways in which we can do it with a clear conscience.

"At last they say: It has always been thus in the mission; nothing new has been made, but only the existing established as law.' But supposing that this or that defective thing had happened before, this does not mean that it is therefore right and good, and that it must now be established as a norm or law. In reality, however, the five points of the agreement with the Consistory are something quite new, which anyone who is more intimately acquainted with the Hermannsburg Mission will know."

To the sentence of Father Ehlers "the Hermannsburg Mission and the Free Church, especially the KreuzGemeinde, are joined together by God, and no man shall separate them", Wöhling answers:

"The application of this saying Matt. 19:5. to the union of the Mission and the Cross Church is very artificial. But let us suppose that the Free Church and the Mission entered into a spiritual marriage, as it were, when both were faithful to the confession, then the Mission has long enough courted and wooed another wife, the national church, and has now spiritually committed adultery through complete fellowship with her. Thus is divorced what God joined together, and the Mission has given the Free Church itself the letter of divorce." - And when Ehlers says: "How lovely it is when, at mission festivals, Free Church members and state church members sit together with one accord, and preachers of both church fellowships take turns in the unanimous testimony of Ehristo?" he is told, "God's Word says: 'Behold, how good and how pleasant it is for brethren to dwell together in one accord.' But that it is sweet to sit together with those to whom we must refuse the brotherly hand, so long as they belong to a false church, we do not find in God's Word. - That may be enough."

Our heartfelt wish is that this open testimony of truth in word and deed may be richly blessed to those who have borne it and to those before whom it comes. A. G.

Zrrv KivLiiNcipen Ohr-orrik.

I. America.

Canada Synod. The church bulletin of this synod, which belongs to the General Council, rejects, even ridicules, a doctrine that is definitely expressed in our Lutheran confessions: that the Pope of Rome is the true Antichrist. It writes: "What limited views of the Antichrist were held at that time! Whereas today a certain boldness and naiveté are necessary if someone wants to claim that the Pope is the incarnate, definitive Antichrist, in those days people did not know any differently. Luther, of course, had to believe this according to the signs of his time; the old dogmatists followed his lead. But the times have changed." According to this, the "Kirchenblatt" finds "limited" views even in the Lutheran confessions. And the paper wants to be Lutheran!

The Methodists intend to establish a "national university" in Washington, D. C.

Evangelical Community. In the strife that now prevails in this community, it happens "that

two preachers want to preach at the same time, but that the one cannot begin because the other party keeps on singing, or that two parties sing different songs at the same time under the command of different preachers, that one preacher is brought by force under cover of his followers to the pulpit where the other is already, that one tries by all kinds of means to get possession of the churches in dispute."

Roman Negro Mission. The "Katholische Glaubensbote" writes: "Until the last few years there has been very little done on the part of the Catholic Church to acquaint the Negroes with the Catholic religion and to win them over to it. Only in recent times has a Catholic mission to the Negroes been seriously undertaken. In Baltimore there are two institutions devoted to the training of Catholic priests for this mission: St. Joseph's Seminary and the Apostolic Epiphany College, together with five teachers and 41 students, among the latter five Negroes. These institutions depend for their existence chiefly on the profit derived from the sale of a missionary bulletin published annually at St. Joseph's Seminary.

II. foreign countries.

A New Missionary Despair. About a preacher named J. Rohrbach, who has made it his task to convert the German heathens in Berlin and the surrounding area, "Der Evangelist", a Methodist newspaper, brings the following news: "Nohrbach has been working in Moabit for about nine years; the beginning was inconspicuous. A congregation soon gathered, for which Rohrbach built a suitable chapel. Almost at the same time he extended his activity to Charlottenburg. On a piece of land that was placed at his disposal, he erected a mission building at a cost of about 1200 Mk. The rough-hewn benches provided seating for about 80-100 people. On a small platform stood the harmonium and the speaker's table. Preaching took place in this tent for six years during the summer months, until it was possible to replace the light tent with a chapel. On the 24th of August, the congregation, with their preacher at their head, moved out of the tent, and took possession of the chapel." "The Evangelist" adds, "Hundreds more such chapels were to be built in Berlin."

German Imperial Religion. In the case of the German Emperor, the Christian stirrings and impulses that the German papers used to report about him seem to be almost extinguished. Last year, for example, he confirmed a blasphemer whose writings pour scorn and derision on all Christianity, named Harnack, as theological professor of the Berlin University, against the protest of the Berlin Oberkirchenrath. Recently he chose as his confessor a certain Dryander, likewise an enemy of Christianity, in place of the well-known court preacher Stöcker, who was discredited as "orthodox. In a lengthy imperial decree he gave his ideas concerning the teaching of the people in the German schools. In it he complains of the "colorful variety" with which the poor children are now crammed. The lessons are to be simplified. In particular, the subject matter, that is, especially the memorization of catechism and the Bible, should be limited. Instead, the children are to be made happy with a new subject, namely "economics," and are to be acquainted with social questions. The Emperor demands "moral" education. For him, however, morality consists mainly in abhorrence of social democracy and reverence for the imperial house. He emphasizes that the history of the Prussian kings be told to the children in detail and that it be impressed upon them what their ancestors had already done for the welfare of the poorer classes of the people. Yes, who is good imperial

and an avowed enemy of the Socialists, he is a good man and precisely therefore also a good Christian. Incidentally, it is not to be wondered at if the incense sprinkled on him by the German preachers in town and country has at last got into the head of the inexperienced young monarch.

New Discoveries. At present, more and more ancient monuments are being discovered and their inscriptions deciphered by antiquity researchers in Egypt and the Near East, and what is being researched and deciphered must serve to confirm the truth of biblical history. The "A. E. L. K." reports the following: The English Assyriologist Smith discovered during the excavations in Hilla under the ruins of ancient Babylon a stone tablet on which the story of the flood was written in Chaldean script with almost the same wording as the biblical text. At present there is news that the aegyptiologist BrugschPascha found stone slabs in the Nile valley near Luksor, on which it is told in ancient Egyptian writing that for seven years the Nile did not overflow its banks and as a result the farmland remained unfertilized, so that a terrible famine arose. According to some other data of these inscriptions Brugsch-Pascha wants to shift their origin into the time of 1900 B.C., which would coincide with the immigration of the sons of Jacob to Egypt and the governorship of Joseph.

The British and Foreign Bible Society recently held its 80th annual meeting. From the report it appears that during the past year over 1,000,000 more Scriptures have been distributed than in the preceding year. Since the founding of the Society, 123,927,041 copies of sacred writings have been distributed. The total income of the Society during the past year was 212,077 pounds sterling, and the expenditure 227,506 pounds sterling.

To Italy. On October 4, the Prefect of Naples, the Quaestor and the Prosecutor went unexpectedly to the convent of the Capuchin nuns of strict observance, to whom the name of the "buried alive" (della sepolte vive) is attached. The visit had been suggested to the authorities by some denunciations according to which the nuns confined in this convent, whose names and number had never been known, were treated with little humanity. One found 20 sisters, 10 of them lay sisters. One of them is 81 years old and has been in the convent for 07 years. The youngest, who has been in the convent for two years, is 28 years old. After removing the thick veils, "one saw fleshless, pale, cadaver-like faces. Sweat bathed these suffering faces". The prosecutor and the prefect addressed stern words to the priests who guarded this tomb of the sepolte vive. "There you see how you respect religion ; that is how you make it hateful." The prefect added with emotion, "In this city, and in civilized times, similar barbarities must not be permitted." The authorities are determined to apply those measures which the importance of the case demands. Among these measures is the one to move the sisters to another convent and to convert the large premises of the Sepolte vive into schools for young girls. On October 7, the convent of the Poor Clares, the so-called Trentatre, was visited in the same way. The Cardinal Archbishop of Naples, San Felice, has "protested aloud with all the strength of his heart" against these "sacrilegious and violent acts against two convents."

(A. E. L. K.)

A monk,

the eloquent monastery preacher Peter, made V. Herberger read diligently the two epistles of St. Paul to the Romans and Galatians. In a few days he left the monastery.

How can you become a Lutheran?

The Lutheran theologian M. Flacius reports that he heard the papal legate Antonius say that one should not read Paul's letters; "for I know" - he said - "several people who have become Lutherans merely by reading Paul's letters."

Wils Bishop Albrecht of Mainz judged by the Bible.

Doctor M. Luther said at Eisleben, shortly before his death: that at the Diet of Augsburg in 1530 Bishop Albrecht of Mainz once read in the Bible; now one of his counsellors came to it, and said: "Most gracious Prince and Lord, what does your Lordship do with this book? Then he answered: I do not know what kind of book it is, for everything in it is against us.

(Luther, XXII, 25.)

Death notice.

It has pleased the Archpastor, according to his inscrutable counsel and will, to call away again a servant of his holy church, as we confidently hope, by a blessed death, namely, Mr. P. G. Schaus, teacher. He died November 17, 1890, at Town Theresa, Dodge Co, Wis.

Mayville, Nov. 19, 1890.

Br. Leyhe.

Anrk seinfü sirrrn gerr.

By order of Mr. President Wunder, Rev. J. D. Matthias was inducted by the undersigned at Evanston, Ill, on the 14th of Sunday, after Trin. A. Reinke.

Address: Uev. , 1. v. Lluttlnu8, 1117 Oreeulvooü Loulevurcl, Uvan8t,on, Ill.

By order of the Honorable Presidency of the Minnesota & Dakota District, Mr. IN F. W. Schilke was introduced to his congregations at Dodge & Groton by the undersigned, on the 22d of Sonnt, N. Trin. N. Am st one.

Adresie: Rev. IN 8euM<6, Box 13, CdecU, Lrovru Co, 8th Dak.

On behalf of the honorable Mr. Praeses Sprengeler, U. Joh. Peter Karrer was introduced on the 23rd Sunday after Trin. in the congregation at Sandusku in the morning and in the Filial in the afternoon by Johann Karrer.

Address: Uev. ch. l'eMr Courier, 8un<lu8kv, 8avk Co., VV>8.

By order of the honorable Mr. Praeses Wunder, on the 23rd of Sonnt, n. Trin. Mr.?. A. Lange was installed by me as assistant preacher of the Zion congregation in Chieago. A. Wagner.

Address: Uev. -V. Uun^e 1419 Ilarvurü 81r., Cüicu^o, Ill.

In accordance with orders received, Mr. IN Th. Eilgelder was introduced on the 23d of Sonnt, n. Trin. at Mt. Clement, Mich. assisted by Mr. IN A. Arendt byF. Drey er.

Address: Uev. Tlr. UnMcler, VU. Cleiner>8, MidüAun.

By order of the Honorable Praeses Sprengeler, on the 23d of Sonnt, n. Trin. IN W. Knuf, assisted by IN A. G. Grimm, inducted by the undersigned into the congregation at Town Sigel, Wood Co, Wis. I. T. L. Bittner.

Address: Rev. IV. Knuk, Cenlrliu, IVool Co, Wi8.

On the 23d of Sonnt, n. Trin. according to orders received, Mr. IN C. Schink was introduced into his parish at Shiloh Hill, Ill. assisted by Mr. IN A. H. Mauer of the undersigned. O. F. Love.

Address: liev. O. 8elliuk, 8iMoll UM, liunüoljiü Co, 111.

In accordance with orders received, Rev. E. G. Stark was inducted on the 23rd Sunday, A.D., at Willow Creek, Blue Earth Co. of Minn. assisted by IN L. Kruger, and on the following Sunday, at Ambou Branch, Bluc Earth Co. of Minn. by

Aug. Muller.

Address: Uev. IN 6. 8tnrk,

IVMorv Creek, Line INcrM Co., Äl'mu.

On behalf of Mr. Birkmann, President, Mr. B. J. H. Tietjen was introduced at Klein, Texas, on the 24th of Sonnt, n. Trin. byG Mueller.
Address: Rev. 4th H. liehen, klein, Harris Co. lex.

By order of the Hon. Mr. Praeses Niemann, B. E. Th. Claus was introduced at Elkhart, Ind. on the 25th of Sonnt, n. Trin. byTraugottThieme.
Address: Rev. P. Id. Claus, 150 8tate 8tr., Lkliart, Inck.

KivrtioirrrVertungen.

On 19 Sonnt, n. Trin. the Lutheran Zion congregation near Ainsworth, Nebr. consecrated their newly built little church (26X48) to the service of God. Celebrant preacher: BB. C. Merkel and W. Rudolf (English). H. Westphal.

On the 20th of Sunday, A.D., the St. Peter's Lutheran congregation at Elysi an Township, Le Sueur Co, Minn, dedicated their newly built church (34X58 with 95 foot steeple) to the service of God. Celebrating preachers: Bk. H. Strafen and H. Schulz (English).

I- List.

On the 22nd of Sunday, Trinity Lutheran Church in Norborne, Mo. consecrated their newly built brick church (36X66) to the service of God. Festive preachers: Pres. F. J. Biltz, Prof. A. Gräbner (English) and P. F. G. Walther.
I. H. Ehlers.

On the 22nd Sunday after Trinity the Lutheran St. Paul's congregation of Jronwovd and the surrounding area consecrated their newly built little church (30X45) in Hurley, Wis. to the service of God. Celebrant preachers: BB. Ph. Lange and Randt (English). I. Porisch.

On the 23rd of Sunday after Trinity, the Lutheran congregation of St. Paul's near Antonia, Mo. consecrated their new church to the service of God. Festive preacher: B. W. Achenbach.
C. A. Dautenhahn.

On the 23d of Sunday, A.D., the new church (44X76 with 135 foot high steeple) of the Bethlehem Lutheran congregation at Sheboygan, Wis. was dedicated. Celebrating preachers: BB. F. Wolbrecht, J. Schutte, and J. Schlerf (English). H. T. Feiten.

On the 24th of Sunday, Trinity, my branch congregation in Menawa, Wis. consecrated their newly built church (36X75, Brickveneering) to the service of God. Festive preachers: B. Bretscher, Prof. Müller (English), P. Lange.
R. Jank.

Mission Festivals.

On the 17th of Sunday, A.D., my congregation at Hanover, Iowa, celebrated a mission feast. Festival preachers: BB. Fr. Bünger and A. Dörffler. Collecte: -54.00. H. Wehking.

On the 17th of Sunday, A.D., the congregation in Sheridan Township, Iowa, celebrated Mission Feast. Festival preachers: BB. J. P. Guenther and Bro. Lothringer. Collecte: -29. 59. J. Seßler.

On the 17th of Sunday, A.D., two congregations of the undersigned celebrated a mission feast with the participation of the congregation of Oxford. Speakers were the undersigned and B. Brewer. Collecte:-14. 52. W. Zabel.

On the 17th of Sunday, A.D., the congregation in Cedar Rapids, Iowa, celebrated Missionfest. Many guests from the churches of BB. Aron and Baumhöfener were present. Festival preachers: BB. L. Dornseif and A. D. Greif. Collecte: -60. 69. I. Deckmann.

On the 17th of Sunday, A.D., my congregation celebrated a mission feast at Jefferson City, in which the congregations at Jefferson City, Honey Creek and Stringtown took part. Festival preachers: BB. Thurow, M. Holls and Purzner (English). Collecte: -125.00. W. A. Schwermann.

On the 17th of Sunday, A.D., the congregation at Wine Hill, Ill. celebrated Mission Feast with guests from neighboring churches. Festival preacher: BB. J. A. F. W. Mueller and G. Mueller. Collecte: -79. 36. C.F. Love.

On Sun. 17, after Trin. Mission feast at Ft. Smith, Art. Festival preachers: B. C. Burkart andB. A. S. Bartholomew (English). Collecte: - 61. 50. -P.F. Germann.

On October 12, the congregation of the undersigned celebrated their mission feast and the day before their harvest thanksgiving feast. At the harvest festival BB. Schwefel and G. Erdmann, on the mission feast the Bk. Fr. Köstering and L. v. Schenck. Collecte: -173.00. Mrs. Erdmann.

On the 18th Sunday after Trin. the congregations in New Orleans, La. celebrated Mission Feast. B. A. Gahl, Missionary A. Burgdorf (English) and undersigned spoke. Receipts: about -250.00. W. Heyne.

On the 18th of Sunday, A.D., the congregation at Los Angeles, Cal., celebrated a mission feast, to which guests from Orange and Pasadena were present. B. Kogler and undersigned preached. Collecte: -70.00. G. Runkel.

On the 18th of Sunday, A.D., the congregations of Louisville, Ky. and Lanesville, Ind. celebrated Missionary Feast. Festive preachers were Prof. A. Gräbner and B. F. W. Müller. Collecte: -62.06. O. Praetorius.

On the 19th of Sunday, A.D., the congregation at Leavenworth, Kansas, celebrated Missionary Feast. Collecte: -58. 65. festival preachers: C. Vetter andC . Hafner.

On the 19th Sunday after Trinity the congregation in Bennington, Nebr. celebrated a mission feast, in which the congregation in Millard also participated. Festival preachers: BB. W. Harms and H. Wind. Collecte: - 37. 52. O. v. Gemmingen.

On the 19th of Sunday, A.D., my churches in and near Lakefield, Minn. celebrated Mission Feast. Festival preachers: BB. H. Dahlke, R. Kaiser and F. Daberkow. Collecte: -33. 75. J. F. Rubel.

On 19 Sonnt, n. Trin. my church celebrated with the B. Jahns Missionsfest. Festival preachers: BB. G. Jung and Schabacker. Collecte: -60.00. A. Baumhöfener.

Missionary feast at Oshkosh, Wis. Preachers: Prof. O. Hattstädt and B. W. Weber. Collecte: -62. 65. H. Erck.
(Conclusion follows.)

Conferenz - Display.

The New Cork and New England Teachers' Conference will meet, s. G. w., December 29-31, at the school of Mr. B. Körner's congregation, corner of South 5th and Driggs St., Vrooklyn. The following papers are on hand: 1. Topics : a. "On school festivals and school celebrations." Franke, substitute Mueller. l>. "What and how much English should be driven in our schools?" Breuer, substitute Burgdorf. 2. practicals: Bible story for high school, "the Pharisee and the publican." Meibvhm, substitute Engelbert, b. Division ot' llommon Braetious. Bahnemann, substitute Miller, e. Geozaphy practical for senior class. Wagner, substitute Aubke.
Registration with the teacher looi, Mr. W. Merker, requested. L. Gap.

Election Notice I.

The call published in the last but one "Lutheran" for candidates for the vacant professorship in Springfield has resulted in the nomination of the following persons:
1st Rev. Cl. Seuel at Portage City, Wis.
2. the Rev. R. Pieper, of Manitowoc, Wis.
3. the Rev. F. Bente of Humberstvne, Ont.
4. the Rev. J. T. Grosse, of Addison, Ill.
5. Rev. C. C. Schmidt at St. Louis, Mo.
6. the Rev. Ph. Schmidt in Seymour, Ind.
7. pastor Alb. Brauer in Beecker, Ill.
8. the Rev. P. Schwan in Cleveland, O.
According to the mode of election determind by the Synod (see Synodal Manual, p. 17), the teaching staff and every Synodal congregation should have the right to protest against any of the above-mentioned persons within the next four weeks, before the election is carried out by the electoral college.
Considering that five of the above candidates were already on the list for the first time without any protest being made against them, further in the confident presupposition that no one will have anything to object to the three newly arrived candidates, finally, however, and mainly as a result of the urgent request of the supervisory authority in Springfield to fill the vacant professorship without any unnecessary delay, since otherwise the institution would be damaged too much, the Electoral College takes the liberty of making an exception to the rule, and of proceeding at once to the polls, being, of course, bound to represent such action at the next General Synod. The members of the Electoral College and the Board of Supervisors at Springfield are therefore hereby requested, as soon as they have read this notice, to send in their votes without delay to the undersigned, so that the result can be published in the next "Lutheran".
Fort Wayne, Ind, Nov. 27, 1890, E. Gross, Secretary of the Electoral College.



Election Notice II.

The following persons have been nominated as candidates for the professorship at the school teachers' seminary in Addison, which has become vacant due to Prof. Häntzschel's death:

1. Mr. G. L. Paul, teacher, at Oshkosh, Wis.
2. Prof. D. Lothmann in Cleveland, O.
3. teacher D. Fechtmann in Indianapolis, Ind.
4. teacher F. Strikter in Frankenmuth, Mich.
5. the Rev. F. King Jr. in Seward, Nebr.
6. the Rev. H. W. Lothmann, of Akron, O.
7. Rev. H. C. Steup in New York, N. P.
8. Mr. Pastor L. v. Schenck in Ottawa, Ill.

Every synodal congregation is now entitled to lodge a protest against any of the above-mentioned persons within the next four weeks. However, the members of the electoral college are requested to send in their votes to the undersigned no later than 25 December.

Fort Wayne, Nov. 27, 1890.

C. Gross,
Secretary of the Electoral College.

Reminder.

All those who have rich reports to send in for the Statistical Yearbook of our Synod for 1891 are urged to do so during the first days of January 1891. The

District Presidents,
Pastors (Parochial Reports),
Directors of educational institutions,
Chairmen of the Mission Commissions,

Directors of charitable institutions are therefore kindly requested to prepare their reports in time to be able to send them in the first days of January.

For your consideration.

All submissions for the "Lutheran", reports" advertisements, receipts" addresses should be sent to the editor at:

"Dutllkruuer," OoneoreUu Seminar:, 8t. Douis, Llo.

Only letters "which contain business, orders", "money etc." should be sent to the address:

Dutst. OoonoorcUa Publisher,
oor. Lliumi 8tr. L IncUaua ^vo., 8t. Douls, No.

Proceeds to the Treasury of the Illinois District:

(Conclusion.)

Inner Mission: Mission feast coll. in Fr. Küffner's congregation in Coal City 14.00. Fr. Rabe's congregation in Warsaw 5.00. Mission feast coll. in Fr. Schuricht's congregation, St. Paul, 40.00. D. Traub's congregation, Peoria, 30.00. Fr. Oetting's congregation 30.00. Mission feast coll. from Fr. Dear's congregation, Wine Hill, 30.00 & in Bro. Bruegmann's congregation at Nashville 66. 70. reimbursed by Bro. Bruegmann from the inner Miss. treasury 25.00. D. Hieber's congregation 6. 62. from its branch 6. 58. mission festival coll. in Bro. Meyer's congregation at Lincoln 30.00. Bro. Hansen's congregation at Worden 60.00. Bro. Ottmann's congregation 3. 15. Mrs. Jung from Bro. Hild's congregation . 25th Missionary Festival Coll. of Jehovah's congreg. at Vera 12. 90. (S. K360. 20.)

For the needy in Nebraska: P. Pissel's parish in Benson 15.00. Th. Ladenburger, Lombard, 1.00. Mrs. N. N. in Evanston by P. Matthius 2.00. (S. K18.00.)

Poor students in Milwaukee: Harvest Festival coll. at P. W. v. Schenck's comm. for clan! 12.00. Women's club is in... A. Bünger's parish for J. Dammann 10.00. Communion coll. in U. Zahn's congregation for A. Dallmann 5.00. (S. H27.00.)

English Mission: Mission feast coll. in Fr. Castens' congregation 10.00 a.m. and in Fr. Schuricht's congregation 6. 66. Fr. Oetting's congregation 5.00. Mission feast coll. in Fr. Meyer's congregation in Lincoln 8.00. (p. H41. 66.)

Poor students in Springfield: J. Becker from Fr. Hornung's parish for E. Meyer 1.00. E. Meyer 1.00. women's club in Fr. Steege's parish 12.00. Mrs. S. by Fr. Reinke for Treskat 6.00. D. Hild's parish for E. Mever 14. 25. Fr. Strieter's parish for Fricke 10.00. Fr. Oetting's parish 7. 15. Misstonscoll. in Fr. Dear's parish f. F. Möcker 15. 25 & P. Meyers Gem. in Lincoln f. poor Stud. 8. 75 & f. G. Blaß 12. 50. From the Michigan Student Fund by Fr. C. Franke for Wohlfeil 5.00, for Wilson 20.00. Virgins' Society in Fr. Suceop's congregation for Fröberg 30.00. Women's Society in Fr. Uffenbeck's congregation for Thormählen 20.00. Young People's and Young Women's Society in Fr. Werfelmann's congregation for. Jensen 15.00. Ges. auf d. Nolte Horstmannschen Hochz. by P. Engel 3. 10. W. Kolb in Niles (returned by P. Weyel) 5.00. U. Ottmanns Gem. 3. 90. by Kass. Schmalzriedt for Timm 3.00. (S. H191. 90.)

Orphanage in Addison: P. Stephan's congregation in Austin 11. 35. Harvest coll. in P. Döderlein's congregation 16. 22. P. Th. Bünger's congregation 3. 60. Harvest coll. in P. Brunn's congregation 9. 25. U. Steege's congregation 31. 50. Chr. Guth's parish 5.00. Double wedding coll. at F. L.'s home in Worden by Fr. Hansen 3. 30. Evening coll. at Fr. Zahn's parish 5.00. Harvest festival coll. at Fr. Dietz's parish in Seester 7. 24. (p. G92. 46.)

Common in Rockford: By Kass. L-chmalzriedt 5.00.

Poor students in St. Louis: Young People's Association in U. Uffenbeck's congregation for Stark 10.00. Young People's Association in D. A. Bünger's congregation for dens. 10.00. Coll. at the wedding of Mr. Schultz from P. Wunders congregation for Ullrich 31.00. (S. H51.00.)



Poor Students in Addison: Fr. Great Comm. in Addison f. Maudanz 25.00. women's club in 1st. Wunders Gem. f. Haase 5.00. women's club in 1st. Suecops Gem. for Rabe 27.00. (p. -57.00.)

Church building in Springfield: mission feast coll. in Fr. Castens' parish in Gilmer 10.00.

1st. Bangerters Gem.: Wittwe D. M. of Richton by 1st. C. Brewer 2.00.

Budget in Milwaukee: 1st. Hiebers Gem. 0.03.

Laundromat in Addison: P. Great Gem. in Addison 2. 44.

Congreg. in Belle Plaine: Mission Festcoll. 1st. Castens' parish, 4. 20. 4th. Hieber's comm. 3.00. Portion of Harvest Festival coll. in 1st. Steege's church 5.00. (p. -12. 20.)

Household in St. Louis: Fr. Katthains Gem. in Hoyleton 17.00.

Milwaukee Building Fund: Asts 1st. Wunders Gem. 25. 50.

Poor students in Fort Wayne: 4th. Great Gem. in Addison for G. Franke 20.00.

Springfield, Ill, Nov. 4, 1890, J. S. Simon, Cassirer.

Income to the Iowa district treasury:

(Conclusion.)

English Mission: By 15 J. P. Guenther, Boone, of s. School children 1.00. By 15 A. C. Dörffler, part of the mission festival coll. of sr. Jmm. congreg. at Aston Tshp. 10.00. (S. -11.00.)

Emigrant Mission in New York: By 15 J. P. Günther, Boone, from s. school children 1.00, By 15 J. Horn, Theil der Missionsfestcoll. sr. Gem., 5.00. By 1st. E. Zürrer from H. Richter sen. 1.00. (S. -7.00.)

Pilgrim House in New Pork: By 15 J. Horn, Theil of the Mission Festival Coll. sr. Comm., 10.00.

E m i g r a n t e n m i s s i o n i n B a l t i m o r e: By 1st. J. Horn, Theil der Missionsfestcoll. fr. Gem., 5.00. By 1st. E- Zürrer by H. Richter sen. 1.00. (S. -6.00.)

Poor students in St. Louis: By 15 B. J. Ansorge from sm. Preaching place for Chr. Däumler 2.05. By 1st. E. Zürrer from H. Richter sen. 1.00. By 15 B. J. Ansorge, part of missionary festival coll. for Däumler, Schlacht and Kolb 10.00 each. (p. -33. 95)

Poor students in Addison: By 15 E. Zürrer from H. Richter sen. 1.00. By 1st. J. Aron, ges. at the AhrensMichel wedding for A. Horn II., 16. 50. (S. -17. 50.)

Poor students in Fort Wayne: By 15 E. Zürrer by H. Richter sen. 1.00.

Poor students in Milwaukee: By 1st. E. Zürrer by H. Richter sen. 1.00.

Poor students in Springfield: by 15 E. Zürrer by H. Richter, sen. 1.00, 2 evensong coll. esp. for A. F. Jmm II.00. By 15 H. Wehking for C. Wehking Coll. sr. Gem. 7. 50, Coll. from Lichtenberg-Holtz Hochz. ges. 7. 75. (S. -27. 25.)

Poor Iowa Students: By 15 J. P. Guenther, Evensong Coll. sr. Trinity Cong. 8. 70. by 15 F. Brust for 15 Horn's sons, 2.00. By 15 J. P. Guenther, part of mission feast coll. sr. Cong. in Boone, 10.00. By 15 J. Horn, part of the Mission Festival Coll. sr. Gem. 25.00, by J. W. Matthies 8. 25 for 1st. Horn's sons. By 1st. C. W. Diederich, part of the Mission Festcoll. sr. Gem., 5.00. By 1st. J. Seßler, part of missionary festival coll. of Sheridan Tshp., 12.03. By 15 F. A. Reinhardt, coll. sr. Gem. at Van Horn, 8. 50. by 15 L. A. Muller, coll. sr. Gem. at Odebolt, 2.00. By 15 M. Herrmann of sr. Filiale in Jda Grove 5.00. By 15 H. Wehking out of the bell-bag sr. Congregation 22.35. By 15 A. D. Greif, part of the missionary feast coll. of sr. Gem. at Davenport, 22. 50. by P. E. Zürrer, coll. at the wedding of Lange-Dobbertin, 13. 50. by 1st. Ph. Studd by Fr. Völz 1.00. By 15 Ch. F. Herrmann, Reformation Festival Coll. 4.00. By 15 C. W. Baumhöfener from sr. Gem. in Hvmestcad for W. Hagen in Springfield and M. Hild in Addison, 8. 25. each (s. -166. 33.)

Preachers' and teachers' widows' and orphans' fund: By 15 Günther in Boone from s. school children 1.00. By 15 M. Fürstenau, öfter- and Pfingstcoll. sr. Gem., 9. 12. By 15 C. W. Baumhöfener of sr. Gem. at Homestead 1.00. By 15 Theo. Wolfram of sr. Gem. at Fairbank 10.00. By 15 Ph. I. Dornseif 5.00. By 15 A. Dommann of Mrs. Klüter in Jreton 2. 50. By 15 E. Zürrer from the bell bag of sr. Gem. 6.00. By teacher John Thomä 2.00. By 15 W. Mallon 1.30. By the same from the parish in Grand Junction . 70. by 15 J. Aron, Conference Coll. 26. 57. by 15 E. Zürrer by H. Richter Sr. 1.00. By 15 C. F. W. Brandt 5.00. By 15 Ph. Studd from H. Schröder 1.00. By 1st. Ch. F. Herrmann 4.00. (p. -76. 19.)

Orphanage at Addison: by 15 L. W. Dornseif, ges. at the Meier-Günther wedding party, 8. 20. By 15 J. Schinnerer of the comm. at Ocheyedan 2. 30, at Harrison Tsbp. 3. 10. (S. -13. 60.)

Orphanage near Boston: by 15 E. F. Which was paid by sr. Gem. at Waverly 8. 50. By 15 E. Zürrer of H. Richter-sen. 1.00. (S. -9. 50.)

Waisenhaus in Wittenberg: By 15 C. F. W. Brandt by J. D. Nöge 5.00.

Taubstum m en- A ustatt: From N. N. in Sherrill, 1.00. Through 15 C. N. Nidel, Charlotte, 5.00. By 1st. E. A. Brueggemann of sr. Gem. at Jreton 1.00. By 15 E. Zürrer of H. Richter sen. 1.00. (S. -8.00.)

Aged and sick pastors and teachers: by 15 A. Dommann by Mrs. Klüter in Jreton 2. 50. By W. B. Hanken, Monticello, 5.00. Thirst) 15 J. H. Brammer, Reformation Festival Coll. sr. Trinity Comm., 14. 64. (p. -22. 14.)

Congregation in Dubuque, Iowa: By 15 L. W. Dornseif of G. Bastian 2. 50. by Cassirer C. Eißfeldt 7.00. by 15 F. v. sirohe, Abendm.-Coll. sr. Gem. in Delaware, 7. 27. by Kass. D. W. Röscher, Fort Wayne, 35. 41. by 15 I. P. Guenther, part of the Missionary Festival Coll. sr. Gem. at Boone, 12. 75. by 15 J. H. Brammer of sr. Trinity. By 15 J. H. Nuoffer, Magnolia, of His Grace's congregation, 13. 76. Gem. 11. 75. By 15 F. W. Heinke, Coll. sr. Gem. at Bauer, 11.00. By 15 L. W. Dornseif, missionary festival coll. sr. Gem. at Boone, 79, 86. by ? A. Grafelmann, part of a coll. sr. Johannis-Gem., 12. 40.

By P. E. A. Brüggemann of sr. Gem. at Jreton, 3. 50. by P. J. Deckmann, coll. of sr. Gem. at Cedar Rapids, 6. 66. by P. Th. Mattfeld of sr. Cong. in Lincoln Tshp. 6.00. By Bro. J. Seßler, Evensong Coll. of Cong. in Sheridan Tshp. 7. 74, in Auburn 2. 20. By Bro. W. Mallon 2.00. By ?. B. J. Ansorte of St. Paul's comm. at Fort Dodge 52. 25. by P. C. W. Baumhöfener of sr. Cong. at Homestead 25.00. By Bro. J. Horn, Thanksgiving coll. sr. Congregation, 19. 45. By Cass. Ch. Sckmalzriedt, Detroit, 5.00. By P. F. v. Strohe, 1st Sdg. sr. Gem. at Monticello, 86. 25. (S. H409. 75.)

English congregation in New Orleans: By P. L. W. Dornseif from G. Bastian 2. 50, by sr. Boone congregation 1. 00. By P. J. H. Brammer of His. Trinity Parish 4. 58. By ?. A. Grafelmann, part of a coll. of sr. Johannis-Gem., 6. 20. (p. H14. 28.)

Comm. in Belle Plaine, Minn.: By P. W. Mallon 1.00.

For Emmanuel Burthlong in New Orleans: By ?. J. Aron by Miss Marie Klüppel 2.00.

Studirende Neger!naben in Addison: By ?. E. Zürrer by H. Richter sen. 1.00.

Pupil Joh. Nickels in Milwaukee: By P. F. v. Strohe from the bell-bag of sr. Gem. at Monticello 16. 50.

Monticello, Nov. 1, 1890. H. Tiarks, Kaff.

Income to the Michigan district treasury:

(Conclusion.)

Students in St. Louis: A. in M. for obtaining all "Lutherans" 5.00. For F. Walther: on L. Winkler's wedding in Frankenmuth ges. 2. 16 and on G. L. Son's wedding ges. 9. 51. (S. H16. 67.)

For Timm in Springfield: D. P. Heid by F. Kirchner at Lisbon 3.00.

For H. Röcker in Addison: D. P. H. Schmidt, wedding coll., 5. 50. D. P. Fürbringer, on Ranke's wedding, for life coll. 7.00. (S. H 12. 50.)

O. Arendt at Fort Wayne: P. A. Arendt's Gem. 10.00. D. P. Fürbringer, on J. A. Meyer's Hochz. ges., for Christensen 10. 50. (S. P20. 50.)

Orphanage in Addison: D. P. Franke v. Mrs. M. S. 5.00.

Orphanage in Wittenberg: D. P. Schöch v. K. 1. 50. Teacher Braun's pupil 1.00. (S. K2. 50.)

Orphanage in St. Louis: D. P. Franke of Mrs. M. S. 5.00.

German Free Church: Gem. in Saginaw City 16.00.

Emigr. Mission in New York: Cong. in Saginaw City 16.00.

Heathen Mission: D. P. Hahn v. Mrs. M. B. in Ill. 2. 50. Gem. in Bay City 8. 50. (S. H11.00.)

English Mission in Detroit: From the Mission Festival of the congregation in Monroe 11.00. Surplus of the Conference Coll. in Detroit 3.03. D. P. Blumenkranz by A. Bräunlich 1.00. D. P. Fürbringer, on J. P. Schemms Hockz. ges., 12. 26. (p. P27. 29.)

English Mission School in New Orleans: Trinity Cong. in Detroit 5.00.

Jewish mission: night of mission feast at Sand Beach 2. 80. congregation at Port Crescent 3.00. N. N. 1.00. (S. H6. 80.)

Hospital in St. Louis: D. P. Heid vvn Frau Fr. Rübs 1.00.

Congregational Church of Brainerd, Minn: Trinity Cong. in Detroit 5.00.

Comm. in Webster, Dak.: Trinity Comm. in Detroit 5.00. Total H1094. 81.

Detroit, Oct. 31, 1890, Chr. Schmalzriedt, Cassirer.

Entered the Middle District caste:

(Conclusion.)

Glaubensb r. in Deutschland: Prof. Fr. Zucker in Fort Wayne H2.00.

Poor students in St. Louis: women's v. Fr. Niemann's congregation in Cleveland for Huchtbauten H10.00. Fr. Ouerl's congregation in Toledo for dens. 10.00. Collect. on Fr. LobensteinSchultz's Hochz. in Fort Wayne 9.00. virgins". Fr. Niemann's Gem. in Cleveland for Brueggemann 10.00. By ?. Tbieme in South Bend, collect. a. Stegmann's silb. Hochz. 3. 25. by Stud. Sieving from Joh. Müller a. d. Gem. near Sherwood 5.00. by P. Sauer from Wittwe Fricke in Fort Wayne 5.00. (p. H52. 25.)

Poor students in Springfield: Virg. v. Schlichten's Gem. in Cincinnati for E. Wilder H15.00. x. Schlesselmann's Gem. in Fridheim for Jäbker 25.00. Mrs. E. that. 5. 50. By P. Link ges. on Baas-Ludwia's Hochz. in La Porte 2. 60. P. Meyer's Gem. in Gar Creek for Spannnth 6. 25. virgin v. P. Niemann's Gem., Cleveland, f. Häberle 10.00. for dens. v. single. Gldrn. of his. Gem. 10. 50. P. Mohr's Gem. in Ingclfield 11. 50. P. v. Schlichten's Gem. in Cincinnati for E. Wilder 30. 55. By?. Franke at Fort Wayne ges. on Milan-Meyer's Hochz. f. Fr. Lankenau 5. 88. (S. H122. 78.)

Poor students in Fort Wayne: By?. Schlesselmann in Friedheim, collect. on Reese-Gehle's Hochz., tzlO.OO. Jünglingsv. P. Weseloh's congreg. in Cleveland for K. Horsch 10.00. N. N. for dens. 1.00. Women's V. Fr. Michael's Gem. in Goeglein f. M. Michael 10.00, H. Hafner 10.00. N. N. in North Dover for Als. Möller 2.00. By P. Franke at Fort Wayne, coll. a. Milan-Meyer's Hochz. for G. Eifrig 5. 87. P. Praetorius' Gem. in Louisville for S. Hoffmann 10.00. P. Trautmann's Gem. in Columbus for Th. Trautmann 15. 94. Wittwe Kaiser das. for dens. 5.00. (SEE P79. 81.)

PoorPupilAddison: maidenv. Fr. Gross' Gem. at Fort Wayne f. E. Rolf H5.00. Cleveland teachers' conference for E. Leutner 30.00. For E. Ehlers and H. Roller: Fr. Hassold's Gem. at Huntington 9. 10. By young people a. his. Gem. 7. 75. maiden v. that. 10.00. wedding coll. at StrodelHauenstein 5. 35. by Fr. Franke at Fort Wayne, coll. on Milan-Meyer's wedding coll. for W. Franke 5. 87. by Fr. Sauer at Fort Wayne by Mrs. Helmke f. Dunkel 5.00. (p. K78.07.)

Laundromat in Springfield: Women's V. Fr. Michaels Gem. in Göglein K5.00.

Household in Fort Wayne: From P. Preuß' Gem. in Auburn H1.00. M. Weber by P. Hassold in Huntington 1.00. (S. H2.00.)

Orphanage in Indianapolis: Ges. beider Geburtstagsf. P. Seemeyer's in Schumm v. S. s. G. H13.00. By ?. Kirchner by L. Posiwio in Briar Hill 1.00. P. Schust's Gem. in Holgate 3. 70. By ?. Wambsganß in Newburgh ges. on Lohmann-Herbckersmann's Hochz. 10.00. Also on G. Em mert's through?. Werfelmann in Neudettelsau 3. 10. Thanksgiving offering by Mrs. Delp that. 1.00. School comm. of Zion's congregation P. Jungkuntz' in Columbia City . 94. by P. Mohr in Ingelfield from Wittwe Böhne5.00. (p. K37. 74.)

Deaf and Dumb Institution: Chr. Böhne through Fr. Mohr in Ingelfield H2.00. C. Krückeberg through Fr. Michael in Göglein 2.00. Through Mrs. F. Haker of P. Zorn's Sewing School in Cleveland for Schüttenberg 3.00. Through?. Rupprecht in North Dover, ges. a. gold. Hochz. by G. H. and A. M. E. Meier 7.00. (S. K14.00.)

District support fund: From P. Preuß'Gem. in Auburn H1. 15. Prof. Fr. Zucker in Fort Wayne 3.00. ?. Sieving's Gem. in Fairfield Centre 8. 50. By P. Werfelmann in Neudettelsau ges. on G. Rausch's Hochz. 6. 17. P. Hiller's Gem. at Minden 8.00. P. Franke at Fort Wayne 2.00. Dess. Gem. 17. 85. by dens. ges. on Conr. Trier's birthday 6. 11. G. M. by P. O.uerl at Toledo 1.00. P. Jox at Logansport 2.00. P. Schlechte at Otis 3.00. P. Lienhardt's Gem. at North Amherst 3.00. Gldr. P. Katt's Gem. in Terre Haute 30.00. (S. K91. 78.) Total: K1797. 96.

Fort Wayne, Ind. the 31st of October, 1890.

D. W. Röscher, Kassirer.

Entered the caste of the Nebraska district:

Inner Mission: By? Aug. Leuthäuser from a member of sr. K2.00. Fr. A. Bergt Jr., mission festival coll. sr. Joh.-Gem., 50.00. P. C. Gutknecht, Missionfestcoll. sr. Jmm.Gem. at Wakefield, 47. 85. P. C. Schneider, Coll. d. Louisville Gem., 22. 26. P. J. Hilgendorf, communion coll. sr. Gem., 8. 79. ?. H. Frincke from the communion box, 5.00. P. Otto v. Gemmingen, mission feast coll. sr. Gem., 37. 52. P. A. Baumhöfener, desgl., 60.00. P. H. Niemand von N. N. 2.00. P. W. Bäder von sr. Gem. at Schuyler 6.00. (S. K241. 42.)

Negermission: P. A. Bergt jr, Missionfestcoll. sr. Joh.Gem., 10. 10. P. C. Gutknecht, mission festival coll. sr. Jmm. comm. at Wakefield, 12. 00. P. J. G. Lang, coll. sr. Comm. at Wakefield, 6. 33. ?. W. Harms, Octvbercoll. of, 3.00. teachers J. W. Hackstedde of W. and Heinr. Hamann 1.00 each, Mary Hamann . 50. (S. I33. 93.)

Negro Mission in New Orleans: Fr. F. King by Mrs. Jmig (Bethl. School) 2.00. Fr. M. Adam from the Communion Box 15.00. (S. H17.00.)

North Omaha Gem.: Kaff. H. H. Meyer of the Westl. Dist. 2.00.

Synodal treasury: P. F. König, Abendm.-Coll. sr. Gem., 8. 42. P. J. Hoffmann, Abendm.-Coll. sr. Joh.-Gem., 5. 18. (p. H13. 60.)

Widows and orphans: Fr. G. Nademachr, Harvest Festival Coll. of sr. Congregation, 7.00. Fr. C. Gutknecht of sr. Congregation, 18.00. (S. H25.00.)

Orphanage in Wittenberg: By?. A. Hofius, ges. on H. Schutt's wedding, 4. 75.

For poor students in Springfield and St. Louis: By P. J. G. Lang, from the collection box, 1 each. 35.

For poor students in Addison, Milwaukee, Concordia, and Fort Wayne: By the same from the penny bag, 1 each. 35.

For poor student FortWayne: By?. G. Weller ans the bell bag sr. Congregational 10:00.

Sy n od al-B a u kasse: P. W. Cholcher, 1. Zhlg. sr. Gem. 7.00.

Church building (?. Bangerters Gem.) in Gainesville, Ark.: ?. Chr. Bock of sr. Gem. at Deshler 4. 75. total P367. 55.

Lincoln, Nov. 1, 1890. I. C. Bahls, Cassirer.

Entered the caste of the Eastern District:

(Conclusion.)

Negro Mission: P. Steckbolz'9. 31. mission feast bill of the congregation of P. Wolters 10.00. By P. F. König from H. Schäfer 5.00. From the benevolence fund of the Matth.Congregation in New Nork 75.00. Congregation P. Walkers 15.00, from the mission box 16.00. Mission festival coll. of the congregations in Wellsville and Allen Centre 5.00. By P. Sieker from J. Kleinmann 2.00, T. Steinbühler. 50, Wittwe H. Kahrs 5.00. Sunday School of the congregation by Fr. Föhlingers 10.00. Mission Festival Coll. of the congregation by Fr. Kuhlmanns 5.00. Negro School Building in New Orleans: congregation by Fr. Beyers 36. 37. Young Women's Association of the congregation by Fr. Stiemke's 5.00. Missionary festival coll. of the congregations in Wellsville and Allen Centre 2.00. Desgl. of the congregations in New Pork and environs 125.00. Congregation in Morton's Corner 2. 25. (p. H328. 43)

Webster, Dak. congregation: mission festival coll. of Wellsville and Allen Centre congregations 1.00.

Cong. at Belle Plaine, Minn: Mission Festcoll. of congreg. at Wellsville and Allen Centre 1.00. Cong. P. Ebendicks, Sr. 5. 50. (S. H6. 50.)

Engl. Gem. in Baltimore: Mission Festcoll. of Gem. in Wellsville and Allen Centre 2.00.

English congregation in Pittsburgh: mission festival coll. of the congregation ?.. Kuhlmanns 5.00.

Nothl. brethren in the faith in Nebraska: through P. F. Brand, ges. on the Hochz. of Lehberger-Lankowsky, 8. 50.

Students in St. Louis: By?. Sander from N. N., Little Valley, 7. 25 for T. Fleckenstein. By P. W. A. Frey from Mrs. N. N. 5.00, N. N. 3.00, Mrs. Meinecke. 75 for M. Sommer. (S. P16.00.)

Students in Springfield: Young People's Association of the Congregational ?.. F. King's 10.00 for Friedmann. By P. Sander of N. N., Little Valley, 7. 25 for Bernreuther. (-L>. H17. 25.)

Students in Fort Wayne: Gem. in Wellsville 15.00. Jubilee Coll. in Allen Centre 5.00 for H. Biermann. By P. Sieck of P. G. 2.00 for H. Westphal. (S. K22.00.)

Health insurance: By?. John of etl. virgins sr. Gem. 3. 77.

Orphanage at Roxbury: From the Benevolent Fund of St. Matthew's Parish, New-Pork 25.00. By Bro. Walker of K. W. 2.00. Anniversary Coll. of Allen Centre Parish 2. 50. (S. -29. 50.)

From the benevolence fund of the Matth. congregation in New York 50.00, congregation of V. Walkers 15.00. Jubilee fund of the congregation in Allen Centre 5.00. congregation of P. Hers 5. 70. by 1*. Sörgel of N. N., Nochester, 1.00. Gem. P. Kretzmanns 20.00. P. J. H. Sieker 25.00. By P. Senne of Mother Beer 5.00. Thanksgiving Coll. of the Gem. P. Fleckensteins 8.02. P. G. Bartling 1.00. Gem. 1'. Siecks 20.00, Mrs. N. 2.00. Gem. P. Lohrmanns 12. 6l. (S. -175. 33.)

Aid fund for missions: Mission feast coll. of Wellsville & Allen Centre congregations 5.00. Inbil. coll. of Allen Centre congregation 5.00. By Bro. Sörgel from Mrs. Chr. Brand, Freebom, 5.00. By Bro. Sieker from R. Z. 5.00. (S.-20.00.) Total: -1439. 13.

Baltimore, Oct. 31, 1890, C. Spilman, Cassirer.

Proceeds to the Southern District treasury:

(Since last receipt dated September 13, 1890.)

InnerMission: By Rev. **W. C.** Lauer, Garden City, Ala. mission festival coll. of Cullman & Hanceville congregations, -30.00. By Rev. G. Buchschacher, mission festival coll. jr. congregation, Warda, Tex. 58.00. By Rev. J. F. W. Reinhardt, Gotha, Fla. coll. in Mannville . 94, in Starke 55, at Tampa, 4.05. By P. R. Seils, Hamilton, Tex. coll. at Big Springs, 2.00, at Baird, 2.00. By ck. A. Schupmann, missionary festival coll. sr. Gem. in Swiss Alp, Tex. 27. 80. by P. C. L. Geyer, missionary feast coll. sr. Gem. in Serbin, Tex., 45.05; by Mrs. B. in Serbin . 75; by **P. S.** Hörnicke, coll. sr. Gem. in Lake Charles, La., 9. 60. by 1". J. Barthel by Mrs. C. 2 Stöckli in Houston, Tex. 2.00. By P. G. J. Mueller, Rose Hill, **Tex.** thank offering by Mrs. Jakob Theis scn. of Klein, Tex. 1.00; desgl. by David Theis das. 1.00. (P. -184. 74.)

Negro Mission in New Orleans: Durchk. W. C. Lauer, Garden City, Ala. Kissonübrzüge, 5 Ties, 6 Pr. socks, 1 Pr. Schuhe. From Mr. Pörner at mission feast coll. of Gemm. at Cullman and Hanceville, 15. 75. sec. G. Wheaton, Ill, 1 basket of grapes. From Mrs. Kimmert in Palatine, Ill, 6 hats Buchschacher, mission festival coll. of sr. Congregation at Warda, Tex. for girls. From L. Zimmermann in Härlein, Ill, 6 sbawls, 4 collars, II pr. 10:00 a.m. By Rev. A. Schupmann, Mission Festival Congregation, Sr. stockings. From A. Wedule in Ehieago, Ill, (IN Leeb's Gem.) 1 remnant of Congregation in Swiss Alp, Tex. at 3 p.m. By K. C. L. Geyer, Missionary calico. From Ludwig Th. in Chicago, Ill, (IN Nosenwinkel's Gem.) 2 caps, Festival Coll. Gem. in Serbin, Tex., 22. 50. By P. 8. Wabl v. Mrs. B. Boltz, 2 undershirts, I remainder calico. Nack dem Waisenfeste: From IN Große in Härlein, Ill., I Pr. shoes. From Joh. Lembke in Genoa, Ill, 16 Pr. shoes. Mobile, Ala., 1. 75. (S. -65.00.)

Widows and orphans: By P. 8. Ernst, baptismal coll. at A. Zündler's, Sent from Ohio to IN T. J. Große in Addison: 9 Pr. trousers f. girls, 6 8incoln, Tex. by 2. 50. By P. G. Buchschacker, baptismal coll. at W. bodkins, 6 boys' shirts, 5 Pr. stockings. From Franz Hoffmann at Llmhurst at Mobile, Ala., 10.00. By P. M. Heuer, Dallas, Tex., W. Kbüpper, garments, 1 rain skirt, 2 Pr. L-choes. From W. Ahrens in Addison, Ill, 5 pd. Arlingtnv, Tex., 1.00. Baptismal coll. at P. G. Buchschacher, Warda, Tex., potatoes. From P. Ramelow's comm. tn Elk Grove, Ill.: by H. Brenscher 4. 50. By P. A. Schupmann, Swiss Alp, Tex., ges. at a conference 5.00. and W. Janke 15 p. Potatoes, 8 p. Grain, 3 p. oats, 6 p. pearl barley, 4 p. (S. -20. 50.)

Poor students: By Bro. G. J. Wegener, of Bro. Magdal. Wöste in New turnips, j p. bobnen, 2 gallons lard. Orleans 1.00. By Fr. 8. choice of Mrs. B. Boltz in Mobile, Ala. 2.00. (S. - Addison, Ill, Nov. 8, 1890.

Stud. H. Forester (St. 8ouis): Coll. of the comm. in Warda, Tex. paid to himself 22. 35.

Stud. T. Zoch (Springfield): By P. G. Buchschacbr from a friend in Warda, Tex. 5.00.

Stud. G. Pallmer (Addison): By 8ebr. Leubner, Serbin, Tex. wedding coll. with Cl. Stealich 8. 25; desgl. with teacher J. Dänzer 7. 70: baptismal coll. with W. Leubner 2.00, v. Mrs. R. Mertink 3.00, Mrs. M. S. 2.00, Mrs. W. St. 2.00, Miss Maria Jannasch 2.00, Joh. Pillack I.00, Father Zoch . 25, Aug. Wagner 2.00, Joh. Urban 2. 20. (S. -32. 40.)

Emigrant Mission: Through Fr. A. Schuvmann, Mission Festcoll. sr. Gem., Swiss Alp, Tex., 5.00. Total -350. 19.

New Orleans, Oct. 15, 1890. J. F. Geyer, Cassirer.

Income to the Western District coffers:

Synodical treasury: P. Demetrios Gem. in Emma -9. 80. P. Buszins Gem. in Cole Camp 6.00. By M. C. Barthel of Jul. Neils in Sauk Rapids, Minn., 50. (S. -16. 30.)

Progymnasium in Concordia: Fr. Demetrios Gem. in Emma 6.00.

New construction in Concordia: P. Griebel's Gem. in California 7. 25.

P. Holls' Gem. an d Honey Creek, 2nd Zblg. 35.00. (p. -42. 25.)

Inner Mission of the District: Fr. Great Gem. at St. Joseph 8. 91.

Negro Mission: Through Fr. Mendc in Uniontown of N. N. Thanksgiving offering for the harvest 3.00 for New Orleans. By Bro. Mießler in Des Peres from G. Mertz for New Orleans 1.00. By M. b. Barthel from FritzBaumgart in Danville, Ill, for Negro Church . 25, by W. Hilmer in Sylvan Lake, Ks. . 50. By k. O. Hanser in St. Louis, by Mrs. C. Grannemann . 50, by Miss Steinbach . 25, by Ww. E. K. 1.00. (S. -6. 50.)

English Mission: Through Kassirer Spilmann 5.00, for the congregation in New Orleans 2.00. (S. -7.00.)

Support fund: P. Mende in Uniontown 5.00, by sr. Gem. 10. 75, by Fr. O. Hanser by Miss Hellwege 1.00, by Ww. W. Schramm 5.00. (S. -21. 75.)

Orphanage near St. Louis: Fr. Griebel's congregation in California 6. 10. By Fr. Schülke in Palmvra from Stark family 5.00. (S. -11. 10.)

Poor Students in St. Louis: By Bro. Mendc in Uniontown from N. N. Thanksgiving offering for Harvest 2.00. By Bro. O. Hanser by Ww. Schramm 5.00. (S. -7.00.)

Poor students in Springfield: P. Janzow's Gern, in St. Louis for H. Dabl 5.00.

Wash kajse in Springfield: F. W. Schuricht in St. Louis 5.00.

Poor Students in Fort Wayne: Fr. Janzow's Gem. in St. Louis for Fr. Just 5.00.

Poor communities in Nebraska: by P. O. Hanser v.

B. Otto 3.00, Herm. Scheer 2. 50, Heinr. Scheer 10.00, Ww. W. Schramm 5.00. (S. -20. 50.)

Poor churches in Kansas: K. Aug. Hermann in St. Louis 3.00. By IN O. Hanser in St. Louis by Heinr. Scheer 10.00, Ww. W. Schramm 5.00. (S. -18.00.)

St. Louis, November 25, 1890. H. H. Meyer, Cassirer. 2314 N. I4tck 8br.

For the orphanage in Addison, Ill.,

from 1 July 1890 until beute erbalten:

From P. E. A. Brauer's parish at brete, Ill, from the sewing club, 16 boys' garments, 5 pr. stockings, 1 dress, 1 apron, 6 krssen covers, from the women's club, 8 dresses, 3 pr. stockings, 1 apron, 4 hxmde. From IN Rabe's Gem. near Porkville, Ill, from the Woman's V. 4 Pr. trousers for boys, 4 jackets for boys, 4 Pr. stockings, 8 dresses. From IN Facklers Gem. at Adrian, Mich. from the Woman's Club 8 pr. stockings. On the Orphans' Feast (Sept. 21st): Alt^ChicaAo, Ill. v. Dr. Leininger in IN Reinkes Gem. 2 boyes grapes, 1 boy bananas; from IN Sueeops Gem. of F. Meyer 8 dresses, from Rascberth I coat, Elisabeth Linn I nest shirt stuff, 12 handkerchiefs, 4 pieces wool yarn, 2 ties; from ?. Engelbreckts Gem. of Tberese Nvsa 2 sheets, 2 coats, of Brandenburg I box Eandy, 1 petticoat, 1 remnant calico, of Scknvirm 2 remnants apron stuff, v. Wilbavn I ouilt, v. Brandt 1 remnant calico flannel; from IN Uffenbeck's Gem. of Giesemann 1 pack of worn garments; from P. Müller's Gem. von Heuer 2 remnants calico flannel, I coat, J. Sölamann worn garments, 1 pr. shoes, v. Brischke worn garments; from IN Bartling's Gem. von Ebr. Grawe 2 boys' suits, Bertha Papentbien I box tr. garments, I Boy L>toys, 3 Pr. Schuhe, I hat, von Henk I remnant calico, tr. garments, N. N. 4 coats, 1 skirt, 2 underclothes, I cap, 1 Pr. underclothes; from IN Hölters Gem. of Bro. Mesenbrink some doz. Collar buttons, Mrs. N. N. 2 Pr. trousers; from IN Wunders Gem. of Miss Jonton I Bor. Stockings, from Hoff 9 handkerchiefs, C-2 jackets, 1 cap, from Küsel 1 ouilt, 4 pillows with covers, from Helmke 2 Boys Candy, Mrs. Stumpfbaus 16 shirts for boys, 9 for girls, 21 aprons, 15 Pr. Pants for girls, 30 dresses, 13 petticoats, 24 handkerchiefs, 7 collars, 5 dolls, 7 hats, 6 strings of beads, 1 woolen jacket, I Sebirm, 4 Kissonübrzüge, 5 Ties, 6 Pr. socks, 1 Pr. Schuhe. From Mr. Pörner from Boys Candy, Mrs. Stumpfbaus 16 shirts for boys, 9 for girls, 21 aprons, 15 Pr. Pants for girls, 30 dresses, 13 petticoats, 24 handkerchiefs, 7 collars, 5 dolls, 7 hats, 6 strings of beads, 1 woolen jacket, I Sebirm, 4 bodkins, 6 boys' shirts, 5 Pr. stockings. From Franz Hoffmann at Llmhurst at Mobile, Ala., 10.00. By P. M. Heuer, Dallas, Tex., W. Kbüpper, garments, 1 rain skirt, 2 Pr. L-choes. From W. Ahrens in Addison, Ill, 5 pd. potatoes. From P. Ramelow's comm. tn Elk Grove, Ill.: by H. Brenscher and W. Janke 15 p. Potatoes, 8 p. Grain, 3 p. oats, 6 p. pearl barley, 4 p. oat groats; by Thake and Mueller 17 p. cartons, 13 p. grain, 5 p. oats, 2 p. turnips, j p. bobnen, 2 gallons lard.

Addison, Ill, Nov. 8, 1890.

Joh. Har'mening, orphan father.

In response to the "heartfelt request" sent out to nearly all the pastors of the Synodical Conference for support toward a church building in Belle Plaine, Minn. the following gifts have been received from the Hon. Missouri Synod: From IN Tb. Fink -1.00'. IN K. Spannuth 3.00. IN H. Albrecht 1.00. IN J. Grabarkewitz 1.00. By P. F. Bünger-1.00. By IN W. Chvlcher 2. 50. By Kassirer Meyer in St. Louis 20. 30. By P. W. Moll 10.00. By ?. J. Kogler 7. 35. by Prof. Simon in Springfield 24.00. by IN A. Roblfing 1.00. by P. J. Sieker 10.00, by Kassirer Th. Menk in St. Paul 7. 88.

In the name of my sorely afflicted little congregation I express my heartfelt thanks to all dear donors with the wish that the Lord may bless them all abundantly in body and in spirit.

Following on from these statements, I cannot help openly confessing here thatl cannot but openly confess here that we revive in great joy at such heartfelt actual participation of our dear fellow believers; for our opponents, whom the apostate Ohio Synod has willingly accepted, after they were abandoned by the Iowans because of their ungodliness, would like nothing better than that we had done our cry of distress in vain, so that in their opinion we would have been forced to go with them again: Nothing would they rather see than that we had made our cry of distress in vain, so that in their opinion we would have been compelled to go with them again, which, of course, we would not have done for the sake of our conscience. But now our courage grows all the more, and our opponents also realize that we are not forsaken. Yes, the Lord fulfills His gracious promise to us, Ps. 2:6.

Jordan, Minn, Nov. 14, 1890, G. Albrecht, IN.

For poor students from Iowa

The undersigned received: From IN Mallon -2.00, from St. Paul's parish 6.00. Through IN Meyer from his parish. Gem. retrospectively . 25. by IN Schüßler, Abendmablscoll. sr. By IN Brandes, part of the Pentecostal congregation, 3. 41. By IN Steegc, s. at the Confirmation service, 3. 80. By Fr. Meinckc, s. at the wedding of Wengert-Garbelmann, 7.05. By Fr. Brandt of jr. congregation at Clarinda 6. 44. By IN Bünger from sr. Ebristusgem. 3.00. By Fr. Ph. Dornseifl ges. on the Hochz. Warker-Jipp, 10.00. Part of the mission feast coll. mycr Trinity congreg. 14. 78. By Fr. Horn from the Almvsenkasie sr. Coll. in an evening service at the general pastoral conference of the Jowadistrict 18.04. Surplus at the distribution of the travel money of the aforementioned church. Conf. 2. 55. by IN Ph. Dornscif from the Women's Association of His Grace. By IN Bünger from the church congregation 6.00. By IN Dörffler for H.

Brandt 15.00. and that from the Gem. in Aston Tsp. 8. 13, from N. N. 6. 87. By IN Steege from Boomer for S. Brandt 15.00. By IN Haar, Reformation Feast Coll. sr. Gem. in Hubbard, 3. 50. By P. Amstein from sr. Gem. in Cbarter Oak 7.00, from the Gem. Soldier Tsp. 9.00. By H. Bolte, Coll. of the Gem. in Aurelia, 7. 76. (p. -165. 33.)

Would that the dear congregations would cover this fund with a collection as soon as possible, since the means for paying the 2nd quarter of the board for our poor students are not sufficient.

Lowden, Iowa, Nov. 17, 1890, J. H. Brammer.

Gifts of love for the college household in Fort Wayne:

From IN Hassolds Gem. in Huntington: From Joh. Weber 1 sack of cartons, 9 heads of cabbage, radishes and red beets, 1 gall. Apple butter. Mich. Weber -1.00 Lurch D. W. Roscker, Kass. W. Faurback 1 p. wheat, 1 p. oats. L. Brandt, 1 p. wheat, 1 p. kart. Joh. Hauenstein 2 p. wheat. Mrs. Wj.MLitzlrA 1 galt. Lard. Mrs. H. Sündermann 1 gall. Schrtaltz, 1 Gall. Molasses. Jak. Lusch 1 p. wheat, 1 p. cart. Joh. Brandt, 1 p. wheat, 1 p. white turnips. Gottl. Pöluer 2 p. wheat. Mrs. Katb. Hartmann 1 p. wheat, 1 p. cart. H. Hartmann 1 p. wheat, 4 heads of cabbage. Louis Hecker 1 p. wheat. Friedr. Wagner 1 p. cart, 6 head of cabbage. Mich. Wilhelm 1 p. wheat. Jak. Krieg 1 p. cart, 1 p. beans. N.N. 1 p. Cart. From IN Sauer's parish, Fort Wayne, from Mr. P. Wolf 4 mattresses for the sick. From Mr. IN Scklessel mann's parish, Friedheim, from the Women's Association: 6 quilts, 9 colored shirts, 6 towels, 6 sheets.

A. Aehnelt, Property Manager.

The undersigned gratefully acknowledges the following contributions received for poor pupils of our institution: By Hrn. IN H. Sprengeler, ges. on the Hockzeit Ullrich-Wolläger, -23. 15. By dens. from Mrs. N. N. 1.00. From the Frauen- und Jungfr.Vercin d. Gem. Hr". P. L. Lockners 10.00 each for. G. Pallaschke. From the Women's Association of the Freistadt, Wis. community, for. Martin Wichmann. 16.00. By Mr. IN G. Löber, Coll. sr. Gem., 18.03, from its Jungfr.-Verein 3. 60, from its Gesangbuchskasse 5.00; by him from the verw. Frau IN Wevel 1.00; by him from ders. for M. Sckott 1 Pr. wollene Socken. By Mr. IN Offenbeck from Mrs. C. G. for Mr. Sckönbeck 10.00. By Mr. teacher H. G. Nuoffer for W. Nöcker, Hockzeitseoll., 4. 20. From the women's association of the local Trinity congregation 8 woolen shirts.

Milwaukee, Oct. 29, 1890.

C h. H. Löber, Dir.

For the mission church at Butte City, Mont. the following love offerings have been received by the undersigned: From Father Meyer's congregation at Richton, Ill, -23.00. By Cassirer Simon from U. b. Brewer's congregation at Eagle Lake, Ill, 17.00. From Father E. Roeder's congregation at Arlington Heights, Ill, 25.00. From Father Great's congregation at Addison, Ill, 34. 79.

Butte City,

Düjv.. 189.0. . A d. Bartling.

With heartfelt thanks I received from Mr. C. Cd. Kühnert in Chemnitz in S. erkalten 2 copies of "Hin zur wahren lutherischen Kirche!" v. H. Lenk, one for the library here, the other for the library of the Progymnasium zu Concordia, Mo.

M. Günther.

New printed matter.

The Lutheran Household Friend. Calendar for the year 1891, published by O. H. Th. Willkomm, sep. evang.-luth. pastor at Planitz.

We would have shown this calendar to our brothers in Germany sooner if the first shipment had found buyers soon after its arrival. - From the rich content we highlight only a few: Very timely is the article considering the social question: "Righteousness exalts a people, but sin is the people's undoing. Readers will be especially interested in "American Travelogues" by Mr. Willkomm, who visited us last year and now describes his journey; and "From the Life of Blessed Dr. Walther" by Mr. P. E. O. Lenk, who was a pastor in our Synod for a long time and is now in the service of the German Free Church. Would our readers like to draw the attention of their friends and relatives in Germany to the fact that this calendar can be obtained through Mr. Heinrich J. Naumann in Dresden. It can be obtained here from the Concordia Publishing House. Price: 20 cents.

Correction.

In the missionary feast report Fr. Ad. Bergts read instead of: Collecte "-10. 60": -60. 60.

Changed addresses:

k "v. Il. 8i "ckormnnn, ^twutor, lvruiNvolii Oo., lAiiim. livv. 1'. biick^tncBt, 239 Broöswöt ^ve., Cunton, O. lierv. 8r. kckovsr, 812 8o "tk ^Inlvuclo ^vo. (Cos^emee), Buedlo, Oolo. ll. l'. willing, 508 23cl 8tr., Äilinnukoo, >Vi8.

The "Lutheraner" is published every fourteen days for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra for porter's wages.

To Germany the "Lutheran" is sent by post, postage paid, for Z1. 25 sent.

Briefs containing business, orders, cancellations, monies, etc., are available at Imtk. Lonoorilin-VerlnK (5l. O. ttnrtkvl, ^Vxont-, Corner yl blinnii 8tr H Indiana .Vve., 8t. l-ouis, No., to be sent here.

Letters containing information for the paper (articles, advertisements, receipts, adverts) should be sent to the editor under the address: "lntkerinrvr", s'oneorllia 8 "mln "rx.



(Submitted.)

The Christmas light.

Darkness enveloped the universe, When by God's call
 of omnipotence Sudden light filled the world, To his
 praise, who created all things Once for his name's
 glory; Yet wavers he in eternal light And in his
 sanctuary never night breaks.

Darkness lay on the earth, When the greatest miracle -
 Greater even than that "Become" - God showed to the
 world: When the night of heaven's brightness shone
 Like the bright day, And the light of the world in truth lay
 In the darkened stable.

If once the heavenly choirs sang God's praise at
 creation, Here the angels proclaim his glory in the
 same way. Countless multitudes sing, "Glory be to
 God!" in a tone of jubilation; Here on earth one hears it
 sounding As otherwise only before God's throne.

For on earth such a deed of love has happened, As
 even angels have never seen - There in that city of
 David. Into the dark world has come Christ the Lord,
 the eternal light, God has taken on humanity, Now the
 day of salvation is dawning.

Light is now, the night must give way, Heavy, fearful
 night of sin, This child makes us rich, God's children. In
 the night of mourning God's Father's benediction
 shines, Even where one weeps at the coffin, This
 Christmas light falls into the grave.

Let this light never fade from the heart, For its ray lets
 you find comfort and peace, When it goes into the
 valley of death. From the heavens it descended Once
 with heavenly glow and shine, To heaven it leads again
 All children of light.

Mrs. Lindemann.



gegeben von der Deuttschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., December 16, 1890.

No. 26.

Dr. Martin Luther's
Reformation writings.

Second part.

Dogmatic - polemical writings.

B. against the Sacramentarians and other enthusiasts, as well as
against the Jews and the Turks.

Our readers will certainly be pleased that - after a year - a new volume of our Luther edition has appeared. While the two volumes that preceded this one contained Luther's controversial writings against the papists, the new volume contains the controversial writings against the sacramentarians, i.e., the fanatics who deny the true presence of the body and blood of Christ in the sacrament, against other fanatics, as well as against the Jews and Turks. If the dissemination and study of Luther's writings against the papists is necessary and important in our time and in our country, since the papacy is seeking to expand its power, this also applies to the writings against the Sacramentarians, since we are surrounded by Sacramentarians and enthusiasts in this country, and one no longer wants to see enemies of the truth of Christ in the Sacramentarians, but gladly unites with them.

- The principal writings of the present volume are: Against the
Heavenly Prophets,
Sermon of the Sacrament against the raving spirits,
That these words, "This is my body," should still stand firm
against the raving spirits,
The great and small confession of the Lord's Supper.

About these writings of Luther, Blessed Dr. Walther wrote in 1857: "After many years of uninterrupted study of these writings, we have come to the clear conviction that Luther has not only written the best, most thorough, and most powerful of all against the Reformed errors, but that these polemical (controversial) writings of Luther surpass anything that has ever been written before.

has ever been done in the field of polemics. Whoever has not yet read these writings does not yet know what polemics (fighting errors) actually means. . . . Luther's polemical writings make those who already believe with all their hearts the truths he defends exult with joy, they strengthen the weak in faith, they make the hitherto doubtful certain, they give full light to the hitherto ignorant of the matter and to those who out of weakness are caught in error, and they crush the wilfully resisting opponent of the truth. ... The longer one reads these writings and immerses oneself in them, the more doubtless it becomes that here it is not a man who fights against flesh and blood, but that the Lord Himself, through His chosen armour, fights against the prince of darkness who has deceived poor men into giving themselves up to be his instruments. ... In addition, they have the peculiarity, as do all the writings of this true reformer, that in them, equally instructive and attractive to the most simple as to the most learned, even the most mischievous sophistries of the opponents are clearly laid before their eyes in all their nakedness, and even the deepest doctrines of divine revelation are most brightly and clearly presented, substantiated, and developed." L. u. W. III, 43 f.

Other important writings contained in this volume could be referred to; among the writings against the Jews we will only mention the writing against the Sabbaths as important for us here in America, where Sunday is said to be kept as the Jewish Sabbath.

Prof. Hoppe has also taken care in the publication of this volume to provide a correct text; he has added valuable explanations, corrected incorrect time determinations and newly translated some things from Latin. The "Einleitung in die Streitschriften Luthers" etc. is a thorough work and the "Verzeichniß einiger seltenen oder veralteten Wörter in Luthers Schriften" a most valuable addition.

May this new volume be widely distributed and not only purchased, but also diligently read and studied. Price: \$5.00. G.

Of the Incarnation of God.

(Conclusion.)

"God is manifest in the flesh: this is a mystery of godliness. In all reverence and humility we should worship this great mystery. But we shall worship it aright when we rightly recognize and appreciate the purpose of God's incarnation. "God is made man for your good, O man." God, when He came on earth and became man, desired and sought nothing for Himself. God wanted to show favor and love to mankind. This is the greatest benefit that God showed to the human race, that He Himself became a member of the human race. Where St. Matthew tells of this great sign and miracle, of the birth of Immanuel, that is, "God with us," he remarks at the same time that this Jesus Immanuel "will save his people from their sins. Matth. 1, 21. "God sinks the majesty, his incomprehensible being, into a man's body; now the world must recover." The world was sick, deadly sick, even dead in sins and transgressions, doomed to eternal death: but now God has sunk his majesty into this world, into the body of a man, and so the world must recover from sin and death.

If men had not fallen, fallen into sin, God would never have become man. Sin, the sin of man alone, is what God brought down from heaven into the flesh and blood of man. When men were still in the state of innocence, they rejoiced in the blessed communion of their God. In Paradise God had intercourse with the first men as a father has intercourse with his children. But there was a great difference and distance between God, the Creator, and men, the creatures of God. And how wonderful! When man had sinned, God united Himself all the more closely and intimately with the human race; God and man, the Creator and the creature, became One Person. Therefore God became man to save men from destruction, and the saved sinners now praise and adore the seed of the woman, the man, the Lord, for all eternity.

Man has fallen, fallen away from God. He has cast away the image of God. Man has become quite unlike God, quite unequal. "We were all then, we are all by nature, "Unwise, disobedient, erring, servants of lusts and divers lusts, walking in malice and envy, and hastening one another." Tit. 3, 3. There is not a shred of original righteousness left in man. Man is alienated altogether from the life that is of God. All man's powers are perverted and corrupt. And because man has become so unlike God, God has become quite a stranger to him. The natural man knows nothing of God and divine things. If man still speaks of God and makes up some kind of conception of God, it is vain deceit and delusion. And because man no longer knows God, his heart also no longer has any contact with God. There is no fear of God in man, no love for God, no trust in God, yes, not a speck of fear and love. Man lies when he says that he still fears God,

that he still loved his God. The opposite is true. The mind of the flesh, the mind of the natural man, is enmity against God. The people of this world, even those who seem pious, soft, and good-natured, are all enemies, bitter enemies of God. Nothing is more repugnant to man, nothing is more offensive to him, than God and God's word. No, man has nothing more in common with God. And so God also has nothing more in common with man. Man has fallen out of the hand of his God. The bond that first connected the Creator with His creature has been cut. Even the last, silent fiber has been cut. All men are ungodly, really loosed from God, from birth and nature. This is the wretched condition of men on earth : they live without God in this world. And because they have no God, therefore they have no comfort, no hope, have nothing to cling to. They all go astray, like sheep, each one looking to his own way. They have turned away from God, the source of light and life, and seek and love the created light. They have clung to the creature with heart, mind, and spirit, with every fiber of their being. Mammon is their god. The belly is their god. The world and its lust is their god. They serve the worldly lusts and the ungodly. But these their gods are idols, vain nothings. When trouble, fear, and distress come, man realizes that he has leaned on a staff of reeds. The idols burn in the fire. The natural man still has a consciousness that there is a God who is really God. But what good does it do him to know and say to himself, "There is a God"? This God is on high, in a distant, inaccessible height. Man is in the depths, lying in the mire of sin and sinful lusts. There are, to be sure, nobler men who rise above the mire of common lusts and vices, who strive for higher things, who seek to come near to God with noble, good works. But the closer man tries to come to God with his powers and works, the further he gets away from God. The nobles, the wise, the prudent of this world only create a new idol for themselves with their works. Their wisdom and prudence, their virtue and righteousness, their own ego, these are their gods, and truly also a dead idol that does not save them from death. And whether man, the sinner, could by any means come nearer to God, oh, that would indeed be no happiness for him. For he has broken his covenant with God and his loyalty, and has offended God to the point of death. God is his mortal enemy. God is a consuming fire to sinful men. For fallen man there is nothing more terrible than to fall into the hands of the living God. Man also feels something of this in his heart and conscience, that God is against him, that he has nothing else to expect from God but disgrace and wrath. Therefore it is easy to understand that man finally does not bother with God at all and, as much as there is in him, completely puts God out of his mind.

And behold, what has not and could not come into the heart and mind of man, God has now done. The immense gulf between God and man has nevertheless been filled. God has rebuilt the bridge that man had broken down, and built it stronger and firmer than it had been.

before man sinned. Christ, true man and God, is the ladder of heaven that connects heaven and earth, God and man. Yes, there is no need now for a ladder or a bridge. Heaven has leaned down to earth. God has set his throne on earth and made his dwelling among men. Heaven and earth, God and man are now united in One. God and man are now One Person. God is manifested in the flesh, became flesh, and appeared in the likeness of sinful flesh. It is upon man, sinful man, that He has His purpose. God assumed human nature with all the weaknesses and infirmities with which the human race has been afflicted since the fall. The blessed God has descended into the wretchedness, the misery of men. He, the Holy One, has taken upon Himself the sin of the world as His portion and inheritance, has imputed the sin of men to Himself, and now the sin of the world is swallowed up and buried in the depths of the Godhead. The sin that separated God and man has been removed from the remedy. Christ, the God-man, is our peace. Yes, now the world is made whole. Now we are helped. In Christ we men have found again our God, whom we had lost. We human beings are flesh and blood, we are weak and stupid, we cannot lift ourselves up to God in heaven above, so we cling to this man, Jesus Christ, who is our equal in all respects, and in this man we grasp and take hold of God, the Most High. We cling to this flesh and blood, which is in the womb of the Virgin, and so we are again in the hand of God our Creator. We welcome the child in the manger as our little brother, and so God is again the light and delight of our lives, God is again our sun and shield, the comfort and portion of our hearts. We call on the name of Jesus, and in doing so we restore to God the glory that we had stolen from him. We recognize Jesus Christ alone as our Lord and God. But we recognize and see in Christ not only the almighty God who created us, who sustains us; we see in him not only the love and goodness of the Creator, in which men have rejoiced and been refreshed from the beginning. No, in Christ, the God-man, the heart of God has been opened to us much wider than it was to the first-created man. We fallen men now see deeper into the depths of the Godhead than Adam and Eve did before the fall. In this man Jesus, the saving grace of God, the kindness and lightness of God our Saviour, has appeared to us. We poor sinners know now, of which no other creature knows anything, that in Christ we have a gracious God. Adam, in his state of innocence, knew nothing of this. It is only in Christ, the God who is of our own race, that we have come to know the true nature of God, the way in which God deals with mankind. We men honor and praise the God who made us, but above all we praise the God who appeared in the flesh of man and redeemed fallen man.

God has sunk his majesty into the flesh and blood of mankind. Now the world can be healed. Now the damage of Adam is healed. The sin, the apostasy is forgiven. We believe in



JEsum Christum, true man and God, and thus we have risen again from the fall and rest again at God's heart. We have peace with God again. But we are now also recovering in our part from the deadly disease, from sin, which has poisoned and permeated our whole nature. Through Christ, the God-Man, the original nature, the divine nature, God's image is restored in man. We sing of Christ, "He changeth with us whimsically, flesh and blood he taketh on, and giveth us in his Father's kingdom the clear Godhead on it." He takes what is ours, our flesh and blood, and gives us in return what is his, his clear Godhead. "The eternal light entereth in, and giveth the world a new light; it shineth well in the midst of the night, and maketh us the children of light." The eternal light that shines in Christ makes us children of light. We believe in Jesus Christ, true man and God, we love him with all our heart, our heart is inclined and devoted to the friendly child in the manger, and so we are also inclined to our fellow men, who also have Christ for a brother, and are eager and anxious to make known the blessed mystery of Christmas to those who do not yet know about it. But he who is thus minded is born again, he is a new creature. He who loves Christ and loves his brothers for Christ's sake is a child of light, walks in the light, and leads a divine life. He who has taken Christ, the Son of God and of Mary, into his heart no longer inquires after the world; he denies worldly lusts and the ungodly nature. And if we grow in the knowledge of Christ. And when we grow in the knowledge of Christ, and diligently hear and learn the gospel of Christ, then we grow stronger and stronger in the divine nature and walk. Of course, as long as we live on earth, the old leaven will not yet be swept out. But through Christ we have the hope of eternal life. In his Father's kingdom, Christ gives us a clear divinity. Then we are wholly the children of light. Then our poor flesh and blood will be transfigured, wholly spiritual and divine. Then we will be partakers of the divine nature. 2 Petr. 1, 4. And in this flesh we shall see God. Then the great sign and wonder, the great mystery, "God is revealed in the flesh," will lie bare and uncovered before our eyes. Then we shall see and embrace the God who is in our flesh, and shall give him, with all the angels and elect, praise, glory, and honor for ever and ever. God help that we may obtain it! G. St.

The raving preachers - lawmakers.

"In the law there is neither rest nor rest with all its works," sings our Lutheran Church on the basis of the Holy Scriptures.

The law is indeed a divine teaching; it tells us what we ought to do and what we ought not to do; but it also proclaims to us, because we do not fulfill it perfectly, God's wrath, curse, and condemnation. But so that we do not perish in such misery, God has given us another teaching, the holy gospel, in which he proclaims and offers us peace through Christ, and also works the faith that leads to reconciliation with God.

and rejoices and is comforted in them. If we could find rest and peace in the law, God would not have needed to reveal to us the gospel of his Son. But it is God's gracious will that we should find rest for our souls. And so that our consciences, which are troubled by the law, might be properly pacified by the holy gospel, God has added to this gospel the holy sacraments, which give us the comfort of the gospel in a very special way.

This is how they taught in the apostolic church. This was also the teaching of the pure teachers in the post-apostolic period. But it was not long before they gradually departed from this teaching, until in the papacy the gospel of Christ was completely obscured, and the people were again directed to the law, to works. Oh, that was a sad time, when the poor consciences were plagued with laws and could find no rest in all their works.

Through Luther's Reformation, the right doctrine was restored in this area as well. Luther, who had learned from his own experience that there is no peace to be found in the law and all its works, and whom God Himself had allowed to find the comfort of the gospel after difficult struggles, now preached quite powerfully what he had experienced himself, that souls cannot find peace at Sinai, not in the law, but only on Golgotha, in Christ, in the holy gospel.

Only the Lutheran church has this glorious, delicious, comforting teaching, and only where it stands faithful to Luther and the Lutheran confession. Praise and thanks be to God that this bright, lovely sun also shines and glows among us.

This delicious doctrine, which is still rejected in the papacy, is not accepted by the enthusiasts and sects either. In Luther's time, some of them also left Pabstism, but they went their own ways and did not follow Luther - back to the apostolic doctrine. Some of them also taught that one could be saved by faith in Christ alone, but they did not take this doctrine seriously, they cancelled this doctrine by other teachings. They did not believe, for example, that God communicates spirit and grace to us through the means of grace, the word of the holy gospel, baptism, and the holy supper. They told the people about Christ, but on the other hand, by denying the means of grace, as Luther says, they tore down the bridge and the path by which one can come to Christ. They had no understanding of the fullness of the holy gospel; they could not get out of the law. Their teachers were basically only teachers of the law. And in this respect they were related to the papists, or, as Luther says, cousins of the Antichrist.

Of all other doctrines which do not set forth the whole fullness of the gospel, Luther writes: "All other doctrines (though they speak the very words which we use) are yet nothing else, but of good works; as our fools, when they are looked at in the light, teach only of good works, not understanding that life, grace, and blessedness, without our works, come from that alone, that we believe." Erl. A. Vol. 48, 18 f.

Further: "The swarm spirits soon burst out of the works, want to drive a higher spirit of having and

The first thing that comes to mind is to let go of faith and love. This, of course, the Holy Spirit does not do. Christ first of all examines the conscience; if it is righteous in faith toward God, then he also rejects works toward one's neighbor; but he first lifts up faith and drives back works. This they cannot understand." Erl. A. vol. 14, 164 f. Before this he had said, "But with this you shall actually feel here which spirit is of God or not. For if thou pretendest to me a work, it is not the Holy Ghost; which so proceedeth, that he first bringeth me the grace of Christ, and leadeth not unto works; for thus saith he, Thy sins be forgiven thee, be of good cheer, and such like words; drive not thou from the first unto works, but first go out to God by his sweet words and grace, so soon show thyself no work; but afterward against thy neighbour thou shalt find works enough." S. 164.

So, like the gushers of Luther's day, they still stand today. Those communities among them who still have essential pieces of heavenly truth also speak of Christ and his redemption; and hence it is that souls among them are still saved, namely, those who do not see through the errors of their sect, who in their simplicity cling to Christ, and at last in the last agony abandon all their workmanship and lead forth only from Christ, the Lamb of God, who bears the sin of the world. We praise God's grace, which still snatches many a soul from among the enthusiasts. Their teachers, however, with their lawlessness and workmanship, as much as there is in them, destroy the little gospel that is still among them.

Oh, who must not be filled with deep melancholy when he hears and reads how the sect preachers (with the exception of a few) fob off the poor souls, if not with political and worldly things, only with sermons on works, how their congregational leadership only goes to promote workism, how they point out to the people at their revivals what they are doing, their "getting out," their struggling, their gaining of grace.

We have before us a Mennonite paper, "Herald of Truth" (No. 431), which contains a piece of a sermon on regeneration. In it it says:

"I must again come to the so-called means of grace by which many hope to obtain blessedness. - All these means are inadequate; they (men) must have something to satiate their souls, and where do they best find this but in the fulfilment of God's commandments.-Only in the fulfilment of God's commandments lies man's satiety and satisfaction. - Let us also examine the benefits of those men who let themselves be guided by the good will and obey it, who spend their own will and arrange their lives according to the will of God. - He that doeth this, and submitteth his will to the will of God, hath the great work of regeneration he sufficeth, and shall be blessed so long as he liveth here on earth, and also blessed for all eternity." Say, dear reader, is not this a most ghastly doctrine? We will not now leave off the God-.

We do not want to enter into the blasphemous speech, that the reprobate declares the "means of grace", which God Himself has established in order to grant us grace through them, to be "inadequate"; we only want to stand by what he says about the law. Can not every Papist, every servant of the Antichrist, subscribe to this? Does not this obscure the holy Gospel altogether? Is not Christ Himself thereby made a liar, who calls to Himself those who are crushed by the law, the weary and the burdened, who can find no peace in the law, that they may find rest for their souls with Him? Does this not mean that the souls willfully fall into ruin? Is this not a mockery of all Scripture?

The scripture saith, By the law cometh knowledge of sin, Rom. 3:20; the law worketh wrath, Rom. 4:15; the letter worketh death, 2 Cor. 3:6; they that work the law are under the curse, Gal. 3:10; but if there were any law that could make alive, righteousness indeed would be of the law. But the scripture hath decreed it all under sin, that the promise might come by faith in Jesus Christ, given to them that believe." Gal. 3:21, 22. "The gospel is the power of God, which causeth all them to be saved that believe." Rom. 1:16. 1:16. By the prophet Isaiah God saith, "Come ye, all ye that thirst, come ye to the water; and ye that have no money, come ye, buy, and eat; come ye, and buy without money, and for nought, both wine and milk. Why do ye count money where there is no bread, and **your labour where** ye cannot be **satisfied**? Hearken unto me, and eat that which is good, and your soul shall be fat with desire. Incline your ears, and come unto me; hear, and your soul shall live: for I will make an everlasting covenant with you, even the certain mercies of David," Isa. 55:1-3.

So that you, dear reader, may rightly recognize and abhor this unbiblical, shameful, papist doctrine of the enthusiasts, and learn to thank God ever more heartily for the pure Lutheran doctrine, hear some glorious testimonies from our Lutheran Confessions, in which it is shown that nothing can comfort the consciences but the gospel of Christ alone, and that they only attain peace through faith in Christ. In the Augsburg Confession it is said: "Although this doctrine (of faith) is much despised by untried men, yet it is found to be very comforting and salutary to the stupid and frightened conscience; for the conscience cannot come to rest and peace by works, but only by faith, when it concludes with certainty that it has a gracious God for Christ's sake. 5:1: If we have been justified by faith, we have peace and quietness with God. This consolation was not in time past preached in sermons, but poor consciences were driven to works of their own; and many works were done. . . . Many of them have found that they are not at peace. Therefore it has been necessary to preach this doctrine of faith in Christ and to practice it diligently, so that people may know that they can obtain God's grace through faith alone, without merit." Book of Concord, p. 32. The Apology says: "Nor do consciences find peace in such works. For if they

Though they do many works, and labor to do them, yet there is no work pure enough, important enough, delicious enough, to make a gracious God, to obtain eternal life with certainty, in sum, to make the conscience calm and peaceful." S. 92.

To the words of Paul, Rom. 4:13, "Therefore righteousness must come by faith, that it may be by grace, and that the promise may stand fast," the Apology says: "As if he should say, if our salvation and righteousness were based on our merit, the promise of God would still be uncertain, and useless to us; for we could never be sure when we had earned enough. And this pious hearts and Christian consciences almost well understand, if they did not take a thousand worlds that our salvation was upon us." S. 78.

Further: "Nor would it be possible for a saint, how great and high he is, to abide or be able to stand against the accusation of divine law, against the great power of the devil, against the terror of death, and finally against the despair and fear of hell, if he did not grasp the divine promise, the gospel, like a tree or branch in the great flood, in the strong, mighty river, under the waves and bulges of the fear of death, if he did not by faith hold to the word which proclaims grace, and thus without all works, without law, purely by grace, attain eternal life. For this doctrine alone sustains Christian consciences in temptations and fears of death, of which the adversaries know nothing, and speak of it as the blind speak of dye." P. 105 f.

Further, "Therefore, that hearts may have a right certain consolation and hope, we point them, as Paul does, to the divine promise of grace in Christ, and teach that it must be believed that God giveth us eternal life, not for our works, nor for the fulfilling of the law, but for Christ's sake; as John the apostle saith in his epistle (1. 5, 12.): He that hath the Son hath life; he that hath not the Son hath not life." S. 107.

There is experience, as the monks themselves confess, that consciences cannot be quieted nor satisfied except by faith in Christ; and consciences cannot have a right and constant consolation in the great anguish of the hour of death and in contestation against the great terror of death, of sin, if they do not keep the promise of grace in Christ. Neither can they have any constant comfort against the devil, who then first presses strongly upon the hearts, distresses them, and provokes them to despair, and blows away all our works in a moment like dust, if they do not hold fast to the gospel, to this doctrine, that without our merit we obtain forgiveness of sins through the precious blood of Christ. For faith alone restores and sustains us in the great agony, in the great anguish, when no creature can help, yea, when we should pass away and die outside of all this visible creature into another being and world. For this reason it is a matter truly worth speaking of, for the sake of which every Christian should gladly dare and set all things in motion. Therefore all those who adhere to this confession of ours must not be afraid or afraid.



Let us not be deceived, but in all joyfulness in God and the Lord Christ, let us dare to confidently and cheerfully confess this public truth. For who would want to deprive him of such great, even eternal comfort, in which all salvation depends for the whole Christian church? He that takes the Bible in his hand, and reads with earnestness, soon perceives that everywhere in Scripture this doctrine is founded." S. 165.

Hold fast, then, dear reader, this doctrine founded in the holy Scriptures, namely, that the law is indeed necessary to break our hard hearts, but that the troubled consciences can find rest and salvation nowhere but in the holy gospel of Christ alone, whom faith takes hold of.

Therefore beware with all earnestness of the sectarians who point you to the law and to your deeds. Do not be misled when they say that we Lutherans place too much emphasis on the doctrine of faith and too little on the law and works. We teach of the law and of good works, as the Scriptures teach us. We teach that the law brings us to the knowledge of our sins, and humbles and frightens us, but that having found rest and comfort in Christ in the gospel, we now begin to walk godly in God's commandments; as David says, "If thou comfort my heart, I will walk in the way of thy commandments," Ps. 119:32. 119:32. But in such walking according to the law we do not seek rest and peace, but we walk in the way of God's commandments, because we have found peace in the gospel, and in thanksgiving for this great grace.

We're sticking with it:

The sin is recognized by the law and beats the knowledge,
the gospel comes to hand and strengthens the sinner
again,

And saith, Only cross to the cross, In the law there is
neither rest nor rest With all his works.

G.

(Submitted.)

On the State of the Mission in Wisconsin.

At the request of a larger missionary congregation and some traveling preachers, the undersigned recently undertook a second missionary journey. On behalf of the Mission Commission of our State, and on the condition that other confreres may also like to hear from time to time how things stand in our mission field in Wisconsin, and what successes our sent-out pioneers are achieving with their hard work, I take the liberty of making a few announcements about it. Quite a number of now flourishing congregations, which only a few years ago had to be served by traveling preachers and supported from the missionary treasury, have become independent, i.e. they now receive their preachers themselves and no longer seek support from the missionary treasury. Since my last missionary journey, some congregations have become so strong that they have not only erected beautiful buildings for church and school purposes, but now also pay their preachers themselves, and the zeal and willingness of these mostly poor people to make sacrifices is truly to be praised. Several beautiful houses of worship have been dedicated to the service of the Triune God, and in several places they are in the process of building them.



Thus the congregation in Hurley and Ironwood built a stately church and now also wants to erect a parsonage; the congregation in Washburn followed with an almost debt-free little church; in Wittenberg, where our orphanage is located, a large church is being built. The congregation in Antigo has not only become independent, but has also grown in number to such an extent that the spacious church can no longer hold the multitude, which is why the congregation is forced to build an addition to their church. The house of worship in Ashland has become much too small, so the congregation there decided to build a church at a cost of \$3000.00. This congregation must now have a teacher, Antigo also. The attendance of the services is averagely good, in some places very good; only it is much to be lamented that our dear traveling preachers cannot hold services more often, especially on Sundays, at their various posts. In order to be able to satisfy the congregations to some extent, they have to use the weekdays and have evening services. In all the larger mission churches our traveling preachers hold school, as far as time and circumstances permit. They also hold confirmation classes wherever there are people to be confirmed. In some places a good number of children fill the schools and a teacher is urgently needed there. Most parents are happy to send their children to the parochial schools, and school attendance would certainly be much better if only the traveling preachers could hold school more often and more regularly. Although the dear fellow Christians in the mission churches are for the most part quite impecunious, they nevertheless give gladly and willingly from their poverty for the preservation of churches and schools and the spreading of the Kingdom of God in general, and this joyful willingness to sacrifice certainly has its reason in the fact that our missionaries diligently and faithfully instruct the souls entrusted to them from God's Word in regard to giving for God's Kingdom. Yes, all of you who are reading this, be assured that our mission field is flourishing at the present time as hardly before, and our workers who are sent out do not need to complain about a lack of work. What they all complain of, without exception, is this, that the harvest is so great, but the laborers are so few, and in consequence they succumb under the burden of the work. Nine traveling preachers with three assistants supply pretty much the whole railroad territory of the northern part of our state. Unfortunately, we have lost a hard-working and zealous missionary in the person of Father C. Jobst, because he has taken up another profession. We pray that the Lord of the harvest will soon provide us with a new, capable and fit successor.

That in a nutshell my report.

Now, dear fellow Christians, I have been especially instructed by the Mission Commission to do this: I am to let you all know that we can still pay the salaries of our traveling preachers this month, but then our mission fund will be exhausted, and when we members of the Mission Commission remember that for the time being no mission festivals will be celebrated at which collections will be made for the inner mission, and that we are now spending over \$3000.00 annually for the purposes of the mission in our state, and that we alone can raise this sum.

and, finally, what we are to give our "travelling preachers," who are already sparsely paid, when they ask for what they have been promised, we are a little afraid. But we do not despair! For God will again this time, as so often before, make hearts and hands willing to remedy this need immediately. Therefore, a request and a suggestion to all our dear congregations in Wisconsin. Our request is this: Collect in all the congregations of our district for the glorious and praiseworthy work of the Mission, that the work may continue and prosper in blessing, but that our missionaries may not need to starve. Collect often and regularly on Sundays appointed for this purpose by the congregation and give all and with joy; even the smallest gift is pleasing to God if given in a right spirit. Our suggestion is this: How would it be if all the pastors in our district would remember the inner mission in their sermons on the Feast of the Epiphany, warm the hearts of the people once again, and collect a collection for this mission after the sermon?

But we command this important and most serious matter to him who directs the hearts of men.

J. Schutte.

Zuv ecclesiastical chronicle.

I. America.

An unirt-evangelical "evangelist". Mr. von Schlümbach is at present again giving lectures in St. Louis, by which Christian faith and life are to be awakened. We recently had the opportunity to attend one held in an evening service of an evangelical church. After the recital of a solo song, in which Herr von Schlümbach introduced himself to the congregation as a bearer of Christ's arms, he expatiated on faith and unbelief in a most informal, often more than popular form, and sought to prove, on the basis of two scriptural passages from the Old and New Testaments, that it is faith alone which leads man to the highest spiritual and moral perfection. The main content of the lecture, which was sometimes accompanied by very daring leaps of thought, was formed less by scriptural teachings than by Christian anecdotes and stories, as well as tales from the inner and outer life of the much-traveled speaker, which not infrequently left the impression as if the speaker had intended to provoke the laughter of the listeners, which, however, often gave vent to itself in a rather unrestrained manner, and thus to give the gathering as pleasant a character as possible. Whether in this way the speaker will achieve his intention of bringing the Gospel to the people, we doubt very much. For our part, we cannot conceal the fact that we have not been edified, but rather displeased, by the way of preaching the gospel, which is so unlike that of the apostles. We could not refrain from smiling at the fact that the speaker, in order to win for the faith, counted such men as Göthe and Alexander von Humboldt among the representatives of the faithful. That after the end of his lecture he revealed his inner soul position to the Lord in a second solo song to the public, did not touch us very pleasantly in remembrance of Matth. 6, 6. We wish Mr. von Schlümbach that he may come to the realization that faith does not come through such lectures and "fresh speaking", but, as the Scripture says:

"So faith cometh by preaching, but preaching by the word of God." P. H. Lk.

Jews and Christians. In Chicago, at the end of November, rabbis and sectarians held several meetings in the First Methodist Church to discuss "the past, present and future of the Jewish religion. While the sect preachers treated Judaism very cleanly in their speeches, the Jewish speakers spoke freely against Christ. They said that Christ had never spoken of himself as the Son of God, that he had incited the people against the Pharisees, and that he had been crucified not by the Jews but by the Romans. And the sectarians, who wanted to be Christian, put up with this; the speeches of the Jews are only described as quite "inconsiderate," as "tactless." But still more. The Jews had demanded, as a condition of their participation, the concession that in the meetings the name of Jesus or the Holy Spirit would not be mentioned by the sect preachers. And this was conceded by sectarians, and thus shamefully denied by Methodists, Congregationalists, Presbyterians, and others.

American State Religion. Recently a meeting of representatives of American sectarian churches took place in New York to discuss how religious instruction could be introduced into the state schools. Since children of the most diverse religions attend the state schools, children of Jews, Papists, and Protestants, it was agreed that a compromise must be made and that a religion could be introduced that would be acceptable to all.

...could do. They also think that they can make the school prayers so that everyone can be satisfied with them. So that would be an all-world religion. It is evident that just as faithful Lutherans cannot send their children to religionless schools where God's Word does not rule, so neither can they send them to schools where such a commonplace religion is taught. It is gratifying that the Baptists refused to participate in the meeting. They declared that it was wrong to impose a tax on someone for something he did not believe, and that state and church should not be mixed.

II. foreign countries.

Signs of judgment. According to the prophecy of the Lord, unrighteousness shall abound before the end of the world. And so we see how in these days unbelief and immorality are spreading with power. Yes, unbelief becomes more and more blasphemy and immorality becomes shamelessness. The German people, which was so highly pardoned by God and which has now surpassed the other peoples of the old world in power and prestige, has almost overtaken the other peoples in godlessness. We give several samples of the deep decay of the German nation from the recent past: In the German imperial capital, in Berlin, a new play is now going over the stages and is being received with rapturous applause by all friends of the theater, both noble and lowly: "Sodom's End". The content is genuinely sodomitic, composed of pure shamelessness. According to the verdict of experts, it surpasses everything that has come before it in this respect, and even leaves the notorious Parisian theatre far behind. The Ministry of the Interior had at first forbidden the performance of this disgraceful play, but then yielded to the urge of the public and the ideas of authoritative high personalities and withdrew the ban. If the German people continue on this course and freely, with the permission of the authorities, glorify shame and vice and mock the judgments of God, then their end will certainly be

like the end of Sodom. - The "Sächsische Arbeiterzeitung," aPoverty due to the consumption of meat; in 600 communities social-democratic paper, recently published the followingmedical care is not available; 104 communities suffer from sentences: "We will not be taken for Bible believers, and for us allmalaria. The number of people affected by pellagrosa (skin confessions of faith are over. We are materialists in the scientificdiseases) is 110,000. 63 people are illiterate (unable to read) for sense, that is to say, we do not wander about in the labyrinthineevery 100 inhabitants. -A . E. L. K.

corridors of the supersensible, to the exits of which there is no longer a thread of salvation, but we simply keep to the phenomena of this earth. The 'earthly happiness' is enough for us; another does not worry us. For we do not want to belong to those prophets who operate with the hereafter, and thus believe that they can make the earthly "misery valley" more bearable for the oppressed human child. We keep the sparrow firmly in our hand and do not look for the dove on the roof. So let us do away with the "Jammerthal" and seek man's happiness on earth." - A Saxon lieutenant-colonel, M. v. Egidy, has recently published a paper under the title of "Serious Thoughts." The main idea is this: "Away with belief in the Deity of Christ!" "Away with faith in Jesus as the Savior!" For the rest, the author, an airhead of the first rank, only rehashes the old, all-familiar rationalistic objections against Christianity. As a result of this writing, the officer may have received his farewell, but his book is circulated in thousands and thousands of copies and is devoured with ravenous appetite by the noble world. - Alongside unbelief, superstition is always producing new blossoms and fruits. The "Pilgrim from Saxony" reports: "A newspaper for poor souls in purgatory. On October 1, a "ArmenSeelen-Blatt, Monatsschrift zum Trost und Erleichterung der armen Seelen im Fegfeuer" (Poor Souls' Gazette, Monthly Magazine for the Comfort and Relief of Poor Souls in Purgatory) appeared at the Paradiesdruckerei in Nuremberg. It is supposed to "satisfy a need that has long been felt". In the sample issue one reads in the article "A View into Purgatory" the report of the Englishman Drithelm, who returned from Purgatory, about the condition of this penal institution in the hereafter. To this report is added a kind of approbation on the part of Cardinal Bellarmin. From this kind of struggle against Rome one sees how the ideas of purgatory, the torments of purgatory, and the like, still live among the Catholic people.

From Russia. The Baltic Orthodox Brotherhood, whose purpose is to win over the Lutheran Latvians and Estonians to the Orthodox Church, which seems to be all the easier to achieve since the law forbids the Lutheran pastors in question to even advise their parishioners not to convert to the Orthodox Church, held its festive annual meeting in St. Petersburg on October 1, according to the "St. Petersburg Evangelical Sunday Gazette. The brotherhood has been able to increase its branch in the Baltic provinces from seven to nine in the last year. In addition, there are similar brotherhoods in the cities of Windau, Libau, Tuckum, Riga and on the island of Oesel, which pursue the same goals. During the past year over 300,000 copies of pamphlets and explanations of Russian holidays and the customs of the Orthodox Church have been distributed in the provinces. The funds of the Brotherhood at the beginning of the year under review amounted to 217, 227 rubles, and at the end of the same 216, 209 rubles. There were spent 27, 660 rubles. A. E. L. K.

From Italy. An almost unbelievable statistic has been published by the Statistical Institute in Rome. According to it, there are 336 communities in Italy without a burial place, which throw their corpses into a basement in the church. Over 200,000 people live in 37, 203 absolutely unhealthy cellars. 9000 have their dwellings hewn out of rocks. In 1700 communities, bread is eaten only on feast days; 4965 communities abstain from eating bread.

Death notices.

Again it pleased the Lord of the harvest to bring home one of his laborers, and again one who, humanly speaking, could not yet be well dispensed with, who could still bestow many blessings. Rev. William C. Koch was the son of teacher I. F. Koch. He was born August 23, 1857, in St. Louis, where his father was in the school service. At Minden, Ill. where his parents moved, he was confirmed by Rev. Eirich. At Springfield, Ill. he prepared for the sacred office of preaching, and took his examination in 1881. He accepted a call as assistant preacher to Pastor Niemann's congregation in Cleveland. Here he labored until April, in the year 1885. After entering into holy matrimony with Maria Haserodt in that year, he took the call of the church at Huff, Spencer Co, Ind, and served the same until June of this year. Then he received a call from the newly founded St. Matthew's parish in North Tonawanda. This call he recognized as a divine one and obeyed the same. On the 3rd Sunday after Trinity he was installed here. Under his leadership the church under construction was completed and dedicated. With great diligence and zeal he began his work here; but according to God's counsel he was not to work the field here long. Only two Sundays he could preach in his new church. For weeks he had been complaining of indisposition; but this did not prevent him from faithfully and conscientiously administering his office. His last official act and sermon was a funeral sermon on Rom. 8, 23-25, which he preached to a young man who had died of nervous fever. Returning from the churchyard, he lay down, himself seized with nervous fever. The course of the disease was apparently favorable; it was already hoped that he would recover; then suddenly, on Saturday, November 15, shortly after noon, a heart attack put an end to his life. His age was 33 years, 2 months and 23 days. What he taught his church, he repeatedly confessed on his sickbed, and placed his hope solely in JEsum Christum. On Monday a funeral service was held in the midst of his congregation. His friend and fellow student Pastor Fr. Engelbert gave him the funeral sermon on John 13:7. On Tuesday morning the body was sent to Cleveland. At his coffin mourns a deeply grieved widow with four minor children. I. W. G. r.

On November 24, 1890, after six months of sickness, died blessed in faith in his Savior, Mr. 1'. Friedrich Schaller at the age of 57 years, 8 months and 6 days. - More later. Mrs. Erdmann.

Inaugurations.

On the 25th of Sunday, N. Trin. the undersigned, by order of the Presidency of the Minnesota and Dakota District, introduced Mr. U. G. J. Fischer to Trinity congregation in Wall Lake Township, S. Dak. G. H. Buescher. Address: Rev. Oerr. 3. Reeller, Rox 1081, 8ioux Ralls, 8th Duk. On behalf of our Hon. Praeses Sievers, on the first Sunday in Advent, Mr. R. G. J. Fischer was introduced to the Jmmanuels congregation in Turner County and in Humboldt Township, Minnehaha Co, S. Dak. by Her m. Meye r. On behalf of the Honorable Praeses Sievers, Mr. R. R. H. Biedermann was inducted on the 1st Sunday of Advent at Atwater, Minn. by the undersigned. H. G. Kranz. Address: Rvv. R. 8. vwcl Emmvn, ^trvrttvr, Ruuäi^oüi 6o., LHim.



By order of the Honorable Presidency of the Michigan - District, Father H. Torney was inducted on the 25th of Sunday, A.D., at New Haven and Armada, Mich, by Christoph Merkel.

Address: Rev. P. Dornes, Norv Unven, Llaoomb Co, Lliob.

By order of Mr. President Biltz, Mr. 15 W. Burmester was introduced on the first Sunday of Advent, assisted by Mr. 15 L. v. Schenck, in the Christus-Gemeinde at St. Louis byC . L. Janzow.

Address: Uov. W5 Uurmestor, 3506 Caroline 8tr., 8t. I-orns, Llo.

On the J. Sunday of Advent, according to commission received, Mr. P. C. I ob st was introduced by me to the congregation at Dayton, Webster Co., Iowa. F. Busse.

Address: Uev. C. "lobst, Danton, Webster Co., Iorva.

By order of the Hon. Mr. Präses Sievers, on the I Advent, Mr. 15 C. Kollniorgen, assisted by 15 C. F. W. Maaß inaugurated in my former branch parish at Helvetia, Carver Co, Minn. I. S. Hertrich.

Address: Rov. C. IxollmoiAon, kUszer, Carver Co., Llinn.

Requested by the Reverend Presidium of the Middle District, on the 2nd Sunday of Advent Mr. 15 E. H. Scheips was installed in the Lutheran congregation at Peru by the undersigned. I-H- J ox.

Address: Rev. L. II. -ebeips, Ueru, In "Z. -7^77-- 777..

Church dedications.

On 23 November there was a church consecration in Scribner, Nebr. celebratory preachers: Praeses Hilgendorf and Father Flach (English).

Ad. Bergt.

On the 24th Sunday n. Trin. the Lutheran congregation at Cayuga, Ill. consecrated their new church to the service of God. The undersigned and 15 J. G. Schliepsiek (English) preached.

_____ H. Pflug.

On the 25th Sunday after Trinity, the Lutheran Christ Church in Chicago, Ill. consecrated its new church (50X85) to the service of God. Celebrant preachers: UU. H. Succop, L. Lochner and F. Wambsganß. E. Werfelmann.

On 25 Sonnt, after Trin. the Lutheran congregation of St. Paul's in Dubuqu e, Iowa, dedicated their newly built church (44X93) to the service of God. Celebrant preachers: J. L. Osterhus, L. W. Dornseif, C. W. Diederich (English). Fr. Bru st.

Mission Festivals.

On the 19th of Sunday, A.D., the congregation at Columbus, Ind. celebrated mission feast with members of the congregation at Clifty in their church. Festival preachers: Uk. E. W. Kähler and G. Eyler.

Collecte: -6O.IO. C. A. Traut m ann.

On the 19th Sunday after Trinity, the St. Paul's congregation in Serbin, Tex. celebrated a mission feast with the participation of some of the neighboring congregations. Festive preacher: 15 Müller and seminarian Jaus. Collecte: -101.00. H. T. Kilian.

On the 20th Sunday after Trin. the congregations of Venedy, Okawville and Nashville celebrated a mission feast in the congregation of the undersigned. Festive preachers: Prof. Lange and P. W. Heinemann. Collecte: -66. 70. G. W. Br ü g m an n.

On the 20th Sunday, A.D., the churches at Klein, Rose Hill and byprcss celebrated mission feast at Klein, Tex. Feast preacher: 15 I. Barthel and undersigned. Collecte: -84. 75.

G. J. Müller.

On the 20th Sunday after Trinity the congregation in Denison, Iowa, celebrated a mission feast. Collecte: -26. 80 (partly for the congregation in Dubuque). Festival preachers: 15 Amstein and F. Lothringer.

On the 20th of Sunday, A. D., the congregation at Ehester, Ill, celebrated Mission feast. Festive preachers were UI5 M. Mariens and Th. Saupert. Collecte: -73.00.

On the 20th of Sunday, A.D., my congregation at Lincoln, Tex. celebrated Missionary Feast. Collecte: -53.00. Preached 15 Kilian and Student Jaus. L. Ernst.

On the 21st of Sonnt, A. D., the churches of Staunton and New Brunswick, Ill, celebrated a mission feast at Staunton. The I?15 G. Link 8ou. and G. Voit preached. Collecte: -74. 50.

G. Bold.

On the 23d Sunday, A.D., the congregation at Orange, Cal. celebrated Mission Feast. Festive preacher: 15 G. Runkel. Collecte: -41. 20.

I. Kogler.



The congregation at Claremont and that at Owatonna celebrated, the former on the 12th of Sonnt, n. Trin. and the latter on the 21st of n. Trin. Mission feast. Collects: G50.00. Festival preachers: UU. Dubberstein, J. C. H. Martin and undersigned. G. Rumsch.

On 25 Sonnt, n. Trin. my church celebrated Missionfest. UIN Barthel and Wenzel preached. Collecte: K45.00.

G. Birkmann.

On the 20th of Sunday, A.D., my congregation celebrated a mission feast at Vera, Ill. Collecte: K18. 20. It preached: IN Kössel and undersigned. P h. M. Fritze.

The collecte of the missionary feasts of our churches in Milwaukee was: H804.00. I. S. Easter Hus.

On the 17th Sunday after Trinity my congregation in S. Litchfield Township, Ill, celebrated a mission feast with the participation of the congregations IN Weisbrodts and IN J. Bergens. Festive preachers: Prof. Lange and P. Wessel. Collecte: ca. K75.00. C. Schroeder.

On the 2nd Sunday of Advent, mission feast in Anderson, Texas. Preacher: C. Schleicher. Collecte: G9.00. Im. Eckhardt.

Conferenz - Ads.

The Northern Ohio Districts Teachers' Conference will meet, s. G. w., at Zion Church, Cleveland, O. S. F. Gempel, on Monday and Tuesday after Christmas.

The Buffalo District Conference will meet, s. G. w., January 6 and 7, '91, at the church of Mr. IN A. Senne, at Buffalo, N. P. - Registration desired. S. Glaser.

The Eastern Michigan Specialconference will meet, w. G., on Tuesday and Wednesday of the first full week in January, 1891. place, Lenox, Mich. - Preacher: I?. Smukal; substitute: IN Trülzsch. I?. Hügli's work: "The criticisms known to us which Luther's book 1)6 servo arbitrio has received. " Fr. Hahn.

The Springfield Specialconference held Jan. 6 and 7, 1891 meeting at Springfield, Jlls. M. H. Feddersen.

Election display.

It is hereby brought to the general knowledge that Rev. C. C. Schmidt has been elected professor at Springfield by a majority vote.

Fort Wayne, Dec. 11, 1890.

C. Tall,

Secretary of the Electoral College.

The Southern District

of the Synod of Missouri, Ohio, &c. St. will hold its next sessions, will's God, February 4-10, 1891, at Zion Church, New Orleans, La. Applications should be addressed to Mr. Heyne.

For reduced fares, contact Missionary Bakke.

New Orleans, La., Dec. 5, 1890. Aug. Burgdorf.

Reminder.

All those who have reports to send in for our Synod's 1891 yearbook are urged to do so in the first days of January 1891. The

District Presidents,

Pastors (Parochial Reports),

Directors of educational institutions,

Chairmen of the Mission Commissions,

Directors of charitable institutions are therefore kindly requested to prepare their reports in time so that they can send them in the first days of January.

The presiding officers wish to give the undersigned the names of the emeritus pastors and candidates of their respective districts.

The presidents want to arrange for the parochial reports of vacant congregations to be sent in.

M. Günther,

Concordia 8eminar^, 8t. l.oni8, No.

Indication.

The following numbers of shares issued for the benefit of the community at Columbus, O., come up for redemption this year : 17, 46, 78, 106, 135, 173, 199, 233, 211, 257, 288, 310, 337, 360, 376, 400, 430, 456, 489, 520.

Owners of these shares want to send them as soon as possible to

I. H. Niemann,

70 "kerse^ 8tr., Cleveland, O.

Incarcerated in the Illinois District Caste:

Synodical treasury: half of Reformation feast coll. in P. M. Great's congreg. H18. 85. IN Wagner's congreg. 39.00. Communion coll. of Champaign congreg. 8. 70. IN Traub's congregation, Peoria, 13.00. Reformation feast coll. Fr. Bartling's congregation 38.00. ? Krause's Gem. at Sadorus 9. 75. Fr. Mueller's Gem. at Ehester 8. 50. IN Wangerin's Gem. at SoUitr 8.00. IN Estel's Gem. at Fountain Bluff 4. 70. Half of Reformation Feast Coll. at IN Great Gem. at Addison 21. 27. IN Burfeind's Gem. at Lemont 3. 85. Reformation Feast Coll. at IN Kuehn's Gem. 16. 66. IN Jben's Gem, Prairielown, 12.00. IN Brauer's comm. in Eagle Lake l3. 45. P. Succop's parish, 53.00. IN Engelbrecht's parish, 20.00. IN Werfelmann's parish, 15.00. Reformation Feast coll. at Crete parish 30.00. and IN Mueller's parish at Lost Prairie, 5. 50. (p. P339. 23.)

Laundromat in Springfield: By Kaff. Eissfeldt 3. 25.
Mission to the Jews: Th. Reinhardt through IN Bartling 1.00. Child Aufcoll. at Mr. Gödke through P. Pfothenhauer 2.00. (S. H3.00.)
Deaf and Dumb Institution: Mrs. Bräunling by P. Reinke 1.00.

Emigrant Mission: Mission Festcoll. in?. Kühns Gem. in Staunton 12. 41.

Orphanage near St. Louis: At K. Hartenbergers Hochz. ges. by P. Müller in Ehester 4. 40.

Building Fund in Addison: IN C. Noacks Gem. 17.00.

Widows and Orphans Fund: Reformation Feast Coll. in ? Schieferdeckers Gem. 11. 40. IN Wehrs 4.00. Communion coll. in IN Schmidts Gem. in Crystal Lake 7.00. Nefermativnssestcoll. P. Schwartz's congreg. 6. 40. communion coll. in IN J. Drögemüller's congreg. 5. 95. harvest festival coll. in IN Ramelow's congreg. in Elk Grove 23. 91. P. Wunder 5.00. widow K. Meyer by ? Reinke 1.00. By Teacher Steinkrauß v. d. Chicago Teachers' Conf. 15.00. N. N. by P. A. Pfothenhauer 10.00. (S. Z89. 66.)

Negro Mission: half of Reformation Feast Coll. in IN M. Great Gem. Oak Park, 12. 60. 1?. Wagner's congreg. 23.00. Mission feast coll. in ? Kuehn's congreg. in Staunton 12. 41. IN Wehrs' congreg. in Oak Glen for school building in New Orleans 7. 40. IN Mueller's congreg. in Ehester eb. 13. 25. Reformation feast coll. in IN Scholz' congreg. in Champaign eb. 8. 25. IN Krebs' congreg. eb. 8. 78. IN Eißfeldt's Gem. eb. 16.00. teacher Appelt eb. 1.00. of P. J. Drögemüller's pupils eb. 2. 40. supplements from Wangerin's Gem. 1.00. half of Reformation Feast coll. in IN Great Gem. in Addison 21. 26. Mrs. N. by IN Eb. Kübn . 50. l?. Schmidt's Gem. in Crystal Lake 10. 77. F. Rittmueller in Addison 5.00. widow K. Meyer by IN Reinke 2.00. Mrs. N. N. from 1'. Wunder's congregation 5.00. Mission festival collection in IN Müller's congregation in Ehester 30.00. Part of his in P. Weber's congregation for school building in New Orleans 10.00. IN Knick's congregation in Millstadt 5.00, whose Kreuz congregation 2. 25, both for New Orleans. (P. K197. 87.)

Studying Orphans: Coll. Lei of Hochz. KörtzReese by IN Pfothenhauer 3. 60.

Sy n odal-B an kasse: Naärtr. v. members from P. M. Großes Gem. 4.00. IN Merbitz' Gem., 1st Zklg., 20.00. 1". Wunders Gem. for Springfield 38. 60. Harvest Festival Coll. in IN Hartmann's Gem. 38. 15. P. Estel's Gem. 35. 30. Reformation Festival Coll. in 1'. Luecke's Gem. in Troy 23.00. from its branch in Edwardsville 1. 50. By Teacher Fathauer from the Gem. at Eagle Lake 34. 50. P. Burfeind's Gem. for Springfield 5. 75. IN Brewer's Gem. in Beecher eb. 26. 37. Reformation Festival Coll. in 1". Ramelow's Gem. 21. 26. P. Mueller's Gem. in Schaumburg 26. 50. part of the Mission and Reformation Festival Coll. in IN Weber's Gem. 9. 48. (p. H284. 41.)

Inner Mission: by C. Lübke, L. Millies, Mrs. Raitbel 2.00 each; Mrs. Lübke and C. Müller 1.00 each by Fr. Wagner. Mission feast coll. of congregation at Staunton 37. 25. Emil Reinhardt by IN Bartling 1.00. IN Krebs' congregation 8. 78. IN Uffenbeck's congregation 10. 56. IN Holiday congregation at Colehour 9. 25, at Whitings 6. 2l. Mrs. A. Schnaake by IN Succop 3.00. Mission feast coll. in IN Mueller's parish in Ehester 30.00. (S. H114.05.)

Distressed in Kansas: IN Brewer's comm. in Eagle Lake 10.00. TH. Reinhardt by IN Bartling 1.00. (S.Oll.00.)

Needy in Nebraska, resp, three needy parishes: IN Hallerberg's parish 36. 31. Unnamed from Fountain Bluff parish 1.00. E. H. W. Leeseberg 2.00, H. B. 1.00 from Addison parish. F. Bachmann by IN Noack for ? Brauer's Gem. 5.00. C. N. by dens. for IN Hubert 3.00. Reformation Feast Coll. in IN Castens' Gem. 17. 75. P. Jben's Gem. 7.00. From IN Great Gem. in Addison vvn E. Pflug, F. Kuhlmann, F. Mesenbrink and Wittwe Mesenbrink 5.00 each. H. Lührs 2.00, F. Göllner 3.00, D. Dammeyer 4.00. H. Niebus 3.00. Gem. Eagle Lake 10.00. Evensong.Coll. of the Gem. Effingbam 9. 44. gel. at Mr. Tbomas' birthday party the. 3. 50 and at Köpkes the. 1. 60. E. Bartels 5.00, E. Häsloop 2.00, G. Hvmbostel 1.00 by P. Succop. Man by IN Feiertag 1.00. N. N. by IN Engelbrecht 1.00. P. J. Drögemüllers Gem. 19. 25. from etl. out-of-townners by dens. 3. 75. from the community of Addison by A. Dammeyer 2. 85, W. Rabe, W. Beyer, H. Mesenbrink, W. Dammeyer, H. Heitmann, F. Lührs 2.00 each, F. Stünkel sen. 4.00. Wittwe Pilgrim 10.00 and A. W. 5.00 by IN Wagner. F. Klußmann 3.00, Th. Reinhardt 1.00 by IN Bartling. (S. H200. 45.)

Poor Students in Milwaukee: Fr. Brauer's congregation in Eagle Lake for Brand 10.00. IN Uffenbeck's congregation for Schoenbeck and Tädtker 11. 30. For this. v. Women's Association in its congregation 25.00. Women's Association in IN Schurichts congregation f. Nober 5. 80. for dens. Wedding coll. by dens. 5. 50. Women's club in IN Reinke's parish for Fr. P. Ludwig 10.00, for F. Albrecht 10.00, for L. Schmitte 10.00, f. R. Neitzel 10.00, for W. Mvllenbauer 10.00. Jungfr.Ver. in P. Bartlings Gem. f. E. Freund 16.00. (S. K 123. 60.)

English Mission: Mission Festival Coll. at Staunton 12. 43. IN Eißfeldt's Coll. for the English Congregation in Pittsburgh 8.00. Mrs. Bräunling through IN Reinke 1.00. Mission Festival Coll. at IN Mueller's Congregation in Ehester 13.00. (p. H31. 43.)

Poor students in Springfield: By Kass. Geyer for Zoch 5.00, Kleimann 5. 20, poor students 13. 40. Fr. Traub's congreg. in Peoria for Friedmann 14.00. Eoll. b. d. bl. Neichert's wedding in Fort Smith for Kirsckke 5. 80. From IN Brunn's branch for Ollenburg 2.00. Wedding coll. at KeslerLangebartels by P. Brauer 6. 95. P. H. Brauer's parish 2. 50.

On Tanzer-Fasses Hochz. by IN Müller in Schaumburg for Friedmann and van Werf each 10.00. IN Müllers Gem. that., cost money for Werf, 15.00. By Kass. Tiarks for Gauss 22. 50, Wehking 15. 25, Jmm 11.00, poor Stud. 1.00. IN Bartlings Gem. for Schlobobm 20.00. For dens. from Frauenverein das. 15.00. Frauenverein in IN Wagners Gem. 20.00. By IN Hebler, cost money for Hildebrandt, 14.00. By IN C. Franke for Wilson and Drögemüller each 15.00. (S. K238. 60.)

Orphanage in Addison: Mrs. N. through IN Cb. Kübn . 50. Mrs. Bontjes and Mrs. Zotz 5.00 each by P. Traub in Peoria. (S. K10. 50.)

Mission Church in Butte City: From IN Großes Gem. in Addison by J. Hähls, Mrs. Prof. Homann, Mrs. F. H. Tiene, Fr. Lührs each . 50, from the piggy bank of Prof. Homann's children 1. 25, H. Niehus, H. Heitmann, A. Bucbbolz, C. H. Leeseberg, E. Ritzmann, E. Brnst, H. Timm, L. Hememann, L. Buchholz a. Ch. Heidemann l.OO each, H. B. 5.00, W. Nabe 2.00, D. Dammeyer 3.00. Coll. at Küker-Oeberlking's wedding in Addison 11. 54. From H. Mesenbrink das. 1.00. (p. H35. 79.)

Poor students in St. Louis: Wittwe K. Meyer through L. Reinke 1.00. Jungfr.-Verein in IN Wagners Gem. for Grambauer 30.00, for Preckel 20.00. Theil der Nefvrmtionsfestcoll. in IN Webers Gem. for Matuschka 5.00. (S. G56.00.)

Poor pupils in Addison: Reformation festival coll. in IN Mezgers Gem. for Telger 10.00. At D. Ahrens' wedding s. by IN Müller in Ehester 6. 15. For dens. by H. Bürger das. 1.00. Jungfrauen-Verein in IN Succops Gem. for Nabe 15.00. Jünglingö-Verein in IN Engelbrechts Gem. for O. Müller 15.00. Frauenverein in IN Wagners Gem. for Scheer 20.00. Erntefestcoll. in IN Liebes Gem. for Liebe 25.00. (S. P92. 15.)

German Free Church: IN W. Kvhn's Gem. 4. 55.
Orphanage in Wittenberg:- Mrs. Bräunling by Fr. Reinke 1.00.
Gem. in Belle Plaine: one-sixth of Neformation Festival Coll. in IN M. Great's Gem. 6. 30. IN H. Gläß by IN M. Great . 50. P. Wagner's Gem. 5.00. IN Krebs' Gem. 8. 78. (S. P20. 58.)

Sick Va interfere and teacher. Wittwe K. Meyer by IN Reinke 1.00.
Housekeeping in Springfield: By Kass. Eißfeldt 15.00. N. N. by IN Wehrs . 50th Harvest Fest. coll. at P. Kühn's comm. in Staunton 13. 80. (p. P29. 30.)

Milwaukee Building Fund: IN Nosenwinkels Gem. 5. 25.
Poor students in Fort Wayne: remainder of young people's fund in IN Mueller's congregation in Ehester 5.00, wedding coll. at F. Brückmann's 3. 55, from N. N. 1. 45, all for Deffner. Young People's and Young Women's Association in IN Great Parish in Addison for Franke 20.00. IN Wartens' Parish in Danville for Nütz 20. 50. From Mixed Ehvr in IN Uffenbeck's Parish for Gobringer 10.00. Young Women's Association in IN Succop's Parish for Studtmann 15.00. (p. K75. 50.)
Springfield, Nov. 27, 1890, J. S. Simon, cashier.

Proceeds to the treasury of the Kansas district:

Inner Mission: By IN Kauffeld, Missionsfestcoll. of Gemm. Newton and Hallstead, H30.00. By IN Polack's congreg. of Bremen, Missionfestcoll. of. 80.03. By IN Frese, Mijsonsfestcoll. of congreg. of UIN Keller, Wendt, Möller and Frese 58.00. k. Hafner's congreg. of Leavenworth, Missionfestcoll., 58. 65. Pres. Pennekamp's congreg. of Alma, desgl, 50.00. From the General Treasurer E. F. W. Meier 400.00. By IN Stemmermann from G. Reinhardt 2. 26. By IN Hafner from the congregation in Millwovd 3. 50. IN Vettters congregation, Atchisvn, 17. 91. By IN Tietjen from J. Göglein, Trinidad, Colo., 2.00. (p. H702. 35.)

Negro Mission: Through IN Kauffeld, Mission Festcoll. of Gemm. Newton & Hallstead, 13. 25. IN Polack's congregation, Bremen, mission festival coll., 39.00. By IN Frese, mission festival coll. of UIN Keller, Wendt, Möller & Frese congregations, 25.00. l?. Drögemüller's congregation, Herrington, 3.00. Pres. Pennekamp's congregation, Alma, mission festival coll., 18. 15, by its school children 3.00. IN A. Schmid's congregation, Onaga, 6.00. IN Gräbner's congregation, Topeka, 4. 16, Mrs. N. N. 1.00. IN Allenbach by Job. Köbrs 3.00. P. Polack by H. Hilmer 1.00, H. Rigger 1. 23, Unnamed . 50. (S. K118. 29.)

Synod treasury: Pres. Pennekamp's congregation, Alma, 3. 71st ?. Hering's congregation, Ellinwood, 4. 75. IN Hafner's congregation, Leavenworlh, 5. 53. IN Hoycr's congregation, Hanover, 8.00, branch at Hanover2.l2. IN Moravians Gem. of Spring Valley, 5. 50. (S. H2U. 61.)

Poor Students in Fort Wayne: IN Stemmermanns Gem, Humboldt, 10 a.m.

Poor Kansas students: IN Hahn, Lincoln, 2. 75. IN Hafner's Gem. out of d. Fivacent treasury, 2. 70. Miss Svvpbie Schott, 3. 00. Conference Coll. at Atchison, 1. 05. IN Hoycr's Gem. at Hanover, 8. 67. IN Kauffcld's Gem, Newton, 3rd 70th By IN Polack, squat coll. at Gcrmer-Lemke, 10th 50th P. J. Möller's congreg. at Ehepstow, 2nd 12th IN Drögemüller's congreg. at Herrington, 6th 25th 1? Stemmermann's congreg. at Humboldt, 5th 35th (p. O46.09.)

Poor Students at Concordia: IN Frese's Gem. Palmer, for Fr. H. W. M. (?) Aug. 4, IN Hahn's Gem., Lincoln, 4th 50. by IN Frese of Mrs. Lindhvrst . 50TH (S. H9.08.)

Progymnasium in Concordia: By P. Senne, Block, of J. N. 3.00. IN J. W. Pennekamp's Gem., Templin, 4. 70. (S. H7. 70.)

New construction in Con cordia : IN Vettters Parish, Atchison, 19.00. IN Hahn's Parish, Lincoln, 5.00. IN Vettters Branch on Independent Creek 5.00. IN Senna's Parish, Block, 10.00. Parish in Lincolnville 16. 75. By IN Hahn, Lincoln, from N. N. 1.00. (S. H56. 75.)

Seminary building in Springfield: P. Mährs Gem., Spring Valley, 8. 52. Building Fund of the District : P. Hoycrs Gem., Hanover, 9. 50.

Widows and Orphans Fund: IN Polack's congregation, Bremen, 20.00. IN Klingman's congregation, Argentine, 2. 42. IN Senne's congregation, Block, 5.00. P. Hahn's congregation, Lincoln, 3.00. IN Allenbach's congregation, Independent, 13.00. By P. Scenne, Kindtaufcoll. at l. Neu, 5.00. IN Hafner's congreg. at Leavenworth, 5. 52. Pres. Pennekamp's congreg. at Alma, 21. 30. (S. K75. 24.)

Orphanage at St. Louis: IN Stemmermann's Gem., Humboldt, 2. 25. by IN Allenbach from the piggy bank of the children of Mr. J. Rvhr 1.00. (S. H3. 25.)

Studying orphans: By I?. Kauffeld from the penny box sr. students 2. 30.

German Free Church: P. Gräbner's congregation, Topeka, 8 a.m. \$ Congregation at Belle Plaine, Minn: I?. Drögemüller's congregation, Herrington, 1. 46.

Fellow Nebraskans: By I?. Hafner, Leavenwortb, by N. N. 1.00. I?. Kauffeld's Gem., Newton, 8.00. By 1'. Hoyer, Hanover, by P. H. Meyer and H. Ch. Meyer, 1.00 each, J. Cordson. 50th (S. Hll. 50th).

Brethren in Northwest Kansas: P. J. V. Kauffeld, Newton, 6.00. Christian Wolf, St. Louis, 1. 50. N. N., Clay Center, 1.00. B. W. Moll's Gem, Kirkwood, Mo., 15.00. IN Strieter's Gem. at Proviso, Ill., 25.00, at La Grange, Ill., 4.00. B. J. G. Kunz, Indianapolis, Ind., 5.00. I?. Frese's Gem, Palmer, 11. 32. B. H. Krause's Gem, Sadorus, Ill., 8. 80. B. W. Kowert's Gem, Harvel, Ill., 5.00. By Kass. H. H. Meyer 18.00. By Kass. Prof. J. S. Simon 11.00. teacher F. W. C. Appelt, Chicago, Ill., 2.00. Th. M., Butler, Mo., . 50. (S. Hll4.12.) Total Hl213. 76.

Atchison, Dec. 1, 1890, Aug. Mangelsdorf, Cassirian.

Income to the Michigan District coffers:

Synod treasury: Benona congregation H3. 20th Congregation in Saginaw City 10th 50th Congregation in Reed Citn 5th 08th Congregation in Gr. Rapids 30th 60th Congregation in Amelith 11th 40th Congregation in Monroe 12th 13th (S. H72. 91st).

Negro Mission: D. IN Frincke by Wittwe S. 2.00, by Minkus in Calebonia 1.00. Zions congreg. in Detroit 17. 75. D. IN Kruger by Bro. Schumacher 2.00. congreg. in Lake Ridge 10. 44. D. IN Franke by Chr. B. 2.00. (S. H35.19.)

Negro mission in New Orleans: comm. in Frankenmuth 25. 75. D. IN Fürbringer, at Trinklein's wedding ges., 11. 70. (S. H37. 45.)

Taubstum m en-A n statt: D. IN Dreyer, on Sterns Hochz. ges., 3.01. D. IN Mühlhäuser of Mrs. B. Stricker 2.00. D. B. Franke of Mrs. G. Cron 1. 50. D. IN G. Bernthal of Wittwe R. Popp 5.00. (S. HU. 51.)

Poor students from Michigan: Gem. at Petersburg 8. 72. D. IN J. Schmidt, on Nürninger's wedding s., 9. 25. D. P. Sievers of Wittwe E. M. Schmidt 1.00. Gem. at Frankenlust 17. 10. D. I?. Fürbringer, at Blank's wedding, 6. 50. (p. H42. 57.)

Inner Mission: D. IN Frincke von Minkus in baledonia 1.00, F. Rühls I.OO. Gem. in Frankenmutb 22. 31. Gem. in Amelith 4. 50. Gem. in Arcadia 5.00. Gem. in Petersburg 19. 54. D. IN Krüger by F. Schumacher I.OO. Gem. in Alpena 3. 15. D. Teacher Harbeck of N. N. I.OO. D. IN Fürbringer, on Haspel's Hochz. ges., 9. 77. Gem. in Mt. Clemens 5.00. (S. H73. 27.)

Building fund: Gem. in Sebewaing by I?. Hahn 15.00. By Lebrer Dreg 20.00. All formerly Ouitirtb by IN Hahn received. Trinity Comm. at Detroit 25. 38. Comm. at Montague, I. Zhlg., 19. 59." Trinity comm. in Saginaw 4. 60. D. Mr. Hanselmann in Rutb 5.00, of which 3 60 was sent at G. Kaufmann's infant baptism. Congregation in Noyal Oak 5.00. (S. H94. 48.)

Support Fund: D. Kassirer Spilmann for Wittwe Weisel 6.00. comm. at Richville 8. 29. comm. at Fräser 10. 80. comm. at Tawas City 6. 15. comm. at Adrian 10. 50. comm. at Big Rapids 4.00. comm. at Sandy Creek 6.00. comm. at Amelith 5. 50. comm. at Macomb 3. 32. D. IN Kruger by F. Schumacher 2.00. D. IN Arendt, on Kickbusch's Hochz. ges, 4. 41st D. Ü. Sievers Sr. on Knobs infant baptism . 45. D. IN J. F. Miller by Wittwe N. N. 1.00. D. IN G. Bernthal by Wittwe R. Popp 5.00. Gem. in Mt. Clemens 8.00. (S. G81. 42.)

Students in St. Louis : A. in M. for obtaining all "Lebre u. Wehre" 5.00. Jmm. Gem. in Detroit for G. Sreuler 16. 73. D. IN Fuerbringer, on Ziegler's Hochz. ges., for Waltber 11. 38 and for dens. on Roth's Hochz. ges., 5.00. (S. H38. 11.) " Droge müller in Springfield: By P. Krüger, on Schmidt's Kindtaufe. ges., 4. 55.

Students at Addison: Jmm. comm. at Detroit for G. Betz and F. Nehahn each 16. 73. D. IN Fürbringer, on Schiefer's Hochz ges., for Putz 5. 25. (S. 838. 71.)

Students at Fort Wayne: Gem. in miller f. Arendt 22. 53. D. P. Fuerbringer, on Schiefer's Hochz. ges. for supporter 5. 25.

Orphanage in Wittenberg: D. Lebrer Mertens from the school children in-Manistee 14. 55. from H., W., A. & C. H.'s piggy bank 2. 70, E. L.'s piggy bank 2.00, D. M.'s piggy bank I.OO. (P. H20. 25.)

Emigr. mission in Baltimore: Gem. in Frankenmuth 18. 53.

Emigr. mission in New York: Gem. in Frankenmuth 18. 53. D. IN J. F. Miller v. Wittwe N. N. 2.00. (p. 820. 53.)

English Mission in Detroit: D. P. Blumenkranz v. Bro. Wölmer 5.00. Trinity Comm. in Detroit 6.00. D. IN Sievers Sr. sent to Mrs. Schindler's body, 4.00. (S. 815.00.)

English Mission in 'New Orleans: D. IN floral wreath from Bro. Wölmer 1.00. Gem. in Gr. Rapids 10. 70. (S. Hl1. 70.)

Home Loan Fund: Frankenlust Township for St. Louis, Springfield, Fort Wayne, Addison & Milwaukee 6. 20. each (S. H31.00.)

Comm. in Dubuque, Iowa: Comm. in Amelitb 6. 50.

Needy brethren in the West: 1. Nebraska : Mr. F. B. in Detroit 5.00. D. dens. of C. Gorning 2.00. D. IN Kruger of F. Schumacher I.OO. Gem. in Amelith 35. 25th Gem. in Saginaw Citn 15.00. Gem. in Bingbam 6, 23rd Gem. in Alpena 9.00. Bethania Gem. in Detroit 24. 80th Gem. in Monroe 21. 38th D. Lebrer Wendt of Mr. and Mrs. Hoeft 10.00. (p. 8129. 66.) 2nd Kansas: congreg. at Monroe 21. 38. Trinity congreg. at Detroit 18. 20. (p. 839. 58.) Total: K850. 70.

Detroit, Nov. 29, 1890, Chr. Schmalzriedt, Cassir.

Revenue to the Minnesota and Dakota District coffers:

Synodical Fund: P. R. H. Biedermann's Gem. at Arlington 86.04. IN Kranz's Gem. at Sible 3. 35, at Fairfield 5, 35. B. Nickels' Gem. at Rochester 8. 50. IN Kollmorgen's Gem. at Allvater 9. 30. I?. Dreyer's Gem. in Glencoe 7. 00. IN Hitzemann's Joh. Gem. 4. 25. (p. 843. 79.)

Synod building fund: I?. v. Brandt's parish at Albany . 70. by IN Streckfuß of C. Dittmar, Nounng America, I.OO, whose parish there 20.00, \$branch at Camden 5.00. B. Maaß's parish at Watertown 7.00. B. Laux's parish at Elmore 5.00. IN Pfvtenbauer's parish at Lewiston 30.00. Praeses Sievers' parish at Minneapolis 100.00. I?. Landeck's parish at Hamburg 31 85th IN Strölin's parish at Danville 6.00th IN Hertwig's parish at Leaf Valley 29th 51st, at Effington 21st 95th IN Kollmorgen's parish at Ätwater 49th 50th. IN Hertrich's Gem. at Leaf Mvuntains 9 15. I> R. D. Biedermann's Gem. at St. Paul 4. 35. IN Maurer's Gem. at Jacksonville 7. 50. B. Hitzemann's Trinity Gem. 3 80. (S. 8332. 31.)

Building fund in Springfield: through IN Ad. Bartling of F. Wissman, Butte, Mont. 5.00. P. Friedrich's Gem. in Waconia 14.00. (L. 819.00.)

Milwaukee construction fund: IN W. Rudiger's comm. to Fish Lake 13. 25.

Support fund: I?. R. H. Biedermann 2.00. IN Paul Wichmann 3.00. IN Herlrich's parish at Helvetia 5.00. IN Landeck's parish at Hamburg 20.00. IN R. H. Biedermann's parish at Arlington 15.00. IN Rubel's parish. at Lakefield 9.00. IN A. Pankow I.OO, whose parish at Gaylord 8.00. IN Friedrich's parish at Waconia 16.00. P. Fackler 2.00. B. Martin 2.00, whose parish 6.00. IN Nickels' Sebüler at Rochestcr 1. 10. IN Horst's comm. at Courtland 5.00 and 10. 65. IN Mundt 3.00, of a preaching place at Yorktown . 90. IN Kolbe's comm. at Howard 4.00. IN H. J. Mueller 3.00, whose comm. at Lester Prairie 3.00. IN Pfothenauer 4.00, whose comm. at Lewiston 14. 34, surplus of a coll. for delegates' traveling money 3. 28. B. Halm's comm. at Henderson I.15. IN Kranz's comm. at Fairfield 3. 55. IN Strölin 4. 75, whose comm. at Danville 6. 67. IN Kollmorgen 5.00, whose comm. at Atwater 7. 83, at Manannah 3. 16. B. Berntbal 4.00. Mr. F. Pröbl.at Benton 2.00. By IN Dreyer, wedding coll. at Gekrke-Sckmidt 3. 20, at Gaulke-Neubauer 2. 80. IN Hertwig 5.00. IN Schaaf 2.00. Mr. Alb. Dorufeldt, St. Paul, I.OO. Mr. C. Bernhardt that. I.OO. Mrs. Wickboldt the. . 25. B. Kretzichmar 3.00, of sr. Perkam congregation 4. 80. IN Maurer 4.00, whose Trinity congregation 2. 75. IN Hinck's congregation in Brandenburg and Beiford 12.00. IN List 2 00, whose congregation at Elysian 4. 75. IN Landeck 5.00, whose congregation in Hamburg 5.00 and 12.00. IN Dubberstein's congregation in Wykoff 5. 75. P. Rubel's congregation in Lakefield 12.00. IN Schulz's congregation in Faribault 12 34. P. Grabarkewitz's Gem. at Blue Eartb City 8.00. IN Hitzemann I.OO, whose Trinity Gem. 8. 80, Jmmanuels Gem. 3. 65. IN Kollmorgen's Gem. at Helvetia 9. 68. IN Scilling's congreg. at Green Jsle 12. 80. IN Rumsch 2.00. IN Schaaf's congreg. at Plainview 4. 60. Pres. Sievers' congreg. at Minneapolis 11. 80, of Mr.Mackjol das. . 50, Mrs. Ott this. I.OO, teacher Berg 3.00, from ibm himself 5.00. (L>. 8351. 85.)

Negro Mission: part of a mission festival coll. of Fr. Pfoctnbauer's coll. at Lewiston 30.00. IN Vüscher's coll. at Sioux Falls n. Wall Lake, Dak. part of a mission festival coll. 10.00. IN Udes Job.-CKm. at Nusk Lake 3.00. IN Nickels' Gsm. at Rochester 10.00. IN Köhler's Gem. at Mountville 8.05. IN Orbacb's Gem. at Sauk Rapids 10.00. By IN Kranz, House WcibColl. at Mr. Hoff's at Fairfield, 4th 90. IN Dahlkc's Gem. at Fairmont 10.00. IN Meyers Gem. at Canastota, Dak, 5.00. IN Krumsiegs congreg. at Josco 6.00. IN S. Brauer's congreg. at Freistadt and St. Thomas, N. Dak., 44. 70. By Pres. Sievers of etl. congreg.Gl. 4th 75th, Wed. coll. at Kaiser and Nemitz in Minneapolis 3rd 15th By IN Landeck of H. Elling in Hamburg 5th 00th IN Streckfuß's Gem. in Nounng America 12th 00th IN Kuntz's Gem. in Wentworth, S. Dak, 25. 56. Coll. of Zion's, Bethlehem's & St. Peter's Gem. in St. Paul 5 34. IN Fackler's Gem. in Maple Grove 1. 60, N. N. 2.00. Durck IN Bernthal of Fr. e.g. in Benton 2.00. IN Kruger's Gem. in Perch 14. 75. IN Ruediger's Gem. at Fish Lake 14.00. P. Kolbe's Gem. at Howard 3. 50. IN Rumsch's Gem. at Claremont 5.00. IN Vetter's Gem. at Montevideo 12.00. P. Schulz's Gem. at Faribault 9. 25. By Lebrer Gierte of H. D. at Lewiston . 25. IN Mäurer's congreg. at Belvidere 3. 63. IN Stark's congreg. at Willow Creek 16.00. IN Hitzemann 1.00, whose Trinity congreg. 13.01. (p. 8295. 44.)

Reg er school in New Orleans: by IN E. Albrecht von Schüler sr. Gem. in St. Paul 1. 20. IN Hannemanus Gem. in Ola, S. Dak., 1. 80. B. Krumsiegs Gem. in Josco, Minn. 8.00. B. Hincks Gem. in Richland Co, N. Dak., 13. 20, IN Bösches Gem. in Waltbam 10.00. I?. Steyers Gem. in Fair Haven 2.00. IN Alb. Brewer's gem. at Freeman, S. Dak., 5.00. B. Zabn's gem. at Henderson 2. 15. IN Maaß's gem. at Watertown 3.00. By B. Berntbal by C. Harms at Benton 5.00, sr. Gem. that. 15.00. IN Metz'Gem. at Burlington 3 39, at Detroit 3 53. IN Mundt's Gem. at La Moure 2. 15. P. Barb'Gem. at Alexandria 9. 50. IN Gresens'Gem. at St. Clair 1. 80. IN Licht . 80, whose gem. at Rosenberg, S. Dak. 13. 45, at Centerville 10. 70, at Nankton 5. 55, of etl. branches 6.00. (S. 8123. 22.)

Jewish Mission: IN Orback's congregation in Sauk Rapids 5.00. I?. Mever's congregation at Canastota 5.00. B. Strolin's congregation at Danville 1. 88. IN Krumsieg's congregation at Josco 4. 52. (p. 816. 40.)

Heathen Mission: IN Dablkcs Gem. in Fairmont 4.00.

Emigrant Mission in New Nork: IN Alb. Brewer's congregation at Freeman, S. Dak., 5.00. IN Strolin's congregation at Danville 2.00. (S. 87.00.)

English Mission: Zion's, Bethlehem's n. St. Peter'sGcmm. in St. Paul 5 34. B. Hitzemann's Joh.-Gem. in Long Prairie 2. 48. (pp. 87. 82.)

Böbmeninission : By Cass. H. H. Meyer in St. Louis . 50.

Ta u bstum mm e n-An stalt: P. Hitzemann's Jmm. congreg. at Long Prairie 3.00. Praeses Sievers' congreg. at Minneapolis 9.00. By IN Wendt from Mrs. Bösel at West St. Paul 1.00. I?. Long's Gem. to Hay Creek 6. 16. (p. 819. 16.)

Free Church in Germany: I?. Nickels'Gem. in Rochester 3.00. By I?. Alb. Brewer, part of a missionary festival coll. sr. Gemm. at Freeman and Tripp 25.00.

Gem. at Webster, S. Dak.: P. W. M. Hudtloff's Gem. at Shawano, Wis. 3.00.

Poor Students: IN Rumsch's Gem. at Claremont 7.00. By IN L. Krüger, Kindtauf Coll. at A. Ritz for b. F. Pröhl, Concordia, Mo., 10.00. By IN Fackler from F. Finke, Maple Grove, I.OO, from H. Rohlfs that. 2.00. By Pres. Sievers,



Wedding coll. at Schwend-Sigmann's in Minneapolis, 10. 50. U. Dubberstein's comm. at Wykoff 3. 60, from Wittwe Sn. there 2. 50. P. E. Albrecht's comm. at St. Paul 6.05. P. Mäurer's comm. at Belvidere 4.00. P. H. Brauer's comm. at Cryftal, N. Dak. at 4. 15. (2,850. 80.)

Poor Students in Springfield: P. Grabarkewitz's Gem. at Blue Eartü Eity for Otto Wendland 6.00. By U. A "b. Brauer for G. Schulz 5.00. By P. Bernthal, at BergeBrüsehoff's wedding in Benton, for Michlau 19.00. (S. K30.00.)

Poor students in St. Louis: Fr. Rubel's Gem. in Lakefield, 8.00. By Fr. J. List, Eoll. at?.. E. Albrecht and Amalie Lift's wedding at Clyfian, Minn. 9.00. (S. H 17.00.)

Poor students in Milwaukee: P. Kollmorgen's congregation at Atwater 23. 25. P. Nupprechr's congregation at Hart 9. 25. P. Rubel's congregation at Lakefield 2.00. P. Pankow's congregation at Gaylord for Paul Kretzschmar 5.00, Aug. Matwig there 5.00. (P44. 50.)

Arnie student in Addison: By 1?. Alb. Brewer by Wittwe Male in Freeman, S. Dak. for E. Buriblong 1.00.

Orphanage in Mitten berg : P. Kranz' Gem. in Sible 3.00. Sewing Club in P. Nickels' Gem. in Rochester 5.00. Lebrer W. Gierke's pupil at Lewiston 3 32. By P. Kretzschmar, wedding coll. at H. LüderS in Otter Tail Eity, 9. 60. 4'. H. Brauer's Gem. at St. Thomas 9. 15. (p. 830.07.)

Orphanage in Addison: Lebrer Ehr. Nötiger in Hollywood from the piggy bank sr. students 4.00.

Household in Milwaukee: P. Pfothenhauer's Gem. at Lewiston 21. 50. by P. E. H. Sprengeler of the Gem. at St. James 6.00, at Lake Cryftal 7.00. P. H. J. Mueller's Gem. at Lester Prairie 6.00. P. J. v. Brandt's Gem. at Albany 1. 86. by P. Köhler by Karl Götsch at Mountville 2.00. P. Horst's Gem. at Courtland 20. 76. P. Kretzschmar's Gem. at Perham 5. 15, at Otter Tail City 4. 50, W. Schulz there 1.00. U. Mäurer's Gem. at Belvidere 5. 90. By Fritz Müller of the Gem. at Arlington 27. 50. (P. 889. 17.)

Belle Plaine, Minn...: P. Koehler's comm. at Mountville 6. 88. 1?. Horst's comm. at Courtland 18. 59. (P. 825. 47.)

Poor Lutherans in Dakota: P. Kranz's Gem. in Fairfield 9. 75, in Shible 9.05. (p. 818. 80.)

Gem. in Brainerd, Minn...: P. Hertrich's Gem. in Hollywood 5.00. 1?. Streckfuß's branch in Camden 1. 40. by P. Stark of the Gemm. in Minnebaha & Turner Co, S. Dak., 7. 25, in Sioux Falls 1.00. (S. K 14. 65.)

Needy Lutherans in Kansas : P. Kretzschmar's congregation at Perbam 5. 55. P. Clöter's congregation at T. Aston 12. 80. U. Köhler's congregation at Mountville 29. 82. (P. 848. 17.)

Distressed Lutherans in Nebraska: P. Kretzschmar's congregation at Perbam 5. 60 and P. Clöter's congregation at T. Aston 12. 85, together H18. 45, specifically for the brethren IN the parish of U. C. H. Hubert's. By P. C. L. Orbach in Saul Rapids sent by Karl Wolf & H. Grandt 3.00 each, G. Kuschel 2. 50, Jak. "towitz, Jul., Fcrd. & Aug. Neils, Herm. Wollen 2.00 each, P. v. Brandt, F. Steindors, C. Krüger, W. Gerschmanu, F. York, F. Richter, R. Kieffall, C. Gehking, W. Schmidt, J. Kühn, H. Kuschel, F. Gehking, C. Otto sr., C. Otto jr, H. Landwehr, Julia Neils, Martha Neils, B. Fehl, E. Bentler, J. Gehm, W. Bennewitz, A. Kroll, F. Ziebel, H. u. G. Forentholz each 1.00, K. Kuschel 1.05, W. Kleinschmidt, C. Stullich, J. Koslowski, G. Friedrich, H. Welk, M. Ripka, C. De Bange, E. Nütig each . 50, Auguste Behnd . 60, E. Tumm, J. Roller each . 25, John Burski . 75, Sam. Ziebel . 50. (s. 850. 90.)

Inner Mission for Minnesota, Dakota, Montana and Manitoba: P. Pfothenhauer's congregation at Lewiston, part of a mission festival bill, 50.00. P. Büscher's congregation at Sioux Falls and Wall Lake, part of a mission festival bill, 10. 65. P. Ude's congregation at Rush Lake, mission festival coll., 15.00. P. Nickels' congregation at Rochester, mission festival coll., 20.00. P. Orbach's congregation at Sauk Rapids, same, 20.00. P. Rumsch's congregation at Claremonr 32.00. U. Dabke's congregation at Fairmont, mission festival coll., 30.00. ?. Meyers Gem. in Eanastota, Dak. desgl, 47. 37. 1*. Krumsicg's Gem. in Josco, desgl, 40.00. P. Schulz's Gem. in Mvrristown, desgl, 23. 69. P. Hinck's Gem. desgl, 23. 50. P. Alb. Brauer's Gem. in Freeman, Dak. desgl, 103. 35, H. Pfeiffer's that. 2.00. P. Landeck's Gem. in Hamburg 48.00. P. N. H. Biedermann 10.00. P. Pankow's Gem. in Gaylord 10.00. 1". Streckfuß's congreg. in Uoung America 20.00. Praeses Sievers' congreg. in Minneapolis 16.00. Fr. Ude's congreg. in North Branch 7.00. Fr. N. D. Biedermann's congreg. in St. Paul, Mission Festcoll, 8. 14. P. Fackler's congreg. at Maple Grove 13.03, N. N. das. 2.00. P. Hertrick's congreg. at Hollywood 15.00. P. Bernthal's congreg. at Benton 32. 50, Br. das. 5.00. P. Steher's congreg. at Fair Haven 4.00. P. Rubel's congreg. at Lakefield 32. 60. Fr. Rupprecht's comm. at Hart 9. 25. Fr. Horst's comm. at Courtland 10.00. U. Mundt's comm. at Ellendale 2. 75, at Edgeley 3. 55. U. Rumsck's comm. at Elaremont 12.00. Fr. Nädeke's comm. at Carver 20.00, at Cbaska 18, 31. Fr. Kolbe's comm. at Howard 4. 50. U. Destinon's Gem. at Stanford 3. 57, at Princeton 2. 63. P. Hertrich's Gem. at Helvetia 10.00. P. Koehler's Gem. at Mountville 8.09. P. Strolin's Gem. at Danville 2. 90. P. Schulz's Gem. at Faribault 30.00. P. R. H. Biedermann's Gem. at Arlington 5.00. P. Schaaf's Gem. at Potsdam 12 10. P. E. Albrecht's Gem. at St. Paul 4. 37. By P. Mäurer of Heinr. S chlichting 3.00. Pfothenhauer's Gem. at Lewiston 25. 25. P. Hitzemann's Jmm.Gem. 5. 52. by Praeses Sievers from Mr. Janke in Minneapolis 1. 50, Jscke in New York 1.00. (p. 8836. 12)

St. Paul, Dec. 6, 1890, T. H. Menk, Cassirer.

Income to the Middle District coffers:

Building fund: P. Schlesselmann's Gem. in Friedbeim 850.00. U. Sckeips in Hobart 5.00. By eil. Gldrn. whose Gem. that, 4.00. P. Matthias' Gem. in Preble, 1st Zablg., 21. 66. N. N. by P. Henkel in Aurora 2.00. P. Lothmann's Gem. in Akron, 1st Zahlg., 22.05. Cbr. Hatter in Jay Co. by P. Berg 2.00. P. Schwan's Gem. in Cleveland 60. 62. part of the Misst onsfestcoll. P. Sallmann's Gem. in Pomeroy 5.00. P. Schmidt's Gem. in Elyria 21. 15. P. Jox's Gem. in Delphi 28.00, Headlee 11. 35, Royal Centre 2. 75, Logausport 36. 75. P. Nwniann's Gem. in Cleveland, 1st Zahlg., 200.00. P. Jungkuntz's in Columbia City St. Peter's Gem. 3.00. Dess. Zion's Cong. 5. 50.



From P. Preuß's Gem. at Avilla 11. 50. Matthias's Gem. at Preble, 2nd payment, 19. 61. Desgl. from B. Sieving's Gem. at Fairfield Centre 16.00. P. Rupprecht's Gem. at North Dover 56.00. (S. K583. 94.)

Synod treasury: B. Zschoche's Gem. in Marion Township K24.00. Eckhardt's Gem. in Cleveland 21.00. P. Zorn's Gem. that. 92. 53. kaumeyer's Gem. in Lancaster 13.03. ?. Maßmann's Gem. in North Judson 5. 48. P. Zollmann's Gem. in Bear Creek 6. 87. Theob. Stemler of P. Frank's Gem. in Zanesville 10.00. Hassold's Gem. in Huntington 11.00. Vröcker's Gem. in Kendallville 8. 55. B. Kaiser's Gem. in JuUetta 7. 68. B. Wambsganß's Gem. in Indianapolis 31. 65. ?. Horst's Gem. at Asbland 10. 90. P. Schumm's Gem. at La Fayette 50. 50. P. Sieving's Gem. at Fairfield Centre 5.00. By dens. v. d. Gem. at Edgerton 4. 20. P. Gross' Gem. at Fort Wayne 55. 92. B. Nupprecht's Gem. at North Dover 25.00.

Jox's Gem. in Logansport 8. 65. (S. H391. 96.)

Inner Mission: Theil der Missionsfestcoll. d. Gemm. d. ID. Gotsch and Zschoche H35.00. Horst's Gem. at Hilliard 6. 29. Dess. Gem. near Dublin 3. 33. from the Missionary B. P. Schmidt's Gem. in Seymour 1.00. from I*. Henkel's Gem. at Aurora 7. 66. by I*. Saupert, part of the Missionary Festival Coll. at Evansville, 95.00. N. N. at La Porte by Bro. Link. 50th sewing club Fr. Frank's Gem. at Zanesville 10.00. Louis Gerke of ?. Franke's Gem. at Fort Wayne 5.00. B. Henkel's Gem. in Aurora (8 shares of Gem. in Columbus, O.) 40.00. (S. P203. 78.)

Negro Mission: Part of the Mission Festival Coll. of the Gemm. of the Gotsch and Zschoche H35.00. B. Zschoche's Gem. in Marion Township 7.00. From B. Henkel's Gem. in Aurora 5.00. By ?. Saupert, part d. Mission Festcoll. in Evansville, 24. 35. by B. Mobr in Inglefield, ges. on Schneider-Schaus' Hochz. 4. 45. "Friend of the Children" in Cleveland, 1.00. From the cent fund of P. Wambsganß's confirmands in Indianapolis, 1.00. By B. Henkel in Aurora, ges. on L. Jsselhardt's high;., 3. 25th part of the mission festival coll. P. Sallmann's Gem. in Pomeroy 5.00. Joachim Schumacher of Akron 1.00. 4". Dunsing's congregation in Wanatah 3. 85. sewing club B. Frank's Gem. in Zanesville 5.00. From K. Bros. in La Fayette d. B. Schumm 1.00. 'From the Göltest. 1'. Gößwein's Gem. at Vincennes 3. 90. B. Scheips' Gem. at Hobart 2. 89. For New Orleans Schoolhouse: from B. Henkel's Gem. at Aurora 8.00. B. Michael's Gem. at Göglein 17. 90. B. Schmidt's Gem. at Decatur 5.00. Dess. Gem. at Mvnroeville 1. 25. P. Stelter's Gem. at Medaryville 3. 90. P. Seemeyer's Gem. at Schumm 22. 25. L. Roller of d. Gem. at Huntington. 50. from etl. Gldrn. Weseloh's Gem. in Cleveland 3.00. By B. Rupprecht in North Dover by L. and R. 2.00. From B. Preuß's Gem. at Avilla 3.00. H. Elbrecht in South Euclid 1.00. (S. K171. 49.)

English Mission : By Bro. Saupert, Theil d. Mission Festcoll. at Evansville, P23. 75.

Heathen Mission: Bro. K. durck Bro. Weseloh in Cleveland K1.00.

Emigr. - Mission in New York: By Saupert, Theil of Mission Festcoll. in Evansville, K23. 75th Sewing Association Fr. Frank's Gem. in Zanesville 5.00. (S. K28. 75th).

Emigr. - Mission in Baltimore: By B. Saupert Theil b. Missionsfestcoll. in Evansville H23. 75.

Fellow believers in Germany: From a;. Gldrn. ?. Wambsganß's congregation in Indianapolis K11. 10th Sewing Club ?. Frank's Gem. in Zanesville 5.00. (p. K16. 10.)

Cong. in Belle Plaine, Minn: Fr. Jungkuntz's in Columbia City St. Peter's congreg. k6. 71st part of missionary festival coll. in Pomeroy 5.00. Fr. Goesswein's congreg. in Vincennes 6th 70th (p. H18th 41st).

2nd Gem. in Toledo, O.: B. Schlesselmann's Gem. in Friedheii H26. 83. 1*. Hiller's Gem. in Minden 14.00. D. ?. Lienhardt in North Amkerst ges. on Aug. Scknaacks Hochz. 4. 25. by B. Frank of Wittwe Dav. Hahn in Zanesville 5.00. By a;. Gldrn. P. Schumm's Gem. in La Fayette 11. 50. Gvßwein's Gem. in Vincennes 13. 40. P. Seemeyer's Gem. in Schumm 10.00. 4*. Schumm's compound at La Fanette 13. 50. ?. Gross' compound at Fort Wayne 30. 72. (p. H129. 20.)

Needy brethren in Nebraska: B. Wambsganß's Gem. in Newburgh P30. 80. women's v. P. Eckhardt's in Cleveland 15.00. P. Werfelmann's Gem. in Neudettelsau 50.00. By b. Schmidt of the Gem. in Peru 28. 66. By P. Markworki of F. W. Meier at White Creek 1. 50. D. Schülke's Gem. at Crown Point 10.00. Zollmann's Gem. at Bear Creek 7. 13. Thank offering of Mrs. I.>. Zollmann 5.00. from Seuel's Gem. in Indianapolis 26. 38. W. Prange in Akron 1.00. I?. Schaefer's Gem. and etl. members at Waymansville 9. 65. Dess. Filialgem. 2. 35. P. Berg's Gem. in Adams Co. 20.00. Chr. Hatter in Jay Co. 1.00. ?.. Jox's congregation in Logansport 17. 75. Fr. Hundtmark by I?. Eckhardt in Cleveland 5.00. B. Heinicke's congregation in Evansville 9. 61. Bernh. Umbach of Darmstadt 2.00. W. Böhne 5.00. Uebersch. of the treasury of the committee to fight the Bennett school laws. in Evansville 19.00. Of einz. Gldrn. B. Schumm's congregation in La Fayette 35.00. Virgins' 5.00. Bro. G. Conradt in Peru 2.00. From P. Berg's congregation in Adams Co. 8. 50. St. Peter's congregation I?. Jungkuntz'in Columbia City 8. 50. Dess. Zion's congreg. 6. 50. B. Schumm's congreg. in La Fayette 10.00.

Sieving's Gem. in Fairfield Centre 11. 80. By?. Rupprecht in North Dover v. sr. Gem. 5.00, by K. 2.00. I?. Katt's Gem. in Terre Haute 20. 22. (S. K381. 35.)

Distressed brethren of the faith in Kans... Schumm's parish in La Fayette K35.00. Virgins das. 5.00. Dess. Gem. that. 10.00. P. Maßmann's Gem. in North Judson 18. 45. I*. Sieving's Gem. in Fairfield Centre 11. 80. I?. Nupprecht's Gem. in North Dover 5.00. I?. Katt's Gem. in Terre Haute 20. 22. P. Jox's Gem. in Logansport 11. 50. (p. H116. 97.)

Poor students in St. Louis: Fr. Kirchner's parish in Briar Hill K6.00. Gottl. Porter from Frank's Gem. in Zanesville 2. 50. women's v. I*. Weseloh's Gem. in Cleveland for C. Schulz 10.00. By I*. Schmidt in Elyria, collect. on StarkBielefeldt's Hochz. f. Rimbach 4. 80. (p. P23. 30.)

Poor students in Springfield: Frauenv. Niemann's Gem. for Westerkamp P10.00. Ges. d. I?. Kretzmann in Cleveland on 20th anniversary of Hochz. H. Pösa's for A. Hemann

4. 35. A. Ehlke 4. 35. IN Kirchner's Gem. in Briar Hill 6.00. Gottl. Tröger of B. Frank's Gem. in Zanesville 2. 50. P. Link's Gem. in La Porte for E. 68. Polster 15. 86, for A. Neuendorf 18. 10. B. Seemeyer's Gem. in Schumm for Ch. Becker 6.00. By B. Seuel in Indianapolis, coll. on Hochz. of C. 8. Schleicher for Wohlfeil 10. 50. I? Wambsganß' Gem. in Indianapolis 10.00. B. Niemann's Gem. in Cleveland 61. 50. Durck dens. ges. on Horstmann-Stockhaus' Hochz. for Westerkamp 7.00, for Häberle 7.00. (S. O163. 16.)

Poor students in Fort Wayne: P. Jungkuntz's PetriGem. in Columbia City for Schroth O6.00. P. Lange's Gem. in Valparaiso 6. 65. Gem. Tracy 2. 50. Gem. Hanna 2.00. Gem. Wellsboro 1. 40. B. Seemeyer's Gem. in Schumm for Senne 7.00. P. Wambsganß' Gem. in Indianapolis 14.00. by Frauenv. IN Weseloh's Gem. in Cleveland for Horsch 10.00. V. etl. Gldrn. P. Henkel's Gem. in Aurora for Th. Henkel 13. 25. Chr. Teufel from IN Weseloh's Gem. in Cleveland for Horsch 5.00. Women's V. IN Zorn's 2.00. Gem. that. for Fr. St. 10.00. Women's V. IN Gößwein's Gem. at Vincennes for Gebr. Lehmann 10.00. Women's V. Fr. Trautmann's Gem. at Columbus for Th. Trautmann 8. 45. (p. O122. 25.)

Poor Sch üler i'nAddison : By Lehr. Hafner coll. at Burg-Gerke's Hochz. for Ch. Baral O12.00. Women's v. B. Zorn's Gem. in Cleveland for W. S. 14.00, E. K. 14.00. Durck dens. from "Schönewald-Stift." for G. G. 14.00. IN Link's Gem. in La Porte for Decker 18. 10. By P. Hüge at Bingen collect. on drug Schröder's Hochz. for M. Poblmann 5.00. P. Backmann's Emanuels Gem. in Evansville 11. 35. (S. O88. 45.)

Household in Springfield: IN Mertz's Gem. a. d. Clifty O7. 70.

Household in Fort Wayne: IN Koch 's Gem. in Purcell's O5. 20. by IN Saupert in Evansville collect. on E. Kriete-meier's Hochz. 12. 65. B. Hüge's Gem. at Bingen Sept. 16 (p. K33. 94.)

Orphanage in Addison: By B. Weseloh in Cleveland from the same Fr. Abeling O1. 40.

Orphanage near Pittsburgh: Durck B. Henkel in Aurora ges. on L. Jsselhardt's Hochz. O3.00.

Orphanage in Indianapolis: By IN Zschoche ges. on Benter's high; O6.00. P. Dunsing's Gem. in Kouts 4. 50. school c. D. Jungkuntz's Zions congreg. in Columbia City . 67. desgl. 51ST (S. K11. 68TH).

Deaf and Dumb Institution: By Lehr. Hafner collect. on Goeglein-Stellhorn's high;. O9. 60. by IN .-Zschoche collected on Doctor's Hochz. in Marion Township 6.00. from the Centkasse d. Konfirmanden IN 1. Wambsganß' Gem. in Indianapolis 1.00. H. Burdorff from IN Weseloh's Gem. in Cleveland 3.00. (p. O19. 60.)

Di stri c ts - Un terstu n g ca ss e: B. Scheips at Hobart O4.00. Dess. Gem. das. 4. 17. IN Franke at Fort Wayne 1.00. IN Zschoche in Marion 16. 82. P. S. Meeske, of sr. Gem. 29th 60th P. I. A. Bohn of sr. Gem. in Township 1.00. Dess. Gem. that. 8. 50. B. Walker's Gem. at Cleveland 18. 33. B. Schmidt at Seymour 3.00. Dess. Gem. das. 13. 65. from P. Henkel's Gem. at Cold Springs 6. 66. durck B. Saupert by Fr. Hafendörfer at Evansville 10.00. IN Markworth's Gem. at Wkite Creek 9.00. ?. Stelter at Denham 3.00. B. Hassold at Huntington 2.00. By IN Schmidt at Elyria J. Klingemann of sr. Gem. in Argentine, Kans.- 2. 53. IN F. Rohlfing's Gem. collect. on Hohenböken-Stier's Hochz. 2.00. B. Gotsch's Gem. at in Alma, Mo.- 52.00. IN Bro. King's Gem. in Seward, Nebr., 23. 16. B. C. F. Hoagland 8.00. B. Eckhardt in Cleveland 2.00. P. Weseloh's Gem. in Cleveland 25. 52. By B. Heinicke ges. on Brörmann-Fischer's Hochz. Darmstadt 10. 45. IN Rupprecht at North Dover 4.00. Dess. Gem. das. 11.00. H. Steinmann out of B. Jox's Gem. at Logansport 2.00. (S. O149. 28.) Total: O2714. 21.

Fort Wayne, Ind, Nov. 30, 1890.

D. W. Röscher, Kassirer.

Proceeds to the treasury of the Nebraska District:

Inner Mission: by IN F. Düver, mission festival coll. sr Gem., O20.00. B. P. Schulte, desgl., 21.00. B. H. F. Grupe Thanksgiving festival coll., 19. 50. P. A. Tkieme, desgl., 6. 51. IN Tb Möllering, mission festival coll. sr. Gem. at Hampton, 35. 17. IN W. Harms of Wittwe Gräper 1.00. IN G. Weller v. sr. Gem. 20.00. IN J. Meyer of sr. Bethelebems-Gem. 4. 25, ges. at G. Harms' Richtfest, 4. 62. Hrn. F. Uffmann from the bell-bag of Zions-Gem. at Ainsworth 2. 20. B. E. Tappenbeck, Missionsfestcvll. at Alliance, 2. 13. F. Mayland 5.00. P. W. Hüsemann, Reformationfestcoll. sr. B. W. Cholcher from Mr. H. Werner Sr. 3.00. IN Konr. Iahn from Mr. Werner's church 3.00. TrinitatisGem. 3.00. (p. O167. 38.)

Negro Mission: IN F. Düver, Mission Festcoll. sr. Congreg., 10.00. I>. H. Bohls Jmm.-Gem. 20. 50. B. Tb. Möllering, mission feast coll. sr. Gem. at Hampton, 17. 58. IN J. Meyer v. sr. Bethlebems-Gem. 2. 42. IN W. Hüsemann, Reformation festival coll. sr. Gem. 4. 10. (p. O54. 60.)

Negro School in New Orleans: B. W. Cholcher v. Mr. H. Werner Sr. 2.00.

English Mission: IN W. Hüsemann, Reformation Festival Coll. sr. Gem. 3.00.

Synodal treasury: IN J. Hilgendorf, Reformation feast coll. sr. Gem., 12. 20. B. W. Harms, desgl., 10.00. B. H. Frincke, desgl., 5. 25. IN Aug. Leuthäuser, Reformation Festival coll. sr. Matt. congreg. 3. 75. sr. St. Paul's congreg. 3. 50. IN J. Meyer v. sr. Bethlehem congreg. 5. 60. IN M. Leimer, coll. sr. Cong. 7. 00. B. Ebr. Bock, Reformation Fest. 3. 65. (S. O50. 95.)

Widows and Orphans: IN W. Brakhage of N. N. 2.00. B. W. Cbolcker, Coll. sr. Gem., 4. 76. P. Tr. Häßler of sr. Gem., 10.00. (S. O16. 76.)

Orphanage near St. Louis: INA. Hofius v. s. school children 6.00.

Orphanage at Addison: B. W. Brakhage, thank offering from Mrs. Clara Behring, 2. 50. P. A. Hofius from s. School children 6.00. (S. O8. 50.)

Poor students in Springfield: P. W. Brakhage of N. N. 4.00.

Poor students in Addison: P. W. Brakhage of N. N. 4.00.

Ar ni'r students from Nebraska: IN Tr. Häßler, Thanksgiving coll. sr. Comm., 31 30.

Stud. Bade (Addison): P. Th. Möllering, Wedding Coll. at Bazile Mills, 5.00.

Stud. Island Man (Fort Wayne): IN H. Fischer of sr. Christus-Gem. 12.

Stud. H. Rottmann.(Springfield): IN F. Düver, Missionfesteoll. sr. Gem., 4. 46.

Synodalba "lasse: P. K. Iahn of N. N. 2.00.

Comm. at Belle Plaine, Minn: IN G. Storm, Coll. sr. Gem., 6. 82.

Taubst" m en -A nst alt: P. W. Brakhage, thank offering by Mrs. Clara Behrmg, 2. 50. IN J. Meyer by Mrs. N. N. 10. 25. (S. O12. 75.)

Brethren in Nebraska: by Mr. H. Bartling, Addison, Ill, 1.00. Mr. E. H. W. Leeseberg the. 2.00. Mr. J. D. Bramstedt, Mascoutah, Ill, 1.00. Hrn. G.

Strohbecke, Argentine, Kans., 2. 10. P. H. Lemke, Manistee, Mich., I.OO, by F. Scködel 10.00, J. Raatz 2.00, N. N. I.OO.' IN G. Harre by Mr. W.

Schulz, Omer, Mich. 3. 50, Joh. Bück and Joh. Munch each . 50, Mrs. Topp . 50, Mr. A. Siesdorf, Brooklyn, N. A.- 2.00, Mr. Job. Richter, Nepang, Conn.

Gem. 30.00, from sr. Gem. 40. 17. B. C. B. Preuß from El. Heimer I.OO. Mr. Karl Knorr, Frazer, Mich. 5.00. IN E. G. Frank of sr. Gem. in Big Rapids,

Mich. at, 20. 75. B. P. Plaß, coll. sr. Gem. at Ashippun, Wis. 18.00. IN F. C. G. Lchumm v. sr. Gem. in Webster, Mass. at, 5.00. by H. D. and friends

in Boston, Mass. at, 10.00. by Mr. W. Schiefelbein in Ryan, Kans. at, 3.00. by Mr. C. Weinke of the Gem. of Rodenberg, Ill, 18. 52. IN A. Thieme, boll.

sr. Gem. at Gladstone, Nebr., 12.00. IN H. Grefe, New Melle, Mo. of Wittwe Wulfekötter 2.00. IN C. C. E. Brandt, St. Charles, Mo., by W. Möblenkamp,

Heinr. Leimkübler Sr, Dietr. Barklage, Herm. Beckebrede 5.00 each, C. Brüning and F. Lück 3.00 each, D. Ehlmann 2. 50, Aug. Barklage, W.

Meyer, C. Möller, Mrs. C. Schaden, H. B. Ermeling, H. Ehlmann, W. H. Schöne, H. Leimkübler jun., G. Renken, H. Reiner, teacher D. Hölscher,

J. Rau, J. Waldeck, H. Hoscher each I.OO, H. Meyer, Wittwe S. Pilgrim each . 50, Chr. Bull sen., H. Hollenberg each . 25, R. Göbel 10.00, H.

Blackemeyer, I. Blackemeyer each 5.00, family F. W. Bredenbeck, G. Barklage each 2. 50, Mrs. M. A. Groß 2.00, H. W. Schnedler 1. 25, M.

Lütter, H. Bürmann, A. H. Bode, B. Lurding, H. Holtrah, D. Holtrah, Wittwe L. Drasta each I.OO, F. Schnedler . 70, F. Praßler, Aug. Klipper each . 50,

widow M. Rahmölter . 25, W. Borchard, C. Fründt each 2.00, Friedr. Bruns 16. 82. P. S. Meeske, of sr. Gem. 29th 60th P. I. A. Bohn of sr. Gem. in

Indianapolis, Ind. 2.00. IN A. Bräuhahn v. sr. Gem. at Sylvan Grove, Kans. 16. 82. P. S. Meeske, of sr. Gem. 29th 60th P. I. A. Bohn of sr. Gem. in

Township 1.00. Dess. Gem. that. 8. 50. B. Walker's Gem. at Cleveland 18. 33. B. Schmidt at Seymour 3.00. Dess. Gem. das. 13. 65. from P. Henkel's

Gem. at Cold Springs 6. 66. durck B. Saupert by Fr. Hafendörfer at Evansville 10.00. IN Markworth's Gem. at Wkite Creek 9.00. ?. Stelter at Denham 3.00. B. Hassold at Huntington 2.00. By IN Schmidt at Elyria J. Klingemann of sr. Gem. in Argentine, Kans.- 2. 53. IN F. Rohlfing's Gem.

collect. on Hohenböken-Stier's Hochz. 2.00. B. Gotsch's Gem. at in Alma, Mo.- 52.00. IN Bro. King's Gem. in Seward, Nebr., 23. 16. B. C. F. Hoagland 8.00. B. Eckhardt in Cleveland 2.00. P. Weseloh's Gem. in Cleveland 25. 52. By B. Heinicke ges. on Brörmann-Fischer's Hochz. Darmstadt 10. 45. IN Rupprecht at North Dover 4.00. Dess. Gem. das.

11.00. H. Steinmann out of B. Jox's Gem. at Logansport 2.00. (S. O149. 28.) Total: O2714. 21.

Fort Wayne, Ind, Nov. 30, 1890.

D. W. Röscher, Kassirer.

Stud. Island Man (Fort Wayne): IN H. Fischer of sr. Christus-Gem. 12.

Stud. H. Rottmann.(Springfield): IN F. Düver, Missionfesteoll. sr. Gem., 4. 46.

Synodalba "lasse: P. K. Iahn of N. N. 2.00.

Comm. at Belle Plaine, Minn: IN G. Storm, Coll. sr. Gem., 6. 82.

Taubst" m en -A nst alt: P. W. Brakhage, thank offering by Mrs. Clara Behrmg, 2. 50. IN J. Meyer by Mrs. N. N. 10. 25. (S. O12. 75.)

Brethren in Nebraska: by Mr. H. Bartling, Addison, Ill, 1.00. Mr. E. H. W. Leeseberg the. 2.00. Mr. J. D. Bramstedt, Mascoutah, Ill, 1.00. Hrn. G.

Strohbecke, Argentine, Kans., 2. 10. P. H. Lemke, Manistee, Mich., I.OO, by F. Scködel 10.00, J. Raatz 2.00, N. N. I.OO.' IN G. Harre by Mr. W.

Schulz, Omer, Mich. 3. 50, Joh. Bück and Joh. Munch each . 50, Mrs. Topp . 50, Mr. A. Siesdorf, Brooklyn, N. A.- 2.00, Mr. Job. Richter, Nepang, Conn.

Gem. 30.00, from sr. Gem. 40. 17. B. C. B. Preuß from El. Heimer I.OO. Mr. Karl Knorr, Frazer, Mich. 5.00. IN E. G. Frank of sr. Gem. in Big Rapids,

Mich. at, 20. 75. B. P. Plaß, coll. sr. Gem. at Ashippun, Wis. 18.00. IN F. C. G. Lchumm v. sr. Gem. in Webster, Mass. at, 5.00. by H. D. and friends

in Boston, Mass. at, 10.00. by Mr. W. Schiefelbein in Ryan, Kans. at, 3.00. by Mr. C. Weinke of the Gem. of Rodenberg, Ill, 18. 52. IN A. Thieme, boll.

sr. Gem. at Gladstone, Nebr., 12.00. IN H. Grefe, New Melle, Mo. of Wittwe Wulfekötter 2.00. IN C. C. E. Brandt, St. Charles, Mo., by W. Möblenkamp,

Heinr. Leimkübler Sr, Dietr. Barklage, Herm. Beckebrede 5.00 each, C. Brüning and F. Lück 3.00 each, D. Ehlmann 2. 50, Aug. Barklage, W.

Meyer, C. Möller, Mrs. C. Schaden, H. B. Ermeling, H. Ehlmann, W. H. Schöne, H. Leimkübler jun., G. Renken, H. Reiner, teacher D. Hölscher,

J. Rau, J. Waldeck, H. Hoscher each I.OO, H. Meyer, Wittwe S. Pilgrim each . 50, Chr. Bull sen., H. Hollenberg each . 25, R. Göbel 10.00, H.

Blackemeyer, I. Blackemeyer each 5.00, family F. W. Bredenbeck, G. Barklage each 2. 50, Mrs. M. A. Groß 2.00, H. W. Schnedler 1. 25, M.

Lütter, H. Bürmann, A. H. Bode, B. Lurding, H. Holtrah, D. Holtrah, Wittwe L. Drasta each I.OO, F. Schnedler . 70, F. Praßler, Aug. Klipper each . 50,

widow M. Rahmölter . 25, W. Borchard, C. Fründt each 2.00, Friedr. Bruns 16. 82. P. S. Meeske, of sr. Gem. 29th 60th P. I. A. Bohn of sr. Gem. in

Indianapolis, Ind. 2.00. IN A. Bräuhahn v. sr. Gem. at Sylvan Grove, Kans. 16. 82. P. S. Meeske, of sr. Gem. 29th 60th P. I. A. Bohn of sr. Gem. in

Township 1.00. Dess. Gem. that. 8. 50. B. Walker's Gem. at Cleveland 18. 33. B. Schmidt at Seymour 3.00. Dess. Gem. das. 13. 65. from P. Henkel's

Gem. at Cold Springs 6. 66. durck B. Saupert by Fr. Hafendörfer at Evansville 10.00. IN Markworth's Gem. at Wkite Creek 9.00. ?. Stelter at Denham 3.00. B. Hassold at Huntington 2.00. By IN Schmidt at Elyria J. Klingemann of sr. Gem. in Argentine, Kans.- 2. 53. IN F. Rohlfing's Gem.

collect. on Hohenböken-Stier's Hochz. 2.00. B. Gotsch's Gem. at in Alma, Mo.- 52.00. IN Bro. King's Gem. in Seward, Nebr., 23. 16. B. C. F. Hoagland 8.00. B. Eckhardt in Cleveland 2.00. P. Weseloh's Gem. in Cleveland 25. 52. By B. Heinicke ges. on Brörmann-Fischer's Hochz. Darmstadt 10. 45. IN Rupprecht at North Dover 4.00. Dess. Gem. das.

11.00. H. Steinmann out of B. Jox's Gem. at Logansport 2.00. (S. O149. 28.) Total: O2714. 21.

Fort Wayne, Ind, Nov. 30, 1890.

D. W. Röscher, Kassirer.

Stud. Island Man (Fort Wayne): IN H. Fischer of sr. Christus-Gem. 12.

Stud. H. Rottmann.(Springfield): IN F. Düver, Missionfesteoll. sr. Gem., 4. 46.

Synodalba "lasse: P. K. Iahn of N. N. 2.00.

Comm. at Belle Plaine, Minn: IN G. Storm, Coll. sr. Gem., 6. 82.

Taubst" m en -A nst alt: P. W. Brakhage, thank offering by Mrs. Clara Behrmg, 2. 50. IN J. Meyer by Mrs. N. N. 10. 25. (S. O12. 75.)

Brethren in Nebraska: by Mr. H. Bartling, Addison, Ill, 1.00. Mr. E. H. W. Leeseberg the. 2.00. Mr. J. D. Bramstedt, Mascoutah, Ill, 1.00. Hrn. G.

Strohbecke, Argentine, Kans., 2. 10. P. H. Lemke, Manistee, Mich., I.OO, by F. Scködel 10.00, J. Raatz 2.00, N. N. I.OO.' IN G. Harre by Mr. W.

La Grange 3.00, of W. Graunkes wedding coll. 8. 12, Heinr. Meyer 2.00. P. O. Praetorius, coll. sr. Coll. at Louisville, Ky. 29.00. By Mr. F. Dette, St. Louis, Mo. v. Louise Renken, Anna Renken, Katie Gengler, Karl Landgraf 1.00 each. P. G. Jung, Thanksgiving Coll. sr. Comm., 10. 68. I*. W. Rudolph, Thanksgiving coll. sr. St. Paul's congreg. in. St. Bernard 13. 95, sr. St. Peter's congreg. in Humphrey 5. 15, by Mr. Aug. Westphal 10.00, Mr. Otto Born 1.00. (S. -2121. 26.) Total -2517. 46.
Lincoln, Dec. 1, 1890. I. C. Bahls, Cassirer.

Proceeds to the treasury of the Eastern District:

Synod Fund: From IV William's Lucas congreg. -4.00, Zion's congreg. 1.00. Fr. Lauterbach's congreg. at Pine Hill 2. 55. Zion's congreg. at Boston 36.07. Fr. Hein's congreg. 33. 25. IV Kretzmann's congreg. at Stuyvesant 12.00. IV Ahner's congreg. 34. 48. Fr. Buch's congreg. at Allen Centre 5.00. (S. -128. 35.)
Building fund: Gem. IV Pechtolds 17.00. Gem. IV O. Schröders 30.00. Gem. P. Henkels 15.00. Gem. IV Hanewinckels 37.00. Gem. 1*. Buchs, Allen Centre, 15.00. (S. -114.00.) Building Fund in Springfield: Comm. IV F. Königs, 4th Sdg, 12.00. Comm. IV Biewends 80.00. Comm. P. Glasers, 9.00. Comm. I*. Bernreuthers 10.00. Gem. IV Lauterbachs at Crossroads 3. 57. By IV Maaß of G. A. Franke, Girty's Run, 5.00. (S. -119. 57.)
Progymnasium in New Kork: Gem. P. Lübkers 20.00. Gem. I>. Steups 15.02. (S. -35.02.)
Emigrant Mission in New York: Kassirer Schmalzriedt 16.00. IV Wilhelms Lucas-Gem. 4.00. Gem. IV Henkels 6. 25. A. G. in Benezett 1.00. (S. -27. 25.)
Emigr. Mission in Baltimore: Kassirer Geyer 5.00.
Mi ss i on i m O ste n: IV Wilhelms LucasGem. 4.00, ZionsGem. 2.00. Gem. IV P. Brands 19.00. IV Engelders SalemGem. 10.00. Gem. P. Sanders, Otto, 6. 60. By P. Gram of W. Gram 2.00. E. Felber, Baltimore, 5.00. A. G. in Benezett 1.00. (S. -49. 60.)
Heathen Mission: P. Wilhelms Lucas - Gem. 3.00. A. G. in Benezett 1.00. (L> -4.00.)
Jewish Mission: Kassirer Meyer 20.00. Kassirer Schmalzriedt 6. 80. E. Felber, Baltimore, 5.00. A. G. in Benezett 1.00. (S. -32. 80.)
Negro Mission: N. N., Baltimore, . 50. By IV F. King of N. N. . 25. by P. Wilhelms Lucas Gem. 4.00, Zions Gem. 1.00. by IV Steup of N. N. . 50. by IV Biewend from E. v. Ette 1.00. by P. Schulze from L. Freytag . 50. by k.1.00. IN F. C. Busse from Frl. M. Baumann 5.00. Gem. P. Heintzes 5. 70, Jüngl.-VereinA. Hackbarth, 6. 32. (p. -43. 32.)
1. 30, v. Tabl 1.00. Mrs. D. Andorf 3. 25. E. Felber, Baltimore, 5.00. A. G. in Benezett 1.00. School building in New Orleans: Gem. P. Lübkers 11.00. By P. Gram by W. Gram 2.00. (S. -43.00.)
Gem. in Worcester, Mass. : Missionary box of the Gem. P. Schutzes 2.00, of etl. Gem.-Gl. 28. 35. Gem. IV Steups 10.00. (S. -40. 35.)
Luth. Freikirche in Deutschland: 4L.-Felber^ Balti more, 2. 50.
Students in St. Louis: Women's Club of Gem. IV F. Königs 10.00 for T. Fleckenstein. Gem. IV Kochs 6. 60 for E. Kuss. St. Paul's congreg. in Baltimore 10.00, Young Women's Society 5.00 for M. Sommer. By P. Gram from W. Gram 3.00. E. Felber, Baltimore, 10.00. (S. -44. 60.)
Students in Springfield: P. F. Brands 14.00 for E. Trotzke. By IV Luebker from Mrs. S. 3.00. By IV Dubpernell, ges. on the Hochz. Burghart-in Breitsprecher, 4. 50. St. Pauls-Gem. in Baltimore 5.00, women's v. 25.00. for G. Wockenfuß. By IV Gram from W. Gram 3.00. Gem. P. Lübkers 19. 50 for M. Koßmann. Laundromat: E. Felber, Baltimore, 2. 50. (S. -76. 50.)
Students at Fort Wayne: By IV Pechtold by two wives 1.00, by P. Koch, ges. at Wendt-Krönig wedding, 4. 40 for G. Koch. St. Paul's congreg. in Baltimore 10.00, maiden v. 5.00 for H. Bentrup. By IV Gram from W. Gram 2.00. (S. -22. 40.)
Student in Addison: Gem. IV Kuhlmann's in Lonaconing 1. 60, Barton 6. 40 for H. Engelbrecht. (S. -8. 50.)
Health insurance: By IV Gram of N. N. 5.00.
Deaf and Dumb Institution: Women's Association of Community IV Luebkers 10.00. By P. Gram of N. N. 5.00. E. Felber, Baltimore, 5.00. Community IV H. Schroeder's 5. 81. (S. -25. 81.)
Hospital in East New York: By Prick Wood of Miss. O. Dobberstein 6.00. Gem. P. Schutzes 11. 56. (S. -17. 56.)
Orphanage in West Roxbury: ByStiemke from Mrs. Treide 10.00. By IV Gram from N. N. 5.00, s. at the wedding of Julius Gombert 3. 15. By Teacher Holiday from the pupils of St. Paul's School 14. 56. E. Felber, Baltimore, 5.00. Siblings Greiner, Benezett, 2.00. Printing House: Sunday Sch. of the Comm. IV Steups 6. 11. (pp. -45. 82.)
Orphanage at College Point: By I*. Stiemke by Mrs. Treide 10.00. By P. Steup by Mrs. Seele 1.00. (S. -11.00.)
Orphanage in Addison: By Fr. Gram from N. N. 5.00.
Widow's fund: Gem. IV Walz' 16. 41. Gem. IV Wischmeyers 27.09. Gratitude offering by Mrs. P. Rauß 5.00. Gem. IV Tillys 2.00. Gem. IV F. Königs 34. 50. Gem. IV Stechholz' 8. 75. P. Engelders Paradies-Gem. 5.00. comm. P. Schutzes 14. 55. comm. IV Germanns 7. 30. by IV Morhart from Mrs. Reinhardt 1.00. comm. IV Renz' 11. 89. by P. Dubpernell from Mrs. J. Otdach 1.00. by IV Her from Mrs. Schweizer . 50. by P. Hochstetters 4.00. by IV Nauß' 6.00, by ?. Gram by N. N. 5.00 for Mrs. IV Weisel, desgl. 5.00 for Mrs. P. Schmidt. Gem. P. Buchs, Allen Centre, 3. 31. K. Felber, Baltimore, 5.00. Gem. IV Grossbergers 4.00. Gem. IV Stiemkes 29. 54. Gem. 4?. Pechtolds 6.00. (p. -202. 84.)
English congregation in Pittsburgh: Sunday meeting of the congregation IV Steups 4. 25.
Brethren in Faith in Nebraska: By IV Senne from A. Jox 5.00. By I*. F. King by etl. congreg. 48.00. I*. Wilhelms Lucas-Gem. 3.00, Zions-Gem. 2. 35. by P. Biewend of R. Knobel 1.00. by P. Schulze 1.00, G. Mater 2.00. by P. Walker of etl. Gem.-Gl. 31. 50. by Gem. IV Sanders, Little Valley 16. 30, Otto 7. 10, Wittwe Busekish 1.00. by

k. Stiemke of etl. comm. cl. 60.08. St. Paul's comm. in Baltimore 25.00. widow Geister, Pittsburgh, 5.00. comm. p. Sennes 69. 32. comm. p. Beyers 26.01. comm. p. H. Schröders 11. 72. (p. -315. 78.)
Faith r. in Kansas: By 1*. Stiemke of etl. comm. cl. 29.00. comm. Beyers 25.00. comm. W. A. Fischers 13.00. (S. -67.00.)
Aid fund for mission churches: Gem. Hanewinckels 8. 50. Gem. IV Fleckensteins 4. 29. (p. -12. 79.) Total: -1465. 86.
Baltimore, Nov. 29, 1890, C. Spilman, Cassirer.

Income to the Wisconsin district treasury:

Minnesota and Dakota District Inner Mission: Mission Festcoll. in Milwaukee -85.00.
Inner Mission of the Wisconsin District: Missionsfstcoll. in Milwaukee 565.00. IN H. Daib's Joh. congreg. 7.00. IN L. G. Dorpat's congreg. in Wilson 8.00. IN Cl. Seuel's congreg. in Portage 10. 93. Whose preaching place in Adams 2. 90. Zion's congreg. in Church Grove 4.06. Mrs. Bensin, Milw., 2.00. ?. Ledeburs Dreieinigk.-Gem. 2. 66, Joh.-Gem. 2. 95. H. Müllers children in Watorford 2.00. IN F. H. Neichmanns Gem. 4.00. (S. -611. 50.)
Emigr. Mission in New York: Mission Festival Coll. in Milwaukee 58.00. IN L. Schütz' Gem. in Caledonia 5.00. (S. -63.00.)
Emigr. missi on in Baltimore: IN L. Schütz' Gem. in Caledonia 3. 50. Free Church in Saxony: P. L. Schütz' Gem. in Caledonia 10.00.
Poor Wisconsin students in Springfield: IN C. Baumann's Gem. 4.00. Poor students in Fort Wayne: INF. Leyhe's upper comm. 11.00, lower 70. wedding coll. at Mrs. Ernst's in Freistadt 6. 16. surplus of a coll. there . 36. (S. -36. 22.)
Eng l. Mission School in New Orleans: IN H. Daib's Joh.-Gem. 2.00. Building in Milwaukee: IN A. E. Winters Gem. 12. 50.
House Cold in Addison: INE. A. Grotbes Gem. 9. 14.
Deaf and Dumb Institution: J. Schröders Kinder 2. 50.
Poor Wisconsin students in St. Louis: IN C. Baumann's Dreieinigk.-Gem. 4. 26.
Poor Students in Milwaukee: INE. Rollers Gem. 5.00. Ges. on the silb. Hochz. of J. C. Koch 20.00. N. N. at Loganviue 1.00. N. N. at Milwaukee 4.00. P. H. Daib's Joh. Congregation 10. 50, Dreieinigk. Congregation 5. 75. (p. -58. 50.)
Wittwe Markworth: Hochzeitscoll. bei H. Porath 8. 50.
?. Clöters Jr. Gem. in S. Dakota: P. A. Rohrlack's Gem. 12.00.
Jewish Mission: IN L. Schütz' Gem. in Caledonia 5.00.
Building in Springfield: IN E. Rollers Gem. in Stevens Point and Amherst 12.00. P. L. G. Dorpats Gem. in Wilson 5.00. IN L. Schütz's Gem. in Caledonia 10.00. (S. -27.00.) > School Fund: IN Georgii 5.00. IN J. Schlerf 12. 50. (S. -17. 50.)
Support fund: IN G. Präger 1.00. IN C. A. Bretscher's parish in Wausau 9.00. P. G. Koch's parish in Orihula 3. 25. IN M. J. F. Albrecht's parish 11. 60. P. H. F. Pröhl 4.00. P. G. A. Feustel's parish 7. 50. P. F. Wesemann's parish. 12. 52. by IN G. Präger, baptismal coll. at H. Bodke 25. 1. Bensin, Waterford, 1.00. wedding coll. at Schaar-Johannes 8. 54. IN J. Karrers Gem. at Loganville 6.00. IN C. Jobst 2.00. IN W. Rehwinkel 4.00, whose gem. 7. 48.
Negro Mission: Mission Festival Coll. in Milwaukee 100.00. G. Preuß in Amherst 1.00. (S. -101.00.)
Negro Mission in New Orleans: N. N. at Reedsburg 14.00. N. N. at Logansville 3.00. IN C. Jobst's congreg. in Perley . 65th Karl Wenzel 3.00. Mrs. W. Kringel, Milw., 1.00. ?. W. Hudtloff 2.00. P. C. Jobst . 25. P. F. H. Reichmann's Gem. 2.II. (S.-127.01.)
Poor Students in Addison: INF. Wolbrechts Gem. 10.00.
Building Fund: Wayside Gem. 6.00. P. M. J. F. Albrecht's Gem. 1. 50. IN H. Erck's Gem. the J. Sdg., 100.00. Reedsburg Gem. the J. Sdg., 42.00. IN F. Leyhe's upper Em. Gem. 20.00. (S. -169. 50.)
Synodical treasury: from Milwaukee of the Cross congreg. 14. 50, Zion's congreg. 14. 65, Trinity's congreg. 72. 23, Martini's congreg. 19. 85, Heil. Spirit congreg. 13.00, St. Stephen's congreg. 27. 50. P. H. Rohrs' congreg. 3. 62. P. H. Erck's congreg. 13. 73. IN C. Baumann's Dreieinigk. gem. 1.00, Joh. gem. . 50. IN G. A. Feustel's congreg. 19.00. P. F. Wolbrecht's congreg. 22. 21. IN F. H. Siebrandt's congreg. 3. 25. IN Th. Wickmann's congreg. 51. 41. Em. congreg. in Milw. 32.00. IN A. G. Grimm's congreg. in T. Grant 4.00. (p. -312. 45.)
Fellow believers in Nebraska: Rud. Lätsch's children 3.00. E. Eggert, Milw. 3.00. IN H. Kollmorgen's Em. comm. 9. 76, Joh. comm. 6. 35. IN Ledebur's Dreieinigk. comm. 17. 92, Joh. comm. 6. 79. Mrs. Giesel and N. N. in Wausau 1.00. each ?. A. Rohrlacks Gem. 26.00. (S. -74. 82.)
Fellow Believers in Kansas: IN G. Prägers Gem. 6.00.
College household in Milwaukee: Karl Wenzel 3.00. By IN F. Wolbrecht of Mrs. C. Zimmermann 1.00, W. Rosenow 1.00, H. Noßberg 1.00, Mrs. Barbara Keller . 50, I. Jung Sr. 1.00. (S. -7. 50.)
Milwaukee, Nov. 29, 1892; C. Eissfeldt, Cassirer.

Entered the caste of the Western District:

Synod treasury: Fr. Griebel's parish in California 3. 20. ?. Umbach's parish in Prairie City 2.00. Fr. Albrecht's parish in Perry County 16.00. IN Weseloh's parish in Kimmswick 10.00. ?. Hüschen's congregation in Hanover 7.00, at Egypt Mills 5. 50. (p. -43. 70.)

Der Lutheraner.

B. Stiemke of etl. comm. cl. 60.08. St. Paul's comm. in Baltimore 25.00. Wittwe Geister, Pittsburgh 5.00. comm. P. Sennes 69. 32. comm. P. Beyers 26.01. comm. B. H. Schröders 11. 72. (S. K315. 78.)
Faith B r. in Kansas: By B. Stiemke of etl. comm. cl. 29.00. comm. B. Beyers 25.00. comm. B. W. A. Fischers 13.00. (S. H67.00.)
Aid fund for missionary congregations: Gem. B. Hanewinckels 8. 50. Gem. B. Fleckensteins 4. 29. (S. K12. 79.) Total: H1465. 86.
Baltimore, Nov. 29, 1890, C. Spilman, Cassirer.

Proceeds to the treasury of the Wisconsin District:
Interior Mission of the Minnesota and Dakota Districts: Mission Festcoll. in Milwaukee H85.00.
Wisconsin District Inner Mission: Mission Festival Coll. in Milwaukee 565.00. B. H. Daib's St. John's Cong. 7.00. P. L. G. Dorpat's congreg. in Wilson 8.00. P. Cl. Seuel's congreg. in Portage 10. 93. Whose preaching place in Adams 2. 90. Zion's congreg. in Church Grove 4.06. Mrs. Bensin, Milw., 2.00. B. Ledebur's Triunel. congreg. 2. 66. John's congreg. 2.1*5. H. Mueller's children in Waterford 2.00. B. F. H. Neichmann's congreg. 4.00. (p. P611. 50.) /
Emigr. Missi i on in New Pork: Mission Festcoll. in Milwaukee 58.00. B. L. Schütz' Gem. in Caledonia 5.00. (S. K63.00.)
Emigr. Mission in Baltimore: B. L. Schütz' Gem. in Ealedonia 3. 50. Free Church in Saxony: B. L. Schütz' Gem. in Caledonia 10.00.
Poor Wisconsin Students in Springfield: B. C. Baumann's Gem. 4.00. PoorPupilFortWayne: B. F. Leyhe's upper Gem. 11.00, lower 18. 70. wedding coll. at Mrs. Ernst's in Freistadt 6. 16. surplus of a coll. there . 36. (S. G36. 22.)
Eng l. Mission School in New Orleans: B. H. Daibs Joh.-Gem. 2.00. Building in Milwaukee: P. A. E. Winters Gem. 12. 50.
Household in Addison: B. E. A. Grotbes Gem. 9. 14.
Tau b stu m m en a nst a l t: J. Schroeder's children 2. 50.
Poor Wisconsin students in St. Louis: B. C. Baumann's Dreieinigk.-Gem. 4. 26.
Poor students in Milwaukee: 1?. E. Rollers Gem. 5.00. Ges. on the silb. Hockz. of J. C. Koch 20.00. N. N. at Loganville 1.00. N. N. at Milwaukee 1.00. B. F. C. Wolbrecht's Gem. 10.00. By P. G. Präger, Hockzeitscoll. at A. Hackbarth, 6. 32. (S. K43. 32.)
Orphanage in Wittenberg: Grandfather Schmitting 1.00. B. F. L. Karth's Gem. 11. 35. baptismal coll. with W. Braach in Lebanon 5. 35. M. and P. 80. Wittwe Budzien 1.00. I. Schröder's children 2. 50. wedding coll. with Manthey in Lavalie 8. 55, with W. Thieß 7. 70. baptismal coll. with H. Hahn 4.00. B. H. Daib's Jvh.-Gcmr^O.L.O, Dreieinigk.-Gem. p. 7S. (P. G58. 50.)-
Wittwe Markworth: Hochzeitscoll. bei H. Porath 8. 50.
M Clötters Jr. Gem. in S. Dakota: B. A. Rohrlack's Gem. 12.00.
Jewish Mission: B. L. Schütz' Gem. in Caledonia 5.00.
Building in Springfield: P. E. Roller's Gem. at Stevens Point and Amherst 12.00. B. L. G. Dorpat's Gem. at Wilson 5.00. 1?. L. Schütz's Gem. at Caledonia 10.00. (S. K27.00.)
Box office:?. Georgii 5.00. B. J. Schlerf 12. 50. (S. K17. 50.)
Support fund: B. G. Präger, 1.00. B. C. A. Bretscher's parish at Wausau, 9.00. P. G. Koch's parish at Orihula, 3. 25. B. M. J. F. Albrecht's B. parish, 11. 60. P. H. F. Pröhl, 4.00. B. G. A. Feustel's parish, 7. 50. P. F. St. Louis through Mr. T. Bolz 66. 15. B. Rösener's congregation in Wesemann's parish, 12. 52. By 1'. G. Präger, baptismal coll. at H. Bodke,Altenburg through Mr. Kühnert 40. 25. P. Umbach's congregation in 2. 25. I. Bensin, Waterford, 1.00. wedding coll. at Schaar-Johannes 8. 54.Prairie City 12. 50. From B. Zschoche's congregation in Frohna . 75. B. J. Karrer's gem. at Loganville 6.00. B. C. Jobst 2.00. P. W. RehwinkelPraeses Biltz's congregation in Concordia 8.00. By k. O. Hanser in St. Louis by Th. Jörn 2. 50, Chr. Däumer . 50, Fz. Grote 2.00, W. Bolm 1. 50, Dr. Schuricht 2. 50, Im. Günther . 50, Gebr. Günther . 50, W. Höfner 2. 50, J. Napierski . 35, F. Krekel . 50, Klügel u. Poppitz 2. 50, Mrs. A. Gödeker 1.00, thank offering by Mrs. M. W. 10.00, Gust. Trömel 2. 50. (S. K212. 60.)
Negro Mission: mission festival coll. in Milwaukee 100.00. G. Preuß at Amherst 1.00. (p. K101.00.)
Negro Mission in New Orleans: N. N. in Reedsburg 14.00. N. N. in Logansville 3.00. B. C. Jobst's gem. in Perley . 65. Karl60.)
Wenzel 3.00. Mrs. W. Kringel, Milw., 1.00.
W. Hudtloff 2.00. C. Jobst . 25. P. F. H. Reichmann's Gem. 2. 11. (S. K127.01.)
Poor Schoolgirl Addison: P. F. Wolbrecht Gem. 10.00.
Building Fund: Wayside comm. 6.00. B. M. J. F. Albrecht's comm. 1. 50. B. H. Erck's comm. 1st Sdg. 100.00. Reedsburg comm. 1st Sdg. 42.00. B. F. Leyhe's upper Em. comm. 20.00. (S. K169. 50.)
Synodical treasury: from Milwaukee of the Cross congreg. 14. 50, Zion's congreg. 14. 65, Trinity's congreg. 72. 23, Martini's congreg. 19. 85, Heil. Geist-Gem. 13.00, Stephans-Gem. 27. 50. B. H. Röhrs' Gem. 3. 62. P. H. Ercks Gem. 13. 73. B. C. Baumann's Dreieinigk.-Gem. 1.00, Joh.-Gem. . 50. B. G.A. Feustel's congregation 19.00. B. F. Wolbrecht's congregation 22. 21. B. F. H. Siebrandt's congregation 3. 25. B. Th. Wickmann's congregation 51. 41. Em. congregation in Milw. 32.00. B. A. G. Grimm's congregation in T. Grant 4.00. (S. K312. 45.)
Fellow believers in Nebraska: Rud. Lättsch's children 3.00. E. Eggert, Milw. 3.00. P. H. Kollmorgen's Em. congreg. 9. 76, Joh. congreg. 6. 35. B. Ledebur's Dreieinigk. congreg. 17. 92, Joh. congreg. 6. 79. Mrs. Giesel and N. N. in Wausau 1.00 each. B. A. Rohrlack's congreg. 26.00. (S. K74. 82.)
Fellow Believers in Kansas: B. G. Prägers Gem. 6.00.
College household in Milwaukee: Karl Wenzel 3.00. By B. F. Wolbrecht by Mrs. C. Zimmermann 1.00, W. Rosenow 1.00, H. Roßberg 1.00, Mrs. Barbara Keller . 50, I. Jung Sr. 1.00. (S. P7. 50.)
Milwaukee, Nov. 29, 1892; C. Eissfeldt, Cassirer.

Entered the caste of the Western District:
Synodical treasury: B. Griebel's congregation in California H3. 20. B. Umbach's congregation in Prairie City 2.00. P. Albrecht's congregation in Perry County 16.00. P. Weseloh's congregation in Kimmswick 10.00. B. Bunny's congregation in Hanover 7.00, at Egypt Mills 5. 50. (S. H43. 70.)

New construction in Springfield: Bethlehem's congregation in St. Louis by Mr. T. Bolz 365. 25. 8. Hansel's congregation in St. Louis by Mr. A. Brauer 150.00. (p. K515. 25.)
New construction in Milwaukee: 8th Hansers Gem. in St. Louis by Mr. A. Brauer 150.00.
Church building in Springfield: B. Hanser's congregation in St. Louis through Mr. A. Brauer 100.00.
Progymnasium in Concordia: B. Schwankovsky's congregation in Baden 3. 30. Praeses Biltz's congregation in Concordia 25.00. B. Giese's congregation in Little Rock3. 50. B. Hanser's congregation in St. Louis through Mr. A. Brauer 100.00. (S. K 131. 80.)
New construction in Concordia: 8. Falke's congregation in Glasgow 22.00. Bethlehem's congregation in St. Louis by Mr. T. Bolz nachtr. 1. 50. 8. Dau's congregation in Memphis 9. 60. B. Hanser's congregation in St. Louis by Mr. A. Brauer 400.00. (p. S433. 10.)
Inner Mission of the District: B. Wolf's congregation in La Grange 14.00. Through Fr. Schwankovsky in Baden from Chr. Lowes sen. 8.00 as annual contribution (S 1.00 for 1883-90. H. Göhmman in B. Obermeyer's Gem. in St. Louis . 60. (S. K22. 60.)
Negro Mission: By B. Schmidt in St. Louis by Mrs. Hoge 2.00. B. Wolf's congregation in La Grange 5.00. B. Abner's congregation in New Haven 3. 35. B. Lehr's congregation in Lockwood 4. 50. By B. O. Hanser in St. Louis by Mrs. A. Gödekr 2.00. For school building in New Orleans: B. Markworth's congregation in Corder 4. 55. By B. Weseloh in Kimmswick from Mrs. Müller 1. 50. By B. Lobeck in Sedalia by Miss. M. H. 1.00. By Praeses Biltz in Concordia from Bro. Rabe Sr. 2.00. By Teacher Pott in St. Louis from Mrs. Beckert . 25. (S. K26. 15.)
Jewish Mission: Fr. Wolf's parish in La Grange 2. 70.
Heathen Mission: Through Fr. Wolf in La Grange by N. N. 2.00.
Support Fund: B. Griebel in California 4.00. Praeses Biltz' Gem. in Concordia 10.00. St. Louis Teachers' Conference 5. 25. B. Nützet in West Ely 5.00. By B. Hanser in St. Louis by Mrs. M. W. 10.00. (p. K34. 25.)
Orphanage near St. Louis: From the piggy bank of Karl, Anna, Käthe, Konrad and Georg Lehenbauer in West Ely 2. 50. By B. Schwermann at Jefferson City from J. Mohr and Ww. Kath. Mohr 2.00. By B. Nützet at West Ely 6. 50. By B. O. Hanser at St. Louis by W. Bolm 2.00, Mrs. M. W. 5.00. (S. H18.00.) 8L. In the next to last number read Wilhelm instead of H. Ziegelbein.
Hospitalin St. Louis: By B. O. Hanser in St. Louis by W. Bolm 2.00, Anna Laglin 1.00, Mrs. M. W. 5.00. (S. K8.00.)
Poor students in St. Louis: By P. Schwankovsky in Baden, Coll. on A. Giesecking's Hvchzeit 9.00.
Poor students: By B. O. Hanser in St. Louis from sr. Gem. for H. Meyer 60.00, from N. N. 100.00, Mrs. M. W. 10.00, J. N. 2. 50, W. Bolm 5.00. (S. H177. 50.)
Poor pupils in Concordia: Fr. Rösener's congregation in Altenburg for Bundenthal through Mr. Kühnert 19. 25. through Praeses Biltz in Concordia from K. 1.00. (S. H20. 25.)
German Free Church: 8. Zschochcs Gem. in Frohna through Mr. Weinhold 13. 80.
Mission School at RockSpring: B. Obermeyer's congregation in St. Louis 83. 80, through Mr. Ouerl 5.00. (S. K88. 80.)
k. Adams' Gem. in St. Louis: B. Hanser's Gem. in St. Louis by Mr. A. Brauer 100.00.
Needy in Dakota: Praeses Biltz's Gem. in Concordia 7. 75.
Needy in Nebraska: B. Schmidt's congregation in St. Louis 53. 60. by B. Zschoche's congregation in Frohna 2.00. Bethlehem's congregation in St. Louis through Mr. T. Bolz 66. 15. B. Rösener's congregation in Altenburg through Mr. Kühnert 40. 25. P. Umbach's congregation in 2. 25. I. Bensin, Waterford, 1.00. wedding coll. at Schaar-Johannes 8. 54.Prairie City 12. 50. From B. Zschoche's congregation in Frohna . 75. B. J. Karrer's gem. at Loganville 6.00. B. C. Jobst 2.00. P. W. RehwinkelPraeses Biltz's congregation in Concordia 8.00. By k. O. Hanser in St. Louis by Th. Jörn 2. 50, Chr. Däumer . 50, Fz. Grote 2.00, W. Bolm 1. 50, Dr. Schuricht 2. 50, Im. Günther . 50, Gebr. Günther . 50, W. Höfner 2. 50, J. Napierski . 35, F. Krekel . 50, Klügel u. Poppitz 2. 50, Mrs. A. Gödeker 1.00, thank offering by Mrs. M. W. 10.00, Gust. Trömel 2. 50. (S. K212. 60.)
Needy in Kansas: B. Rösener's congregation in Altenburg by Mr. Kühnert 40. 30. B. Ehlers' congregation in Norborne 8.00. P. Umbach's congregation in Prairie City 12. 50. Praeses Biltz's congregation in Concordia 50.00. P. Gihring's congregation in Sweet Springs 22. 30. P. Grupe's congregation in Macon City 10.00. K. in P. Obermeyer's congregation in St. Louis 5.00. By P. O. Hanser in St. Louis by Herm. Scheer 2. 50, Th. Jörn 2. 50, Chr. Däumer . 50, Fz. Grote 2.00, W. Bolm 1. 50, Dr. Schuricht 2. 50, Im. Günther . 50, Gebr. Günther . 50, W. Höfner 2. 50, I. Napierski . 40, F. Krekel . 50, Klügel u. Poppitz 2. 50, Mrs. A. Gödeker 1.00, thank offering by Mrs. M. W. 10.00, Gust. Trömel 2. 50. (S. H180.00.)
St. Louis, December 9, 1890. H. H. Meyer, Cassirer.

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Changed addresses:

Rsv. 8. 8tuts, Oluirs Oo., IVis.
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